

A COMPLEAT COLLECTION OF FAREWELL SERMONS Preached by LONDON & COUNTRIE MINISTERS

August 17th 1662.

viz.

Mr. Calamy,
Dr. Manton,
Mr. Caryl,
Mr. Case,
Mr. Jenkins,
Mr. Baxter,
Dr. Jacomb,
Dr. Bates,
Mr. Watson,
Mr. Lye,
Mr. Mead
Mr. Ash his Funerall Serm.

Dr. Seaman,
Mr. Venning,
Mr. Brookes,
Mr. Collins,
Mr. Newcomen,
Mr. Beereman,
Mr. Cradocott,
Mr. Sclater,
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To which is added their prayers.





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Compleat Collection

OF

Farewell Sermons,

Preached by

Mr. *Calamy.*	Dr. *Seaman.*
Dr. *Manton.*	Mr. *Venning.*
Mr. *Caryl.*	Mr. *Brooks.*
Mr. *Case.*	Mr. *Collings.*
Mr. *Jenkins.*	Mr. *Newcomen.*
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Mr. *Watson.*	Mr. *Pledger.*
Mr. *Lye.*	Mr. *Bull.*
Mr. *Mead.*	Mr. *Lamb.*
Mr. *Ash* his Fun. Serm.	Mr. *Nalton's* Fun. Ser.

Together with Mr. *Lye's* Rehearsal at the conclusion of the Last Morning Exercise, at *Alhallowes Lombard-street.* And Mr. *Calamy's* Sermon, Preached at *Aldermanbury, December* 28th last. With Dr. *Wilde's* Poem on Mr. *Calamy's* Imprisonment.

To which is added their several Prayers.

Revised and Corrected from the many Faults of former Editions: and now Collected into one entire Volume, more perfect then any other extant.

London, Printed in the Year, 1663.

THE PREFACE TO THE Christian Reader.

Reader,

THe kinde acceptance that ſome of the *Farewell Sermons* of the late *London* and Countrey Miniſters, heretofore Publiſhed, hath found amongſt the People of God, both in City and in Countrey, and their great uſefulneſs in private Families, is our encouragement to publiſh this

entire Volume; wherein we now ſay, as we formerly ſaid in thoſe, They are the Words of Dying Men, who counted it their Life to do their great Lord and Maſters Work. We are bold to tell thee, that in all this Volume, there is no Deſign, but againſt Sinne; no Plot, but againſt Hells Policy; no Treaſon, but to ſeize upon the Treaſury of Heaven, and to obtain a glorious Crown there. And ſeeing it hath pleaſed Almighty God, for our ſins to call (as it were) ſo many Labourers out of the Harveſt, as to their Publique Miniſtries, let every one in his Cloſet labour to lay this ſeriouſly to Heart; for certainly *Englands* Sins are very great and hainous, that have ſo turned God and Man againſt us: our Teachers are laid aſide by men, and ſome are called away from us by God; (for here are their Funeral Sermons) and we may take up the Prophets ſad Complaint, *The Righteous are taken away, but who layeth it to heart.*

We

We might ſay much, as to the Excellency of theſe following SERMONS; they do breathe forth the Holineſs and Plainneſs of the Preachers Spirits, who were very Laborious and alſo Proſperous in the Work of the Miniſtry, both by Books and Preaching. And the Names and Memories of the Judicious and Learned Authors of theſe Sermons are ſo precious to us, for their great Worths and eminent Abilities, that we cannot but rejoyce at the Publiſhing of theſe their Labours, that are ſo profitable; and that theſe are ſuch, we are confidently aſſured. If thou queſtion the truth of this, come and ſee; thou ſhalt finde much cauſe to encreaſe thy Tears in the Remembrance of thoſe Faithful Labourers, that Sinne hath deprived *England* of.

We commend them therefore to thy peruſal, and the Bleſſing of the Lords Grace; if thou ſhalt finde any Erratain Word or Phraſe, or any thing that ſeems imper-

imperfect, impute it not to the Reverend and Learned Dispencers, but to the Transcribers hereof: so I commend thee to God.

Farewel.

Mr. *C A-*

Mr. *CALAMY'S* Sermon,

Preached, *August* 17. 1662.

2 Sam. 24. 14.

And David said unto Gad, I am in a great strait: let us fall now into the hand of the Lord (for his mercies are great) and let me not fall into the hand of man.

IN which words we have three Parts.

1. *Davids* great perplexity and distress; *I am in a great strait.*

2. *Davids* Resolution.

1. Affirmative, *Let us fall into the hands of the Lord.*

2. Negative, *Let me not fall into the hands of man.*

3. We have the Reason of *Davids* choice, *for the mercies of God are great.* The mercies of wicked men are cruel; *therefore let me not fall into the hands of men:* but the mercies of God are many, and great; therefore let us now fall into the hands of God.

1. For the first, that is, *Davids* great distresse, wherein we must speak,

1. To the distress it self: Then

2. To the person thus perplexed: *I am in a great strait:* *David* a great man, *David* a godly man.

1. In the perplexity it self we shall consider:

1. The reality of this perplexity.

2. The greatness of it.

1. For the reality of it: after *David* had sinned in numbering the people, God sends the Prophet *Gad* to him, and puts three things to his choice, as you may read in verse 12. God was determined to make *David* smart for numbring the people, but leaves it to *Davids* liberty, whether he would have seven yeers famine, or three moneths to flee before his enemies, or three dayes pestilence: This was a posing question, and *David* had cause to be in a great strait; for these objects are not amiable in their own nature, they are objects to be avoided and declined; in the first view of them they seem to be equally miserable, therefore *David* had cause to say he was in a strait.

2. This perplexity was not onely real, but exceeding great: *I am in a great strait*: and there are two things made this so great.

1. The greatness of the punishments proposed, Famine, Sword, and Plague: these are the three Besomes with which God sweeps mankinde from off the Earth: these are Gods three iron Whips, by which he chastiseth sinful man, these are the three arrows shot out of the quiver of Gods wrath, for the punishment of man, they are as one calleth them, *Tonsuræ humani generis.* In *Rev.* 6. you shall read of four Horses, when the four first Seals were opened; a white horse, a red horse, a black horse, and a pale horse: after Christ had ridden on the white horse propagating the Gospel, then follows the red horse, a type of War; then the black horse an Hieroglyphick of Famine: then the pale horse, the emblem of Pestilence. Now God was resolved to ride on one of these horses, and *David* must choose upon which God should ride: this is a great strait: Let me present *Davids* lifting up his eye to heaven, and speaking to God thus: O my God, what is this message thou hast sent me? thou offerest me three things: I am in a strait, I know which to refuse, but which to choose I know not: shall the Land of *Canaan*, a Land flowing with milk and honey, shall this Land endure seven years

famine, and be turned into a wilderneſs, and diſpeopled? and ſhall I, whoſe hands thou haſt taught to fight, and whoſe fingers to war, ſhall I that have ſubdued all my enemies, ſhall I in my old age, and all my Captains, fly three moneths before our enemies, and be driven to caves and rocks to hide our ſelves? O thou my God, who art my refuge, ſhall I and my people be a prey to the peſtilence, that walketh in darkneſs and deſtruction, that walketh at noon day? O my God, I know not what to do, *I am in a great ſtrait.*

2. The ſecond reaſon why this ſtrait was ſo great, was, becauſe of the guilt of ſin that lay on *Davids* ſpirit: for *David* knew that this ſevere meſſage was the fruit of the ſin he committed in numbering the people. But you will ſay, Why, was it a ſin in *David* to number the people: *Moſes* had often numbred the people, three times, and it was not counted ſin. *Joſephus* anſwereth, the ſin of *David* was, becauſe he did not require the half ſhekel, which he was to have had from all that were numbred, *Exod.* 30. 12, 13.

Others ſay he ſinned in numbering all ages, whereas he was to number but from twenty years: but theſe are but conjectural Reaſons. I conceive the ſin of *David* was becauſe he did it without a lawful call, and for an unlawful end: *Sine cauſa legitima:* he ſinned in the manner rather then in the matter; for there was no cauſe for him to number the people but curioſity, and no end but vain-glory: *Go through all the tribes of Iſrael, and number the people, that I may know the number of my people*, ver. 2. *Davids* heart was lifted up with pride and creature-confidence: he begins to boaſt of the multitude of his people, and to truſt in an arm of fleſh: therefore God ſends the Prophet to *David*, to prick the bladder of his pride, as if God ſhould ſay, I will teach you to number the people by leſſening the number of your people. Now the burthen of his ſin did adde much to the burden of this heavy meſſage: *ver.* 13. *After David had numbred the people, his heart ſmote him*: the meſſage ſmites him, and his heart ſmites him;

and *he said*, *I have sinned greatly in that which I have done: now I beseech thee take away the iniquity of thy servant, for I have done very foolishly.* If *David* had been to suffer this great punishment out of love to God, or for a good conscience, he would not have been so distressed: There are two sorts of straits in Scripture: some suffered for God and a good conscience: and there are straits suffered for sin.

1. There are straits suffered for God and a good conscience, *Heb.* 11. 36, 37. those Martyrs there were driven to great straits: but these were straits for God and a good Conscience, and these straits were the Saints greatest enlargements, they were so sweetned to them by the consolations and supportations of Gods Spirit, a prison was a paradice to them, *Heb.* 10. 34. they took joyfully at the spoiling of their goods, *Acts* 5. 41. they departed from the presence of the Council, rejoycing that they were counted worthy to suffer shame for his name. Straits for a good conscience are greatest enlargements; therefore St. *Paul* glorieth in this strait, *Paul a Prisoner*, &c.

2. There are straits suffered for sin, and these are envenomed by the guilt of sin: sin puts poison into all our distresses and perplexities. Now such was the strait into which *David* was now driven: it was a strait caused by sin, and that made it so unwelcome and uncomfortable: so that from hence I gather this Observation.

Doct. *That sin and iniquity brings Persons and Nations into marvellous labyrinths and perplexities: into true, real, and great molestations: a man free from sin, is free in the midst of straits: a man guilty of sin, is in a strait in the midst of freedom.*

After *Adam* had sinned in eating of the forbidden fruit, the whole world was a prison to him: Paradice it self was an hell to him, he knew not where to hide himself from the presence of God. After that *Cain* had murthered his Brother *Abel*, he was brought into such a strait, that he was afraid that

every

every one that met him would slay him. Alas poor *Cain*, how many was there then in the world? we read, but his Father and Mother, yet such was his distress, that he cryeth out, every one that met him would slay him, *Gen.* 4. 14. Into what a strait did sin bring the old world? the deluge of sin brought a deluge of water to drown them. Into what a strait did sin bring *Sodom* and *Gomorrah*? the fire of lust reigning in *Sodom* and *Gomorrah*, brought down fire from heaven to destroy them. Sin brings external, internal, and eternal straits upon persons and Nations.

1. Sin brings external straits; sin brings Famine, Sword, and Plague; sin brings Agues and Feavors, Gout, and Stone, and all manner of Diseases: yea, sin brings death it self, which is the wages of sin. Read *Levit.* 26. and *Deut.* 23. and you will see a black roll of curses, which were the fruit of sin. Sin brought *Sion* into *Babylon*; and when the Jews had murthered Christ, forty years after they were brought into that distress, when the City was besieged by *Titus Vespasian*, that they did eat one another, the mother did eat her childe; that whereas *David* had a choice which of the three he would have, either Famine, Plague, or Sword: the poor Jews had all three concatenated together in the siege: sin brings all manner of external plagues.

2. Sin brought persons and Nations into internal straits: sin brings soul-plagues, which are worse then bodily plagues: sin brings hardness of heart, blindeness of minde, a spirit of slumber, a reprobate sense; sinne brings a spiritual famine upon a Land; it brings a famine of the Word, *Amos* 8. 11. sin causes God to take away the Gospel from a people: sin brings internal plagues: sin awakens Conscience, and fills it full of perplexities: Into what a strait did sin drive *Judas* after he had betrayed Christ? Into what a strait did sin drive *Spira*? Saint *Paul* gloried in his tribulations for God: but when he speaks of his sinne, he cryeth out, *O miserable man that I am, who shall deliver me from this body of death? David*

a valiant man, when he ſpeaks of ſin, ſaith, they are too heavy a burden for him to bear: *A wounded conſcience who can bear*, ſaith the Wiſe man.

3. Sin bringeth eternal ſtraits: O the ſtrait that a wicked man ſhall be brought into at the great and dreadful day of Judgement, when all the world ſhall be on fire about him! when he ſhall call to the Mountains to hide him, and to the Rocks to cover him from the wrath of God: then will he cry out with *David*, *I am, O Lord, in a great ſtrait.* And when the wicked ſhall be condemned to hell, who can expreſs the ſtraits they then ſhall be in? *Binde them hand and foot, and caſt them into everlaſting darkneſs*, *Matth.* 25. When a wicked man ſhall be bound with everlaſting chains of darkneſs, then he will cry out, *I am in a great ſtrait.* Conſider what *Dives* ſaith to *Abraham*: he deſires that *Lazarus* might but dip the tip of his finger in water, and that he might cool his tongue, not his whole body, but his tongue: but that would not be granted.

It is impoſſible the tongue of man ſhould ſet out the great ſtraits the damned ſuffer in hell, both in regard of the greatneſs and everlaſtingneſs of them.

This is all I ſhall ſay for the Explication.

Uſe 1. I chiefly aim at the Application: Doth ſin bring Nations and Perſons into external, internal, and eternal ſtraits? then this ſadly reproves thoſe that chooſe to commit ſin to avoid perplexity. There are thouſands in *England* guilty of this, that to avoid poverty, will lye, cheat, and cozen, and to gain an eſtate will ſell God and a good conſcience: and to avoid the loſs of eſtate and impriſonment will do any thing: they will be ſure to be of that Religion which is uppermoſt be it what it will. Now give me leave this morning to ſpeak three things to theſe ſort of men, and O that my words might prevail with them.

1. Conſider it is ſin onely that makes trouble to deſerve the name of trouble; for when we ſuffer for Gods ſake, or

a good Conscience, these troubles are so sweetned by the consolations of heaven, that they are no troubles at all; therefore in Queen *Maries* dayes the Martyrs wrote to their friends out of prison, *If you knew the Comforts we have in prison, you would wish to be with us: I am in prison before I am in prison*, saith Mr. *Sanders*.

Famous is the story of the three Children: they were in a great strait when cast into the fiery Furnace: Binde them hand and foot, and cast them into the Furnace; but when they were there they were unbound, *Dan.* 3. 25. saith *Nebuchadnezzar*, *Did not we cast three men bound into the midst of the fire? and lo I see four men loose walking in the midst of the fire, and the form of the fourth is like the Son of God.* I have often told you, when three are cast into the fire for a good Conscience, God will make the fourth: Therefore, I say, straits and sufferings for God are not worth the name of straits. *David* was often driven into straits, 1 *Sam.* 30. 6. he was sore distressed when his Town was burnt, and his Wives and Children taken Captives by the *Amalekites*: I, but that was a distress of danger, not of sin: therefore he encourageth himself in the Lord his God. *Jehoshaphat* was in a great strait, 2 *Chron.* 20. 12. *We know not what to do*, saith he: this was a strait of danger, not caused by his sin, and God quickly delivered him: but the strait that *David* was in, was caused by his sin, and that made it so bitter. I am loath to enlarge here: St. *Paul* was in a great strait, *Phil.* 3. 23. but this was a blessed strait, an Evangelical strait, saith Saint *Chrysostome*, *He knew not whether to dye for his own sake, or to live for the Churches sake, were best*; he was willing to adjourn his going to heaven for the good of the people of God. Nay Christ was in a strait, *Luke* 12. 15. I have a Baptisme to be Baptized withal, and how am I straitned till it be accomplished? I am to shed my blood for my Elect: that is the Baptisme he speaks of.

This was a strait of dear affection to the elect of God: all these were blessed straits: but now a strait caused by sin,

theſe are imbittered and envenomed by the guilt of ſin and ſenſe of Gods wrath. It is ſin that maketh ſtraits deſerve the name of ſtraits: therefore you are ſpiritually mad that commit ſin to avoid ſtraits.

2. There is more evil in the leaſt ſin, then in the greateſt outward calamity whatſoever: this the world will not believe: therefore St. *Auſtin* ſaith, *That a man ought not to tell a lye, though he might ſave all the world from hell: for there is more evil in one lye, then there is good in the ſalvation of all the world.* I have often told you the ſtory of St. *Auſtin*: ſaith he, *If Hell were on one ſide, and Sin on the other, and I muſt chooſe one, I would chooſe hell rather then ſin: for God is the Authour of hell, but it is blaſphemy to ſay he is the Authour of ſin.* There is a famous ſtory of *Charles* the ninth King of *France*, he ſent a meſſage to the Prince of *Condy*, a zealous Proteſtant, gives him three things to chooſe, either to go to Maſs, or to be put to death, or to ſuffer baniſhment all his life long: ſaith he, *Primum Deo juvante nunquam eligo: The firſt (God helping) I will never chooſe, I abhor the idolatry of the Maſs: but for the two other, I leave it to the choice of the King to do as he pleaſes: there is more evil in the leaſt ſin then the greateſt miſery.*

3. The third thing I would have you conſider that whoſoever goeth out of Gods way to avoid danger, ſhall certainly meet with greater danger. *Balaam* went out of Gods way, *Numb.* 22. 22. and God ſent an Angel with a drawn ſword, and he riding upon an Aſſe, *verſe* 26. the Angel ſtood in a narrow place, where was no way to go from the right hand or from the left: if his Aſſe had not fallen under him, he had been run through by the ſword of the Angel. *Jonah* for fear of the King of *Nineveh* went out of Gods way, but he met with a mighty tempeſt, he met with a Whale: What do you do when you commit ſin? you make way to be caſt into the eternal priſon of hell: you deſtroy your precious ſouls to ſave your periſhing bodies.

Uſe 2. If ſin be the father and mother of all perplexity and

and diſtreſſes, then, I beſeech you, let us above all things in the world abhor ſin: all the curſes of the Bible are all due onely to a ſinner; and all the curſes not named in the Bible: for that is obſervable, *Deut.* 28. 36. every plague that is not written in the book ſhall light upon him: there are ſtrange puniſhments to the workers of iniquity, *Job.* 31. 3. Is not deſtruction to the wicked a ſtrange puniſhment to the workers of iniquity: ſin it bringeth the ſinner to little eaſe: little eaſe at death, little eaſe at the day of judgement, and little eaſe in hell, tribulation and anguiſh: the word in the Greek is ἀπαλλοτρίωσις, little eaſe to every ſoul that doth iniquity. Oh my beloved, will you promiſe me to look upon ſin, and conſider it in all its woful conſequents, as the father, mother, and womb, out of which come external, eternal, and internal ſtraits? more particularly there are twelve ſins I eſpecially command you to take heed of and avoid.

1. Take heed of covetouſneſs: the love of the world will pierce you through with many ſorrows; the love of money is the root of all evil; the love of the world drowns men in perdition.

2. Take heed of the ſin of pride: into what a woful ſtrait did pride bring *Haman!* God croſſed him in what he moſt deſired: God made him hold the ſtirrup, while *Mordecay* rode in triumph; and God hanged him on the Gallows which he had made for *Mordecay*.

3. Take heed of drunkenneſs; look not on the wine when it gives its colour in the cup, *&c.* drunkenneſs will bring you into ſnares, it will bite like a Serpent, and ſting like an Adder.

4. Take heed of diſobedience and rebellion againſt the Commandments of God: it brought *Jonah* to the three nights and three dayes in the Whales belly.

5. Take heed of fornication, and adultery, and all uncleanneſs; this brought *Sampſon* to a woful ſtrait: this brought *David* and *Solomon* into great perplexity.

6. Take heed of oppreſſion, and all acts of injuſtice: this brought

brought *Ahab* into great ſtrait, inſomuch that the dogs licked his blood.

7. Take heed of unneceſſary familiarity with wicked men: this brought *Jehoſaphat* into a great ſtrait.

8. Take heed of miſuſing the Prophets of God; this made God deſtroy the children of *Iſrael* without remedy, 2 *Chron.* 36. 15, 16.

9. Take heed of coming prophanely to the Lords Table: this brought the Church of *Corinth* into a great diſtreſs, inſomuch as the Apoſtle ſaith, *For this cauſe many among you are ſick, and many weak, and many fallen aſleep.*

10. Take heed of loathing the Manna of your ſouls: this brought the children of *Iſrael* into woful miſery, that God deſtroyed all their carkaſſes in the wilderneſs ſave *Joſhua* and *Caleb.*

Take heed of ſlighting the Goſpel: this brought Queen *Maries* perſecution, as many learned and godly men that fled for Religions ſake out of the Land, have confeſſed their unthankfulneſs for, and unfruitfulneſs under the Goſpel in King *Edward* the ſixths time, brought the perſecution in Queen *Maries* time.

11. Take heed of loſing your firſt Love: that makes God threaten to take away his Candleſtick.

12. Take heed of prophaning the Chriſtian Sabbath, which is much prophaned every where; a day that Chriſt by his Reſurrection from the dead hath conſecrated, to be kept holy to God: Certainly if the Jews were ſo ſeverely puniſhed for breaking the Sabbath, which was ſet apart in memory of the Creation, ſurely God will ſeverely puniſh thoſe that break the Sabbath, ſet apart in memory of Chriſts Reſurrection. May be ſome will ſay, I have committed many of theſe ſins, but am not brought into any ſtrait. Remember it was nine moneths after *David* had numbred the people, before he was in this ſtrait: but as ſure as God is in heaven, ſin will bring ſtraits ſooner or later; though a ſinner a hundred

years,

years, yet ſhall he be accurſed: may be thy proſperity makes way for thy damnation: and this is thy greateſt diſtreſs, that thou goeſt on in ſin and proſperity.

Uſe 3. If ſin bringeth a Nation into marvellous labyrinths, learn what great cauſe we have to fear that God ſhould bring this Nation into great diſtreſs, becauſe of the great abominations are committed in the midſt of it: Our King and Sovereign was in great ſtrait in the dayes of his baniſhment, but God hath delivered him: God hath delivered this Nation out of great ſtraits; but alas we requite God evil for good, and inſtead of repenting of old ſins we commit new ſins. I am told there are new Oaths invented, Oaths not fit to be named in any place, much leſs here: Certainly the drunkenneſs and adultery, the oppreſſion and injuſtice, the bribery and Sabbath-breaking, the vain and wicked ſwearing and forſwearing this Nation is guilty of, muſt of neceſſity provoke God to ſay of us as he did of them in *Jeremiah* 15. 29. *Shall I not viſit for theſe things ſaith the Lord?* ſhall not my ſoul be avenged on ſuch a Nation as this? God will not onely puniſh us, but be avenged on us. There is no way to avoid a National Deſolation, but by a National Reformation.

Laſtly, learn what cauſe you of this Congregation and Pariſh, what cauſe you have to expect that God ſhould bring you into great ſtraits, becauſe of your great unthankfulneſs and unfruitfulneſs under the means of Grace, you that have ſo long enjoyed the Goſpel; you have had the Goſpel in this place in great abundance; Doctor *Taylor* he ſerved an Apprenticeſhip in this place: Doctor *Stoughton* ſerved another Apprenticeſhip, and I, through Divine Mercy, have ſerved three Apprenticeſhips, and half another almoſt, among you; you have had the Spirit of God ſeven and thirty years in the faithful Miniſtry of the Word knocking at the door of your hearts, but many of you have hardened your hearts. Are there not ſome of you, I onely put the queſtion, that begin to loath the Manna of your ſouls, and

to

to look back towards *Egypt* again? Are there not ſome of you have itching ears, and would fain have Preachers that would feed you with dainty phraſes and begin not to care for a Miniſter that unrips your Conſciences ſpeaks to your hearts and ſouls, and would force you into heaven by frighting you out of your ſins? Are there not ſome of you, that by often hearing Sermons are become Sermon proof, that know to ſleep and ſcoffe away Sermons? I would be glad to ſay there are but few ſuch; but the Lord knoweth there are too too many that by long preaching get little good by preaching, inſomuch that I have often ſaid it, and ſay it now again, there is hardly any way to raiſe the price of the Goſpel-Miniſtry, but by the want of it: And that I may not flatter you, you have not profitted under the means you have enjoyed; therefore you may juſtly expect God may bring you into a ſtrait; and take away the Goſpel from you: God may juſtly take away your Miniſters by death or other ways. Have you not loſt your firſt Love? Why did God take away the Goſpel from the Church of *Epheſus*, but becauſe they loſt their firſt Love? Are you not like the Church of *Laodicea*, that are neither hot nor cold? therefore God may juſtly ſpew you out of his mouth: what God will do with you, I know not; a few weeks will determine: God can make a great change in a little time: we leave all to God: but in the mean time let me commend one Text of Scripture to you, *Jerem.* 13. 16. *Give glory to the Lord your God, before he cauſe darkneſs, and before your feet ſtumble upon the dark mountains, and while ye look for light, he turn it into the ſhadow of death, and make it groſs darkneſs:* Verſe 17. *But if you will not hear it, my ſoul ſhall weep in ſecret places for your pride, and mine eyes ſhall weep ſore, and run down with tears, becauſe the Lords flock is carried away captive.* Give glory to God by confeſſing and repenting of your ſins, by humbling your ſouls before the Lord, before darkneſs come, and who knoweth but this may prevent darkneſs.

Dr. *Man*

Preached August 17. 1662.

Dr. Mantons Sermon.

Heb. 12. 1.

Wherefore seeing we are compassed about with so great a cloud of Witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

IN the former Chapter, you have a *spirituall Chronicle*, or a Catalogue of the Lords Worthies, and all the eminent effects of their *Faith*; and now the Apostle comes to make use of this History, that he had produced through so many successions of Ages of all the holy men of God that excelled in faith. *Wherefore seeing we are compassed about with so great a cloud of Witnesses, &c.*

The Text is wholly *Hortatory*. In it observe,

1. The *premisses* or principle the Apostle worketh upon, *seeing we are compassed, &c.*

2. The practical *Inferences*, which are deduced from thence, and they are two.

1. One concerning the privative part of our duty, *Let us lay aside every weight, &c.* there is something external and without, like to clog us in our way to Heaven,—*every weight*; and something within that will hinder and trouble us within: therefore he saith, *And the sin which doth so easily beset us.*

2. Here is the positive part, *Let us run with patience the race that is set before us.* There's motion [Run] the manner [with patience] the stage or way [the Race that is set before us.]

My purpose is to give you some brief thoughts upon this useful and practical inference of the Apostle, from the Histo-

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ries of the faithful before recorded. Therefore I will summe up the whole Text in this point.

Doct. *The people of God that have such a multitude of examples of holy Men and Women set before them, should prepare themselves to run the spiritual race with more patience and chearfulness.*

There are two things in this Doctrine; the *Encouragement* and the *Duty*. I shall open both with respect to the circumstances of the Text.

First, the Encouragement; *A multitude of examples*, or as in the Text, *seeing we are compassed about with so great a cloud of Witnesses*. Mark, here are *witnesses*, *a great cloud of witnesses*, and these, *compassing us round about*.

First, here are *Witnesses*, by that term we are to understand those worthy Saints mentioned and reckoned up in the former Chapter, *Abel*, *Enoch*, *Noah*, *Abraham*, *Moses*, &c. all the Saints of God that have had experience of the goodness of his providence to them, and the fulfilling of his promises, they are all called *witnesses*, why? because they depose a testimony for God, and speak to future generations to be constant, as they did, that they might receive the like reward. This *witness* was partly in their *faith*, and partly in the *fruits* of their *faith*.

1. They witnessed by their faith, (*John* 3. 33.) *He that hath received his testimony, hath set to his Seal that God is true.* A man that hath soundly digested the promises, that expresses his faith by chearfulness and patience under all difficulties, troubles, delayes, and those sundry trials that he meets with, he gives it under hand and seal, proclaims it to the world that he hath to do with the true God. And

2. They witnessed in the fruits of their faith, as they give us an instance of Gods fidelity towards them that faithfully adhere to, and firmly believe in his promises; so it is said, (*Heb.* 6. 12.) *Be not sloathful, but followers of them who through faith, and patience inherit the promise.* Let *faith* but

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let *patience* a work, do but hold out a little while with God, and you may learn by the example of all those holy men, we shall inherit the promises, they shall be made good to a tittle, and not one thing fall of all that the Lord hath spoken; as these holy men were exercised and tossed to and fro, but it succeeded well with them at the last. Oh! then let us hearken to the deposition of these worthy Witnesses that are recorded in the Scripture, and with such an invincible resolution as theirs was, let us hold on our course towards true happiness: If we do not, they that are now propounded as Witnesses to us, will at the day of Judgemennt be produced as witnesses against us. And pray also let us remember that we are to continue and keep afoot that Testimony to succeeding Generations; for not onely the Prophets and holy men of God, were Gods witnesses, but all Gods people also are his witnesses; (*Isaiah* 43. 10.) by their faith, patience, diligence, constancy, and cheatfulness under afflictions, they are to give it under hand and seal to the world, that God is a true and faithfull God. But now, if we either by our sinful walking, or by our drooping discouragements, discredit Christ and his profession, then we are witnesses against him; we deny that Religion which we would seem to profess and cry up, (*Tit.* 1. 16.) *They profess they know God, but in works they deny him*: and the more dangerous, because *deeds* are more deliberate then *words*, and so a greater evidence of what we think in our hearts. If we by drooping discouragements and sinful walking discredit Religion, we deny it, and do in effect put the lye upon Christ. Therefore let us remember they were Witnesses, and so must we.

Secondly, By a figurative speech they are called a *Cloud*, [having a cloud of witnesses] why so? I might trouble you with many Conceits Interpreters have had of this word *Cloud*; say some, because of the raisedness of their spirits, because Clouds flye aloft: *Clouds* for the fruitfulness of their Doctrine, as Clouds send down fruitfull showres upon the

the Earth; and *Clouds*, because they cool and cover us from the heat; so some would gloss for our comfort: others with more judgement say, a *Cloud* with allusion to the *pillar of cloud* which conducted the Israelites to *Canaan*: yet neither doth this come up fully to the scope of the Apostle; for the Apostle speaks not of a Cloud that goes before us, but of a *Cloud that compasses us round about*, and therefore a *cloud*; the reason why 'tis called so, is the number and multitude of those Witnesses, as a Cloud is made up of a multitude of vapours gathered together, and condensed into one body; and so the expression is often used, (*Ezek.* 38, 9.) *Thou shalt be like a cloud to cover the land*, &c. noting the encrease of the people when God would restore them, the multitude of Converts: and so in prophane Authours, *Livie* hath such an expression, an army of men is called a Cloud: But this is enough to shew the intent of this expression, that there are a multitude, a very great number; though the godly comparatively, and with respect to the wicked are a few, yet considered in themselves, they are a great number; for, if the *Martyrs*, and those glorious instances of heroick faith, and that under the Old Testament, when Gods Interest was more confin'd to one People, if there were such a Church then, of so great a number, what will the whole Church of the Old and New Testament be when we shall meet together in Heaven? We are often discouraged with the paucity of Professors, and are apt to think our selves to be *left alone*, 1 Kings 19. 10. But let us remember there is a *Cloud of Witnesses*; we are not solitary now, and certainly we shall not want company when we come to Heaven, *To the innumerable company of*, &c.

Again, it meets with an ordinary and strong temptation which Satan suggests to the hearts of the godly, that they are *singular* and matchless in *their afflictions*, that none of the people of God have ever undergone such difficulties as they are expos'd unto; and this makes them question their

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Fathers affections, and put themselves out of the number of his children. I, but all these things are accomplished in the Saints of God before you, here is a *Cloud of Witnesses* that have been exercised and tried to purpose, (1 *Pet.* 5. 9.) They are troubled with a busie Devil, a naughty world, a corrupt heart, all have had their trial from Gods correcting hand; *The same afflictions are accomplished in you Brethren, that are in the world.* so that we have many *fellows*, our lot is no harder then the Saints of God that have gone before us, for there is a *Cloud of Witnesses.*

3dly. Observe, The Apostle calls it a *Cloud* that compasses us round about, *i. e.* We have instances for every Trial, Temptation, Duty that we are put upon: *Here* we have examples of those that have fulfilled the *Commands* of Christ on this side with an undaunted courage; and the examples of those that have born the *Cross* of *Christ* with an invincible patience: Here we have examples of those that have conquered *right-hand Temptations*, that have despised the delights of the world; and there are those that have conquered *left-hand Temptations*, that have not been broken and affrighted with the terrours of the world; all the Saints of God have trodden that way; the same paths wherein we are to walk after them: We cannot look this way or that way, but we have instances of Faith, confidence in God, and patience, *We are compassed about, &c.* In short, here lyes the encouragement that Christians should propound to themselves:

1. *That there are examples.* Christians of later times have more to answer for their *Infidelity*, than those of former ages; they that first believed the promises, believed without such a *Cloud of Witnesses*, or multitude of examples; many have gone before us, that have broken the Ice, and that found good success from their own experience, they have *commended God to us*, as a true and faithful God, and will not you go on? When *Jonathan* and his Armour-bearer climbed up the Rocks of the *Philistins*, then the people were encouraged to

go up after; So here are ſome that have gone before you, and it hath ſucceeded well with them.

2. *Theſe examples are many*; not one or two that might be ſuppoſed to be ſingularly aſſiſted, and to have eminent Prerogatives above the reſt of their Brethren, but many in every age, *a whole cloud of them.*

3. *There are examples of many rare and excellent men,* the beſt that ever lived under Heaven: *Take (my Brethren) the Prophets for an example, &c.* Jam. 5. 10.

4. They are propounded to us, not for their words onely, and for their profeſſion, but for their deeds, for their bitter ſufferings; and they abundantly manifeſt to us, that there is nothing impoſſible in our duty, or any thing ſo difficult but may be overcome through Chriſts ſtrength enabling us: They all had the ſame nature we have: they were of the like paſſion with us, fleſh and blood as we are, of the ſame relations and concernments; and then on the other ſide, we have the ſame *Cauſe* with them, the ſame recompence of reward to encourage us, the ſame God and Saviour to recompence us; he ſuffered for *us* as well as for *them*; therefore we ſhould follow in their ſteps, and hold faſt our confidence to the end; for they have ſhewed us, that poverty, reproaches, death it ſelf, and all thoſe things that would look harſh, and with a gaſtly aſpect upon the eyes of the *World*, are no ſuch *Evils*, but that a *Believer* may rejoyce in them, and triumph over them. I ſay, they have ſhewed the blandiſhments of the world have not ſuch a charm, but they may be renounced without any loſs of conſiderable joy and contentment; and that the duties of Chriſtianity are not ſo hard, but that a little waiting upon God will bring in grace enough to perform them; therefore ſaith the Apoſtle, *Seeing we have a Cloud of Witneſſes, let us lay aſide, &c.* And ſo I come to the *encouragement,* to the *Second* thing, and that is the duty here preſſed. 1. Here is the privative. 2. The poſitive part of our duty: Here is *mortification* and *vivification. Mortification, Let us lay aſide,* &c.

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Vivification, *Let us run with patience*, &c. In both the branches he alludes to terms proper to *Races*: In a *Race* you know men strip themselves off their *clothes*, and whatever is burdensome and heavy, that they may be the more light of foot; and so the Apostle bids us *lay aside every weight*; and they did withall *diet* themselves, that they might have no clog from within, 1 Cor. 9.25. *Every man that striveth for the mastery, is temperate in all things*, i. e. They took care that they did not clog and indispose themselves for the race they were to run; but they verily run onely for a corruptible Crown; we for a Crown that is incorruptible and glorious; so according to this double practice of Racers, we are to cast aside every weight from without, &c. So here's a double object, laying aside *every weight*, and of *sin*: There's *onus externum*, the *weight without*, that presses us down and hinders our speed; and then there's *impedimentum internum*, there's *sin*, that which weakens *within*; by reason of the former we make little speed; by reason of the latter we are often interrupted; and therefore we must do as they that they might be swift and expedite, *lay aside every weight*, and be more *temperate in all things*. Herein a Runner in a Race differs from a Traveller; a Traveller strengthens himself for his Journey as well as he can, his clothes on, sometimes carries a great burden with him; but a *Runner* of a *Race* makes himself as light as he can. But to come more particularly to the words.

First (*lay aside every weight.*) By *weight* is meant those things that burden the soul, and make our heavenly Progress more tedious and cumbersome; and by *weight* is meant (I think) the *delights* and *cares* of the world, the multitude of secular businesses, all our earthly contentments and affairs, so far as they are a burden to us, hinder us in our way to heaven; these must all be put off, *Luke* 21.3,4. saith Christ, *Take heed to your selves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life*, &c. The heart that is depress, cannot be so free for God, and the Offices

ces of our heavenly Calling, when we give way to *ſurfeiting, drunkenneſs, and cares of this world.*

1. The heart may be overcharged with the delights of the world; *Surfeiting* and *Drunkenneſs* muſt not be taken in the groſs notion; you muſt not think of ſpewing, reeling, vomiting, as if to avoid theſe were a full compliance with Chriſts direction; the *heart* may be overcharged when the *ſtomach* is not; there is a *dry drunkenneſs*, and a *more refined ſurfeiting*, and that is when the heart grows heavy, unfit for prayer, reliſhes not the things of the ſpirit; when the delights of the fleſh clog the wheel, abate that vigour and chearfulneſs that we ſhould ſhew forth in the Worſhip of God, and holy actions, when the delights of the fleſh withdraw us from that watchfulneſs and diligence that is neceſſary in taking care for our ſouls, then the heart is over charged; voluptuous living is a great ſin, it choaks the ſeeds of Piety ſo ſoon as planted in the heart, ſo that they can bring nothing to perfection, it brings a brawn and a deadneſs upon the Conſcience and affections; there is nothing that hardens the heart ſo much, as the ſoftneſs of carnal pleaſure. (Jude 19.) *ſenſual, having not the Spirit: Senſuality* quenches our natural bravery and briskneſs of ſpirit that becomes a man; much more doth it hinder the ſublime operations of the Spirit of God. Well then, remember Chriſtians, you are not onely *Travellers* by the way, but *Runners* in a Race: If we were to ſpeak to you onely under the notion of Travellers in a way, this were enough to wean you from the delights of the fleſh, 1 Pet. 2.11. *As ſtrangers and Pilgrims abſtain from fleſhly luſts which war againſt the ſoul.* The more you indulge theſe fleſhly luſts, the more you hearten and ſtrengthen the great Enemy of your ſouls, and ſtarve the *better part*; but you are as *Runners* in a *Race*: by this Metaphor the duty is more bound upon you, much more ſhould you beat down the body, and keep it in ſubjection; the Apoſtle hath a notable word, 1 Cor. 9 27. *I keep under my body, and bring it in ſubjection, &c.* I beat down my body;

body; you muſt either keep under pleaſures, or pleaſures will keep you under; for a man is ſoon brought under the power, dominion, and tyranny of evil Cuſtoms, and ſome bruitiſh pleaſure, by indulging the luſts of the fleſh, 1 *Cor.* 6. 12. Be but a little addicted to any one thing, and you are brought under the power of it; The fleſh waxes wanton and imperious, and a ſlavery grows upon you by degrees: The more you cocker carnal affections, the more they encreaſe upon you; and therefore you muſt hold the reins hard, exerciſe a powerful reſtraint. *Solomon* in his *Penitentials* gives us an account of his own folly; and how fearfully he was corrupted this way, Eccl. 2. 20. *Whatſoever mine eyes deſired, I kept not from them, I withheld not my heart from any joy, &c.* This was that which brought him to ſuch a *lawleſs exceſs*, and at length to *fall off from God.* When we give nature the full ſwing, and uſe pleaſure with too free a licenſe, the heart is inſenſibly corrupted, and the *neceſſities of life* are turned into *Diſeaſes*, and all that you do, 'tis but in compliance with your luſts; your eating and drinking is but a meat-offering and drink-offering to luſts and carnal appetite. I remember *Solomon* ſaith, *Prov.* 29. 21. *He that delicately bringeth up his ſervant from a childe, ſhall have him become his Son at length*, i. e. allow a ſervant too much liberty, and he will no more know his condition, but grow contemptuous, bold, and troubleſome; ſo it is here: We are all the worſe for licenſe; natural deſires unleſs they feel fetters and prudent reſtraints, grow unruly and exceſſive: And therefore it is good to abate the liberty of the fleſh, that the body may be a ſervant and not a maſter; when you deny your ſelves in nothing, but ſatisfie every vain appetite, a cuſtom grows upon the ſoul, and *Intemperance* proves a *Trade* and an *habituated diſtemper*, ſo that you cannot when you would, upon prudent and pious reſpects refrain and command your deſires; and therefore 'tis good ſometimes to thwart and vex the fleſh, as *David* pouredout the water of *Bethlem* that he longed for, 2 *Sam.*

23. 17. not to deny our ſelves in what we affect and covet; luſt grows into a wanton, and bold, & imperious, and ſo preſcribes upon us, *and we are brought under the power of theſe things.*

2. The buſineſs and cares of this world; for, theſe immoderately followed, and not in obedience to God, are a ſore burthen, and makes the ſoul heavy, and allows no time and ſtrength for God and his ſervice, and thoſe happy opportunities of private communion with him; when we are incumbred with *much ſervice*, we neglect that *one thing neceſſary*, Luke 10. 42. and therefore Chriſtians muſt take heed that the lean kine do not devour the fat; that *Sarah* be not thrown out of doors inſtead of *Hagar*, that Religion be not thruſt to the walls, which ſhould be our *prime* and *chief buſineſs*, while every buſineſs hath its time and courſe. The Scriptures knowing the proneneſs of our hearts to temporal things, deals with us as we do with a crooked ſtick, we bend it ſo much the other way, and therefore ſometimes they forbid *neceſſary labour*, John 6. 28. *Labour not for the meat which periſheth*, &c. the meaning is *not chiefly*; but it bends the ſtick another way, *ſet not your affections on things on the earth*: A man muſt have ſome kinde of affection to his work here below; but we had need to be bent the other way: We may gather this from this Precept, 'Tis better to incroach upon the World, than the World ſhould incroach upon godlineſs. In ſhort, things are a burthen and clog to us, according as our *delight* and *ſcope* is, if the pomp and encreaſe of the world be our end and ſcope, then Religion will be looked upon as a burthen, that will be a *weight*, and all duties of godlineſs as a meſancholly interruption, as they, *Amos* 2. 8. *When will the Sabbath be over?* The exerciſe of godlineſs will be a troubleſome thing, and we ſhall go about the work of Religion as if we went about it not: But, on the other ſide, if heaven and heavenly things be our ſcope, then the world is a burthen, and then we ſhall uſe it in the way, but not abuſing, as taking up our reſt here, 1 *Cor.* 7. 31, 32. Man hath

hath a body and soul; and he doth provide for both, but for one in *subordination*; the soul is the chief, and therefore we must not so look after the interests and concernments of the bodily life, as to forget the interests of the soul, or to neglect them. Many will not so grosly Idolize present things, so as to renounce things to come; I, but they so often follow the things of the world that they neglect their eternal concernments. The *happiness* of a people lies in *communion with God*, and therefore that must be looked after; we must take heed that the cares of the world have not such a hand and power over us, as either to divert us from, or unfit us for these higher and nobler pursuits, the enjoyment of God in Christ. This is the first thing the Apostle speaks to these spiritual Racers, to *lay aside every weight*, that is, the delights of the flesh, and the cares of the world.

Secondly, The next thing to be laid aside is sin which doth so easily beset us. As we must guard against things without, so we must mortifie our corrupt inclinations within: or else, it will soon make us weary of our heavenly Race, or faint in it. *Sin* you know is two-fold, *Original* and *Actual*, Actual sin is not meant primarily, for that is not *peccatum agens*, sin that easily besets us, but *peccatum transiens*, the sin that passes from us; and *original sin* is that which is emphatically called *sin*, *Rom.* 7. 8. Now this original corruption may be considered as meerly *native*, or as acquired and improved into evil customs and habits: for according to mens tempers and constitutions, as they are severally disposed, so by the corruption of nature they are inclin'd to one sin more then another: as the channel is cut, so corrupt nature findes a vent and issue: in every man there is some predominant sin, and in every regenerate person some reliques of that sin, from whence is the greatest danger of his soul: thus *David* speaks of *his iniquity*, Psal. 18. 23. Well then, this is *that sin that doth easily beset us*: original sin improved into some tyranny or evil custome, which doth increase and prevail upon us

more and more: Now, this is ſaid [eaſily to beſet us] for three Reaſons: Partly, becauſe it hath a great power and reſtraint over us, and implies the whole man; the members of the body, the faculties of the ſoul; ſo great an intereſt hath it acquired in our affections, it doth *eaſily beſet us*, it hath great power and command over us. Partly, becauſe it ſticks ſo cloſe, that we cannot by our own ſtrength lay it aſide, *Jeremiah* 13. 23. *Can the Ethiopian change his skin? or the Leopard his ſpots, &c.* A man can as ſoon change his *skin* as lay aſide his *cuſtoms*, that are ſo deeply ingraven as the blackneſſe of an Ethiopian, or the ſpots of the Leopard. And partly, becauſe it mingles it ſelf with all our motions and actions, *Romans* 7. 21. *&c.* It eaſily beſets us, 'tis preſent with us, it impells us, and ſollicites us, and draws us to ſin further and further, and doth make us negligent in what is Gods; we cannot do or ſpeak any thing, but it will infeſt us in all our duties of Piety, Charity, Juſtice; on every ſide it is interpoſing, vexing, thwarting the motions of the Spirit, and ſo abates our ſtrength, vigour, and agility, and retards our Courſe towards Heaven and Glory; Therefore, *lay aſide*, as every *Weight*, ſo every *Sin*, *&c.*

Qu. Now, what is it to [*lay aſide?*] or how can we lay aſide, ſince ſin ſticks ſo cloſe to us, and is engraven in our natures?

Anſw. Certainly, ſomething may be done by us: for this is every where preſſed as our Duty, Epheſ. 4. 22 *Put off the old man*, and 1 *Pet.* 2. 11. we may *put it off* more and more, though we cannot lay it aſide. Then we are ſaid *to lay aſide the ſinne that ſo eaſily beſets us*, when we prevent and break the dominion of it, that it ſhall not *Reign over us*, Rom. 6 12. let not ſin reign, &c. Though it dwells in us, lives in us, and works in us, yet it ſhould not *overcome* us, and bring us into bondage, and ſo it will not be imputed to our Condemnation; and at length when the Soul ſhall be ſeparated from the body, we ſhall be wholly free from it.

Qu. I,

Qu. I, but what must we do that we may so repress it? (the question returns) that we may break the dominion of it?

Ans. I answer, this is the work of the Spirit of God; but we must know, the Spirit of God doth work the work of *mortification* two wayes: *By Regeneration*, and *after Regeneration*: By Regeneration, and so he doth immediately without any Co-operation of ours mortifie the deeds of sinne, gives sinne its death-wound: that which is left, is as a thing *mortified*, 'tis broken. The Scripture often speaks of this first work of Regeneration, *Romans* 6. 6. *Coloss.* 2. 11. First, when we are planted into Christ, then we put off the body of sin; and though it doth not presently dye, yet it's weakened, that it cannot *reign*, though it be not destroyed.

2. After Regeneration the Spirit doth more and more destroy sin, the reliques of sin, this crucified body of sin, till it dyeth wholly away; this he doth *in us*, but not *without us*, Rom. 8. 13. *Through the Spirit mortifie the deeds of the body*: Not the Spirit without us, nor we without the Spirit, but *ye through the Spirit*. What is then required of us?

1. Seriously purpose not to sin, and promise to God to yield Him unfeigned Obedience. Especially should we make this promise in the use of those Solemn Rites by which the Covenant between God and us is confirmed. Take up a solemn purpose not to grieve the Spirit, nor to break his law, *Psal.* 119. 106. *I have sworn, and I will perform it, that I will keep thy righteous judgements*: This purpose of heart is the root of all good actions: therefore in the confidence of Gods help, in the sense of thy own weakness, *Psal.* 119 32 we cannot lay wagers upon our own strength, yet 'tis our duty to engage our hearts to God: To sinne against the light of our own Conscience, and Illumination of the Spirit, and the chastening and instruction of our own reins, that aggravates our sin: but to sin against,

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and beſides our fixed purpoſe of not ſinning, that lightens ſin; for then 'tis a ſin of *weakneſs* and infirmity, not of *wilfulneſs* and malice: and then we can ſay as *Paul*, *Rom.* 7. 19. when the heart is fixedly bent towards God; *the evil which I would not, that do I.* Two wayes may we be ſaid to ſin againſt *purpoſe*: either when we are over-born beſides our purpoſe, our purpoſe ſtill remains to pleaſe God: As, when the water breaks over the bank, the bank remaining: in ſuch a caſe the fault is not in the bank, but in the violence of the flood. Or 2. when we break off our purpoſe, or conſent to do evil: as when we cut through the bank, the water may eaſily make through. There's a great deal of difference between ſin dwelling in us, and ſin entertained by us: between ſin remaining, and ſin reſerved: when you have a firm purpoſe againſt all ſin, there is ſin remaining, but 'tis not reſerved, 'tis not kept and allowed.

2. Watch over thy ſelf with a holy ſelf-ſuſpicion, becauſe thou haſt ſin within thee that doth eaſily beſet thee; therefore *conſider thy wayes*, Pſal. 119. 59. *Guard thy ſenſes*, Job 31. 1. but above all, *keep thy heart*, Prov. 4. 23. Conſcience muſt ſtand *Porter* at the door, and examine what comes in, and what goes out: watch over the ſtratagems of Satan, and ſeducing motions of thy own heart.

3. Reſiſt and oppoſe ſtrongly againſt the firſt riſings of the fleſh, and the tickling and pleaſing motions of ſin that doth eaſily beſet us, when it doth entice us away from God, or do any thing that is unſeemly and contrary unto the duties of our heavenly calling. Oh! remember we are not debtors to the fleſh, *Rom.* 8 20. Thou art tyed to the Lord by all obligations and indulgence: therefore break the force of ſin by a ſerious reſiſtance; check it, and let thy ſoul riſe up in indignation againſt it; my buſineſs is not to pleaſure the fleſh, but to pleaſe the Lord.

4. Bewail thy involuntary lapſes and falls with penitential tears, as *Peter went out and wept bitterly*, Matth. 26. 57.

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Godly ſorrow is of great uſe for laying aſide of ſinne, as ſalt potions kill Worms: When Children are troubled with Worms, we give them ſalt potions: ſo theſe bitter penitential tears are the means God hath appointed to mortifie ſin; that's the reaſon the Apoſtle ſaith, 2 *Cor.* 7. 10. *Godly ſorrow worketh repentance to ſalvation, not to be repented of*: 'Tis not onely a part of repentance, but worketh perſevering durable reſolutions, a walking cloſely with God; 'tis a means God hath bleſſed to this end and purpoſe.

5. Recover from thy falls, renew thy combate, as *Iſrael*, when they were overcome in battle, they would try it again, and again, *Judg.* 20. 28. Take heed of ceaſing for the preſent; for though thy enemy ſeems to prevail, though the fleſh ſeems to prevail againſt the ſpirit in the battle; yet thou ſhalt have the beſt of it in the war; by the power of grace thou ſhalt have the victory.

Thus I have gone over the *privative* part of our duty, *Let us lay aſide every weight, and the ſin that doth ſo eaſily beſet us:* I ſhould have come to the *poſitive*, *Let us run with patience the race that is ſet before us*: there is the duty, *Let us run the race that is ſet before us*: and there is the manner of the duty, Let us run *with patience*. I ſhould have ſhown you, that a *Chriſtians life is like a race* from Earth to Heaven, in a way of holineſs, and exerciſe of Grace. This Race it continues as long ae we continue in the world, from our Nativity, to to our Death; after death the ſtriſe is ended Now in this *race* we muſt *run*, and *ſo run that we may obtain the Crown*, 1 Cor. 9. 24. Running is a motion, and a ſpeedy motion; there is no lying, ſitting, or ſtanding, but ſtill there muſt be running: We muſt make a further *progreſs* in the way to Heaven, *forgetting thoſe things which are behinde, and reaching forth unto thoſe things which are before*, Phil 3. 13.

The *Runner* was not to enquire how much of the way already was paſt, but to ſtrain himſelf to overcome what was yet behinde: And ſo ſhould we conſider what ſins are yet

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to be mortified, what duties yet untouched, almoſt untouched; what hard conflicts are yet to be undergone, and ſtill to hold on our way without twining aſide, or halting becauſe of difficulties, diſcouragements, ſtumbling-blocks. And there are *fellows* and *co-partners* with us, that run this Race, with whom we may ſtrive in a holy emulation, who ſhould go forwardeſt, who ſhould be moſt forward in the courſe of pleaſing God: O Chriſtians! there are many contentions amongſt us, but when ſhall we have this holy contention! *Heb.* 10.24. In a *Race* there is the *Agonetheta*, the Judge of the ſports: ſo here God obſerves all; no matter what the ſtanders by ſay, the Judge of the ſports muſt decide who muſt have the Crown, 1 *Cor.* 14 3, 4. And then at the end of the Race there is the Crown, 2 *Tim.* 4. 7, 8, *I have fought a good fight, I have finiſhed my courſe, I have kept the Faith; henceforth there is laid up for me a Crown of righteouſneſs*, &c. In a Race there are *ſpectators*: ſo there are here, God, Angels, and Men, 1 Cor. 4. 9. *We are a ſpectacle to the world, to Angels, and to men*, &c.

Thus for the ſimilitude of our Race in our way to heaven. Now wherein it differs.

This is a Race, not undertaken out of *wantonneſs*, but out of *neceſſity*: God hath called us to this courſe; and if we run not in this Race, we are undone for ever. And in other Races, but one had the Crown; here all are crowned, 2 *Tim.* 4. 8. though they be not ſo eminent as the Apoſtle; here all are crown'd that run in the manner God hath requir'd: *Henceforth is laid up for me a Crown of Righteouſneſs, which the Lord the righteous Judge ſhall give me at that day, and not to me onely, but unto them that love his appearing.*

For the *manner*, [*with patience*] *Let us run with Patience*, Patience is neceſſary.

1. Partly becauſe of the length of the Race, and the diſtance between us and the promiſed reward: Our race cannot be ended but after ſome degrees of time; long waiting

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is troubleſome to the fleſh, and therefore we have need of patience.

2. Becauſe we meet with many impediments, troubles and temptations by the way; there are ſpiritual adverſaries with whom we muſt fight; for, we go on, we not onely run, but fight; therefore *run with patience, &c.*

3. Becauſe the *ſpectators* will be ready to diſcourage us: We are ſet forth not onely as a ſpectacle to God and Angels, but to the world, and they will be ready to deride, ſcorn and oppoſe us for our zeal to God, and our forwardneſs in the wayes of God, to diſcourage us by bitter mockings, *&c.* therefore *let us run with patience the race that is ſet before us.*

Mr. *Caryl*'s Sermon,

Preached, *Auguſt* 17. 1662.

Upon *Revel.* 3. *Ver.* 4. the latter part of that Verſe.

And they ſhall walk with me in white, for they are worthy.

IN the former part of this Verſe you heard the commendation of thoſe few names in *Sardis*: It was this, *They had not defiled their garments.* In this latter part you have their encouragement in their reward: *They ſhall walk with me in white.* In which encouragement, I told you we might conſider two things, or take it into two parts.

Firſt, *That they ſhould walk with Chriſt.*

Secondly, *They ſhould walk in white.*

I have ſpoken to the former of theſe, *They ſhall walk with Chriſt*, and that the Scripture holds forth under a two-fold notion:

Firſt, as matter of duty, It is a duty to walk with Chriſt.

Secondly, it is a matter of promiſe: They that keep their garments undefiled, and live in high favour with Chriſt, they ſhall walk with Chriſt: we favour thoſe that walk with us.

Walking with Chriſt notes to us three things.

1. That we have peace with him.

2. That we have intimacy with him.

3. That his being ſo much above us, we ſhould have this favour from him.

And hence I noted the great priviledge of the people of God, that they ſhall walk with Chriſt.

1. It notes the great ſatisfaction of the Saints to walk with Chriſt: they ſhall be filled with his company.

2. How ſafe it is, and what ſafety there is to walk with Chriſt: he hath a wing to ſpread over them.

3. What opportunities ſuch have as walk with Chriſt.

4. What liberty ſuch have as walk with Chriſt.

5. Such as walk with Chriſt, may be ſure he will communicate his ſecrets to them, he will ſhow them what they have to do.

2. We ſhewed you the great goodneſs of Jeſus Chriſt, that he ſhould take ſuch creatures to walk with him, ſuch defiled creatures.

3. Then let us take heed of keeping our garments undefiled, leſt Jeſus Chriſt caſt us out of his company, and we can no longer walk with Chriſt any more. Oh take heed of walking blameleſs in the wayes of Chriſt.

Theſe things were ſpoken from the firſt Point. Now I come to the walking with Chriſt *in white*.

In opening the Text, I told you *white* might be conſidered two wayes.

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1. As it reſpects our ſtate, and ſo that by way of Juſtification, and thus they ſhall walk with Chriſt; but this is not the walking *in white* the Text means.

2. Here is a further walking *in white*, and that is matter of reward to the people of God.

1. To walk with Chriſt *in white*, it is matter of honour, *white garments* are matter of honour. Princes, great Kings walk *in white garments*, ſo the Saints of God ſhall walk *in white*. Chriſt will honour them, and give them honour among them, becauſe they have kept their garments undefiled. They ſhall walk in white like great Princes, and honoured Perſons. *A good name is better then precious ointment*: they that are good indeed, they ſhall have a good name, they ſhall walk *in white*. To keep the conſcience clean, is to keep the credit clean; and they who are careful not to blot their converſations, Chriſt will take care of their reputations, that they be not blotted, that they walk with men in honour.

'Twas worthily ſpoken in the 11. of the *Hebrews*, *they kept their garments undefiled*, and it was by the power of faith, and they obtained a good report by faith, keeping themſelves from the pollutions of the world, they kept themſelves a good report. This honour and good report which we get by keeping our garments undefiled, is ſure: *Abraham* had an honourable title, *Abraham, My friend, and a man after my own heart.* Iſa. 45. 4. *Since thou waſt precious in my ſight, thou waſt honourable*; and not onely ſo, that the people of God are honourable in his eyes, but they alſo ſometimes walk *in white*, in the eyes of the men of the world: he can give his people room in the opinions of men, he moves their hearts to think well of them, and he opens their mouths to ſpeak well of them, though indeed the honour which they, who keep their garments undefiled, have in this world, it is moſt uſually from good men, from godly men, and indeed honour of them is moſt honourable.

It is not much to us what others ſay or think of us, what

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the wicked world judge of us, yet I ſay, God can, and doth ſometimes raiſe a teſtimony of honour for his people amongſt carnal men of the world. *Joſeph* would not defile his garments, he walked in *white* amongſt men: true, he was caſt into priſon, what of that? he was reſpected by the Keeper of the priſon, and afterwards he walked in *white*.

In the whole Egyptian Court, *Daniel* was one that walked *in white* with common men of the world; firſt with the Prince of the *Eunuchs*, he had tender favour with him, he told him he would not diſobey God to pleaſe men; yet he did not rail againſt him, and call him a ſtubborn fellow, becauſe he would not bow to *Baal*, and afterwards *Daniel* was as great a man as any in all that Province, he walked *in white*. God hath created Teſtimonies of honour for his people from ſome men of the world, yea they many times put *white garments* upon them: ſo it was with Chriſt in the 27th. of *Matthew*, and the 4. verſe, common men put a good report upon Chriſt, a *white garment*. *Truly, ſaith the Centurion, this was the Son of God. Truly, this was a righteous man*, ſaith he, when he ſaw how he carried himſelf at his death, he gave him a good report: thus it doth come to paſs, God doth ſometimes keep up their honour in the world, who will not defile their garments, nor touch the Sacrifice of *Baal*; and it follows ſo with them, that the Lord ſhall clear up their credit, and reputation, and they ſhall walk *in white*, *in honour* before the men of the world. *Revel.* 6. 11. where the Soules under the Altar are ſpoken of, who were miſerably uſed in this world, *white Robes* were given them, to every one of them, that is, their evidences were cleared.

This may teach us the readieſt way to the *white Robe*, to the *Robe of Honour*, it is to keep us from being defiled with ſinful practices: certainly they who pleaſe God, he can make the world to honour them; if God approves us, he can make the world approve us too; yet we muſt not think to have all

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men ſpeak well of us: yet this we may ſay, if we keep our garments undefiled, we ſhall walk in *white* in the eyes of men, if God ſee our garments in the dirt, and ſpotted with the filth of the world, it will ſpoil the honour we ſhould have in the world: as it was ſaid of *Arius*, when his garments were defiled, they called him *Satanarius*, that is to ſay, deviliſh: thus it may be, for the Lord hath a time to take our good name from us, to cauſe our light of honour to be taken from us.

And as he hath cauſed us to walk in the *white* of honour in the world, ſo he doth ſometimes cauſe us to walk in reproach with the world: they who defile their garments, loſe their honour with men, and they loſe their joy they ſhould have hereafter, *Mal.* 2. 9. *You have departed from my law, therefore will I make you contemptible in the eyes of all men.* It is a deſign of the ſpirit of wickedneſs to draw men to ſin, that they may upbraid them, that I conceive is the ſenſe of the Apoſtle, *Gal.* 6. 13. *For neither they themſelves who are circumciſed keep the law, but deſire to have you circumciſed, that they might glory in your fleſh*, ſaith he: Oh there are ſome of this wicked ſpirit, that would draw men to ſuch and ſuch wickedneſs, not that they joy in their returning, but that they might glory in their fleſh; when as they who ſtand faſt, do even force a good teſtimony from their enemies: So it was the unhappy chance of *Cranmer*, the Pope did perſwade him to ſubſcribe, and did he get any honour by it? No truly, they did upbraid him, and reproach him, and ſo he had dyed in a raving condition, had not the Lord been merciful to him. I remember a ſpeech of St. *Auſtin*, about drinking of healths: Oh ſay they, 'tis upon the Kings Birth-day, and we cannot avoid it; if we deny it, ſay they, we ſhall be reproached and ſcorned of all men. He gives them many anſwers to it, one of which (as I remember) was this, *God will ſo work, that if you will not comply with them, they in their hearts will honour you; and whereas if you did comply with them, they would diſhonour you, and ſay you are baſe ſpirited.* That is one

thing of this point, that keeping close to Jesus Christ will get you this reward; you shall walk with him in the *white* of honour: they shall walk in the *white* of honour with his people, and it may be with the world too.

2. *They shall walk in white*, in the *white* of peace, and joy, and inward comfort.

I shewed you in the opening of the Text, how the Scripture calls that walking in *white*, then the point is this: Whatever becomes of the other white of honour in the world, they shall be sure of this, that abundance of peace, and joy, and comfort shall possess their souls that keep their garments white; they shall walk in the inward white of joy and peace with Jesus Christ, and this is a blessed reward.

Indeed now this joy, this white of joy, arises in the soul three wayes.

1. From the testimony of their own Consciences. Oh they who have a good testimony from their own consciences walk in white, 2 *Cor.* 1. 12. *We have this for our rejoycing, the testimony of our consciences, that in all simplicity and godly sincerity, we have our conversation in heaven*: that is, walking in white: this is our rejoycing, our Conscience speaks well of us, and kindely to us; and who is able to express the sweetnesse of this thing? None can know what this is, but they that have it, as it is said of the *New Name written upon the white stone*, Rev. 2. 17. 'Tis a thing beyond expression what the joy and peace of a good Conscience is! Now this I say, that our white garments, and our walking in white ariseth from the testimony of our Consciences.

2. As from the testimony of our Consciences, so from that testimony which is greater then our Consciences, the Spirit shedding abroad of Divine Love; thus it is with those that do not defile their Garments, but endure any thing rather then defile their Garments, *Rom.* 5. 3, 4, 5.

And not onely so, but we glory in tribulations, knowing tribulations worketh patience, and patience experience

and experience hope, and hope maketh not ashamed, (and whence was all this?) because of the Holy Ghost which was given to us; this causeth joy unspeakable, *The Spirit it self beareth witness with our spirits, that we are the children of God.* This witness doth cause wonderful joy, much more then the witness of our own Consciences.

3. This joy doth arise from that well-grounded hope which that soul hath that keeps himself clean; hope of enjoying Heaven at last, hope of future glory is our present joy, *Rom.* 5. 2. *By whom also we have access by faith into his grace, even we stand and rejoyce in hope of the glory of God.*

Now they who keep their Garments *white*, have good ground of hope of the love of God; therefore this must needs cause them to walk comfortably, as they who have this hope purifie themselves, so they who purifie themselves have good ground of their hope, and therein great cause to rejoyce, 1 *Pet.* 1. 5,6. *Who are kept by the power of God through faith unto salvation, ready to be revealed in the last times, wherein ye greatly rejoyce, though now for a season (if need be) ye are in heavinesse through many temptations.*

We walk in white, in hope we have of that Inheritance: now lay these three things together, If they who keep their garments undefiled, have the testimony of their own Consciences, and the testimony of the Spirit, shedding the love of God in their hearts, and a well-grounded hope of future glory, how can it be but these must walk in white with Jesus Christ? that is, in comfort and joy of the Spirit, and of their own spirits.

Thus *David* walked, he had abundance of joy upon his conscience of his own integrity, and of keeping his heart and hands clean from those iniquities his enemies charged him with, *Psal.* 7. *The Lord shall judge his people. Judge me, O Lord, according to my righteousnesse, and according to mine integrity that is in me.* He appeals to the Lord, the Lord shall judge his people: judge me, O Lord, according to my righte-

ouſneſs. Thus he appeals to God himſelf, he had ſo much confidence, & his heart gave him he kept himſelf from thoſe ſins.

So *Job* walkt in white, though his friends blackt him exceedingly, yet he walkt in white in his conſcience, *Job* 16.19. *Behold my witneſs is in heaven, and my record is on high*: I have not onely a witneſs in my conſcience, but my witneſs is above. He walkt in white, notwithſtanding all his afflictions from God and his friends. *Hezekiah* walkt in this white when death lookt him in the face: *Lord, thou knoweſt I have walkt upright with thee.*

I need not ſtay in the proof of the thing, let me make ſome Uſe and Improvement of it.

Uſe. Is this bleſſed reward to thoſe who keep their garments white, to walk in the white of peace and joy: then here we ſee the happineſs of all thoſe who are true to Chriſt and his wayes; *Pſal.* 119.1. *Bleſſed are the undefiled in the way, who walk in the Law of the Lord.* 'Tis juſt in the language of the Text; they indeed ſhall walk in white, it is a great part of our bleſſedneſs to have peace of conſcience and inward joy. Oh how much better is it, then the peace and joy of this world, and the comforts of this world? *Prov.* 15.13. *A merry heart*, or another tranſlation ſaith, *A good conſcience*, and indeed a merry heart, and a good conſcience do but one explain the other; *a merry heart*, or, *a good conſcience, is a continual feaſt*: Here is no ſurfeiting in this feaſt, but a continual muſick, continual joy and comfort; Oh how bleſſed are they who are undefiled in the way.

That which Chriſt ſaid of the Lilly, *Solomon in all his glory was not arayed like one of theſe*, ſo may I ſay of the Lilly-white ſoul that keeps himſelf white in the world, who keeps himſelf white in matter of practice and worſhip, *Solomon in all his glory was not arayed like one of theſe* Lilly-white ones! Oh the rivers of Conſolations that flowes to them, that keep themſelves out of the puddles of this world! If you keep your ſelves from the puddles of the world, from the dung of

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the world, ye shall have rivers of joy flowing into your souls. I may say to all such, as *Solomon* saith, *Eccles.* 11. 9. *Go thy way*: it is a familiar speaking to them; Go thy way blessed soul, eat thy bread with joy, though the world feed thee with the bread of adversity, and though the world give thee nothing but the water of affliction, yet let thy garments be alwayes white; though the world clothe thee in mourning, and cause thee to prophesie in sackcloth with the Witnesses, yet be of good comfort. O Lilly-white soul, for God now accepteth thy works; now drink thy wine with a merry heart, thy labour, thy ambitious labour is that, whether present or absent, thou mayest be accepted of him, thou hast the fruits of thy labour, the Lord accepts thy works, therefore rejoyce in it. Here is the happiness of those who keep themselves clean from a defiled, and a defiling world.

2. This Point gives us an account why the servants of Christ stand so strictly upon their terms with the world, even while some call it peevishness, others ignorance, others wilful stubbornness.

What is the reason? the reason is, because they understand in some measure, and have had experience in some measure, what it is to walk in some measure with Christ in white, and it hath left such a relish upon their souls, that they would not lose it for all the dainty morsels of this world; they had rather indeed walk with Christ in white, then walk with the world in scarlet; therefore they must stand upon their terms, *Prov.* 10. 32. *The lips of the righteous know what is acceptable*: The lips are instruments of speech, not faculties of knowledge. Ay, but there is a great deal of commerce and converse between the speech and the understanding; and a righteous man will speak nothing with his lips, but what he understands, therefore he is said to understand. The lips of the righteous know what is acceptable: to whom? *The lips of the righteous know what is acceptable to God*, for they are acquainted with his rule, & God has shown them his Covenant,

he hath ſhewed them the pattern of his Houſe, and the way of his Worſhip: now becauſe they are pretty well skilled, and know what is acceptable to God, therefore they will run any hazard, undergo any affliction, rather then do any thing that will not pleaſe God, or be hurtful to their own Conſciences; they are afraid of loſing their peace, and comfort, and joy with God, therefore they will not let go the wayes of God, as *Job* ſaith, *Job* 27, 6. *I hold faſt my integrity, and my heart ſhall not reproach me ſo long as I live:* as if he had ſaid, You my friends have reproached me, but I am reſolved my heart ſhall not reproach me ſo long as I live.

The Heart or Conſcience is a buſie faculty, and hath many offices, it records what we do and comes as a witneſs: the Conſcience is judge of what we do, and accordingly reproves what we do amiſs; therefore ſaith *Job*, *I le take care of this*: I am more afraid of the report of conſcience, then of any man whatſoever, therefore I will not do any thing that may cauſe my conſcience to reproach me as long as I live. This is upon the heart of Gods people, they are reſolved, let men reproach and rail againſt them as much as they will, their hearts ſhall not reproach them.

3. In the third place, let it be a word of Caution and Admonition to all at this day, to take heed of defiling their garments: If you defile your garments, Chriſt will pronounce another ſentence, he will pronounce a ſentence againſt you: he hath threatnings for thoſe who defile their garments, in the place of rewards, for thoſe who keep them clean; they who defile their garments, ſhall walk in garments of black, in the black of diſhonour: as *Job* ſaith, *I walk all day mourning without the ſun*: the Sun of Righteouſneſs ſhall not ſhine upon them: Oh what bitter and ſowre things have many taſted for defiling their garments, when for favour of men, or to pleaſe men, they have ſtained their own garments! What ſad bitter things hath been upon them, how hath conſcience riſen up againſt them! Oh take heed of the After-claps of conſci-

conſcience, I may ſay, take heed of the Thunder-claps of conſcience; for they will come upon you one time or other, if you defile your garments: As they who to pleaſe men defile their garments, often fall into their diſpleaſure, whoſe favour they ſought: ſo oftentimes ſuch fall into diſpleaſure with themſelves, or to be ſure they ſhall at laſt: there is many a one lives under the diſfavour of his own conſcience, many a one that his conſcience will not give him a good word, or good look, whence hath it been? they have defiled their garments. They who venture to do things diſpleaſing to God, ſhall not long be pleaſing to themſelves.

The ſtory ſpeaks of *Francis Spira*, that to pleaſe men to ſave an eſtate, he defiled his garments, and he preſently fell into rebuke of himſelf, and lived under the rebuke of his conſcience a long time.

Job 8. 15. ſpeaking of the Hypocrite, *his hope ſhall be cut off*, the word ſignifies to loath, ſo ſome tranſlate, *his hope ſhall be a loathing to him, he ſhall loath his hope.* There is a two-fold loathing: Firſt, a loathing to repentance, that is, a gracious loathing, a loathing our ſelves for our ſins againſt God. And there is a loathing of deſpair, and that is the loathing there meant: the hypocrite ſhall loath his own hope, that is, he ſhall loath it deſparingly. 'Tis an affliction to be loathed by men, but 'tis a dreadful judgement, to be loathed of our ſelves deſparingly; this is the ſuburbs of of hell, for this will be the portion of the damned for ever, for their vanity, for their madneſs, 'tis next to the regions of Hell, for their worm dyeth not; and that is the worm of Conſcience: Oh therefore take heed, Conſcience may be ſilent, yea, it may flatter for a time, but when Conſcience is provok'd, it will ſpeak, yea thunder.

There is no ſuch thundering Preacher in the world as Conſcience is; the thundering of Mount *Sinai*, is not like the thundering of our Conſcience.

Fourthly and laſtly, let it be for Exhortation, and Encou-

ragement, for Chriſt here makes it an encouragement, ſo let this be an encouragement to keep our garments undefiled, the remembrance that we ſhall walk with him in white, in the white of peace, and joy in this world: who would not walk in this white? who would not be among thoſe who keep their garments white in the midſt of a defiled and defiling world?

Let me give you but a three-fold Conſideration, to ſtir you up to an exceeding Exactneſs and Carefulneſs not to defile your garments, ſeeing there is ſuch a reward promiſed, ſuch a habit of White promiſed, as this white, wherein we ſhall walk with Jeſus Chriſt. It is an Angelical Happineſs, ſo much heaven is come down upon ye, while you have this white. 'Tis heaven before heaven, *Matth.* 28. 3. the Angel that came down to the Sepulchre of Chriſt, his Raiment was white as the Light. The Martyrs when they had Angelical Apparitions, they alwayes appeared to them in white; as one upon the Rack thought he felt an Angel ſupplying him, while his enemies tormented him.

Chriſt calls the Phariſees *whited Sepulchres*; they are whited, but whited Sepulchres, that is a woful condition to be whited like a Sepulchre. Thus it is with thoſe who defile themſelves, they are whited walls, and whited Sepulchres. They that keep themſelves white, ſhall walk in white, ſhall have Angelical Glory.

Secondly, conſider this white, or walking in white, is ſuch as conquers all the blackneſs of this world: 'tis not poſſible for the world to alter the colour of this white, how much dirt ſoever they put upon it: this white will be white ſtill, they cannot turn it to be black; they cannot take away this peace, this joy from us; they cannot ſtrip us of this habit, they may pull off your fine garments, but you cannot be ſtript of this white. *Your joy ſhall no man take from you,* 2 Cor. 6. 20. *As ſorrowful, yet alwayes rejoycing; as poor, yet making many rich; as having nothing, yet freely poſſeſſing all things.*

things. The world may put us into a ſad eſtate as to the world yet we are not out of our white garments, always rejoycing, *Hab.* 3. 13. Although the Fig-tree ſhall not bloſſom, neither ſhall fruit be in the Vines, the labour of the Olive ſhall fail, and the fields ſhall yield no meat, and the flock ſhall be cut off from the fold, and there ſhall be no herd in the ſtalls, this cannot take away the white garments, no, ſaith the Prophet, *yet I will rejoyce in the Lord, and joy in the God of my ſalvation*: 'Tis a conquering joy, turns all ſorrow into joy, and blackneſs to white, therefore keep clean.

Thirdly, conſider this: this white of peace and joy, as 'tis a joy unconquerable; ſo 'tis that will be with us moſt when we moſt need it, when worldly joyes are fartheſt from us, then this joy will be near to us; that is a marvellous comfort, to have comfort in its ſeaſon. The Martyrs who have kept themſelves white, have had this white, and walkt in this white; but when they have moſt need of it, and come actually to ſuffering, then they have had moſt of it. This is a bleſſed thing! this the Martyrs of Jeſus Chriſt hath given witneſs of; although they have had peace and joy in their conſciences at other times, yet never ſo much as in the hour of temptation. When they have been caſt into the coal-houſe, they have had white garments; when they have been caſt into priſons and dungeons, how have they rejoyced? 'Tis ſaid of *Paul* and *Silas*, they were men that kept their garments undefiled, and they had a great deal of peace and joy when they were put in the ſtocks and dungeons, then they ſung at midnight: what an enlargement of heart had they at that time?

So in the Stories of ancient and latter Times, how have they rejoyced, and gone triumphing to the Gibbet? for then Chriſt gives moſt of this white? it hath been the uſe of Perſecutors to put filthy garments upon the Martyrs, drawing Pictures of Devils upon them; and as their malice hath riſen to the height (that in the time of ſufferings) to make them look like Devils, then the love of Chriſt hath

riſen

riſen to the height, and they have been full of peace and joy at that time; therefore be encouraged to walk with Chriſt in this white. This white is an Angelical Habit, 'tis an unconquerable Habit, and 'tis that will be with us moſt when we have moſt need of it. I ſhould have added a third, as walking with Chriſt is an honour, and 'tis walking in the white of peace and joy.

So thirdly, 'tis a truth of walking with Chriſt in the white of glory, as in the Transfiguration, which was a Type of Heaven, *his rayment was white, ſo as no Fuller on earth was able to whiten it*; and that is it which I might have ſpoken of to ye, that they who keep their garments undefiled here, ſhall be ſure of that to walk with Chriſt in glory hereafter. If we ſhould miſs of the white of honour, and have not much of the white of joy, yet be ſure we ſhall walk with Chriſt in the white of glory.

I would onely ſay this to you, That as I have from this Text, and many more, laboured to bring poor ſouls into a white ſtate, to a ſtate of Juſtification, to a ſtate of Holineſs; and as I have been preſſing you to keep your garments white, that you may be in the habit of white, as your Reward; ſo it ſhall be the deſire and prayers of my heart that if I ſhould have no more opportunities among you that as you have been ſtirred up to get into this white of Grace, that you and I may meet in the white of Glory where we ſhall never part.

Here are three white: The white of Honour is good, the white of Peace and Joy is very good, the white of Glory is beſt of all, that is the anſwer of all our prayers, and that is the iſſue of all our working, then we ſhall have as much as we can hold for ever.

Mr. *Caſe*

Mr. *Case*'s Sermon,

Rev. 2. 5.

Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy Candlestick out of his place, except thou repent.

CHrist here prescribes precious Physick for the healing of this languishing Church of *Ephesus*; 'tis compounded of a three-fold ingredient.

1. Self-Reflection, *Remember from*, &c.

2. Holy contrition and humiliation before the Lord, *Repent.*

3. Through Reformation, *Do thy first works.*

I left the last time upon the second of these, namely, *Repentance*; and that which I did upon this part of Christs advice was, not so much to open to you the nature of Repentance (which is not so proper for this place) as to give in a catalogue or list of such special sins, as Christ doth expect that all his people in these three Nations should lay to heart, and repent of before the Lord. I gave you in a list of eleven special sins that we should repent of, and humble our selves for before the Lord. As,

1. *Omission of duty*, Prayer, reading the Word, Meditation, *&c.* any thing will be for excuse to lay by duties, and we are secretly glad of an excuse.

2. *Remisness of duty.* In things of the world we are all in all, and all in every part; a man cannot thrust another thought into us; but in prayer, how many things we are doings?

3. *Hypocrisie.* How unlike are we at home to what abroad? and in company to what in secret?

4. *Pride.* In apparel, houses, parts, blood, birth-right, yea

of

of grace it self, of humility, Ministers, Ordinances, *&c.*

5. *Covetousness.* Never did Covetousness invade the professing party as now: The more goods men get, the less good they do.

6. *Sensuality.* Voluptuousness, Wantonness, Christians let themselves loose to the Creature: lay out their affections on things below, as if part in the Serpents curse as well as their own.

7. *Animosities,* and Divisions among Christians: many have been active to kindle, but few to quench Divisions.

8. *Uncharitable censuring one another.*

9. *Formality in Duty.* Witness, 1. Unprepared coming 2. Unsuitableness of spirit to: And 3. Want of reflection after duty, how we have sped, what we have got; Sabbath, Sacraments, comes and goes, Monday morning findes us the same as before.

10. *Miss-spent Sabbaths.* Some prophane, others idle away the Sabbath, *&c.*

11. *Neglect of our Bibles* in our families and closets. I pray God it forego not some great evil coming upon you, as before the massacre in *Germany* it was observed, &c. I proceed

12. The want of *mutual forbearance* among Christians. Alas Christians know not how to bear one with another in the least kinde or measure. Oh the short-spiritedness among Christians, they cannot bear one anothers burthens, they cannot bear with one another. 'Tis very sad, that we that stand in need of so much forbearance, should express so little to our Brother: 'Tis an Argument *we know not of what spirit we are of,* (as Christ told his Disciples) Oh! how unlike to that God whom we profess to be our God? He is long-suffering, patient, full of goodness, gentleness, mercy, &c. we can bear nothing, we can suffer nothing one from another.

13. Our great *murmuring against Reformation and Reformers:* God hath heard the voice of our murmuring, *Exod.* 16. As if there had been nothing that would have undone us but

but Reformation: and truly God seems to speak such a word as that was, *Num.* 7. 5. in displeasure and anger, *I will make your murmurings to cease:* I will take away the cause of your murmuring: I would have reformed you, and you would not be reformed: As Christ to *Jerusalem, I would, but you would not, Mat.* 23. the time may come when we would, and God will not: when we shall cry, *Other Lords have had dominion over us,* &c. *Isa.* 26. 13. but thou Lord, set up thou thy government: rule thou over us; and God may say, *No,* 'tis too late, *I would have healed you, and you would not be healed.*

14. The great *neglect of the care of our Families.* Truly 'tis not the least sin that threatens the removal of our Candlestick. How generally have the duties of Religion been let fall in our Families, reading the word, singing Psalms, *&c.* time was, when one could not have come through the streets in *London* on an evening in the *week-day,* but we might hear the praises of God, singing of Psalms: now 'tis a stranger in the City, even upon the *Lords own day.* Oh! how have governours of Families cast off the care of the souls that God hath committed to them? How careless are they of the souls of their *yoak-fellows* that lie in their bosoms; of their *children,* the fruit of their loins, *masters* of their *servants,* &c. And in the mean time are ready to stand up and justifie themselves with the boldness of *Cain,* to say to God, *Am I my brothers keeper?* Am I the keeper of my yoak-fellows, childrens, servants souls? Yes, thou art the keeper, &c. God hath put them into thy trust, and if they perish through thy fault, *they may dye in their sins,* but *their blood shall be required at thy hand.* God will say to thee as he did to *Cain, Thy brothers blood cryeth in my ear.*

15. Our *indifferences as to matter of faith and doctrine:* That we have not been more zealous for the Truth of Christ, that great trust and *depositum* which hath been committed to us: We have accounted it no matter of what opinion or

judge-

judgement men be in these latter times. 'Tis an universal saying, *No matter what judgement men be of so they be Saints*: as if *truth in the judgement* did not go to the making up of a Saint, as well as *holiness* in the *Will* and *Affections*: As if Christ had not come into the world to *bear witness of the truth*, which was his great design: as if it were no matter, if God have the heart, so the Devil be in the head: as if no matter that be full of darkness, so the heart be for God.

16. The *unsuitableness of our conversation to the Gospel of Christ*: 'Tis the onely thing the Apostle puts the Philippians in minde of, and commits to their care, *Phil.* 1. 27. and truly in these unhappy dayes it hath been the onely thing men have neglected and despised: how little care that our conversations should honour the Gospel, *&c.*

17. *Our living by sense, and not by faith.* Surely (my Brethren) among all the sins in *England* that the people of God have cause to be humbled for, there is not any whereby we have more provoked God then by that sin of our unbelief, murmuring, and infidelity, have been our two great sins, for which, it is the wonder of Gods mercy that he hath not caused our carkasses to fall in the wilderness: he may take up that complaint of us that he did of *Israel*, *Numb.* 14. 22. *Because all those men which have seen my glory and my miracles which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice, surely they shall not see the land*, &c. And this is the lamentation we may take up, that truly to this very day we have not faith enough to carry us from one miracle to another, from one deliverance to another, from one salvation to another: let one deliverance pass over our head, and no sooner one wave rises higher then another, but we are ready to cry out with *Peter, Lord save me, I perish*: and well were it if our fears did issue into tears, and cryes after Christ: we rather are ready to cry out, as those in *Ezek.* 37. 11. *Our bones are dryed, and our hope is lost, we are cut off for our parts.* We are a people that never

ver knew how to honour God in any diſtreſs God hath brought us into; never learnt to glorifie God by believing: if we cannot ſee him, we cannot believe him: ſurely that which God hath done for us in ſuch a ſucceſſion of miracles, it might well at leaſt have been food for our faith, during our ſojourning: In our Pilgrimage we might have learned by all that we have ſeen to believe God: we might have made experience to be the food of our faith: and upon all the Providences of Divine Power, Wiſdom, and Goodneſs we might have diſcourſed our ſelves into belief, as *David*, 1 Sam. 17. 37. *The Lord that delivered me out of the paw of the Lion, and of the Bear, he will deliver me out of the hand of this Philiſtine.* So *Paul*, *He hath delivered, and doth deliver, we truſt he will alſo deliver.*

Oh my Brethren, we diſhonour God, and ſtarve our faith, by forgetting our experience, while we proclaim by our own unbelief, that we have a God that we dare not truſt. If we periſh we may thank our ſelves for it: ſurely if we miſcarry, that account may be given for it that we finde, *Mat.* 13. 58. *becauſe of our unbelief*, There is a reſt of God before us: if we do not enter in, it is becauſe of our unbelief.

18. *Want of ſympathy with the bleeding, gaſping, groaning, dying Churches of Jeſus Chriſt.* They have been in great afflictions round about; have call'd to us, Pity me! Oh pity me my friends! for the hand of God is gone out againſt me. We cannot look any way but we ſee cauſe of bitter mourning; but we have not laid the blood of *Germany*, *Lituania*, *Piedmont*, &c. to heart; therefore God may juſtly lay it to our charge. Want of fellow-feeling with our Brethren in their afflictions, it is a kinde of perſecution, a kinde of being acceſſary to their ſufferings. That we have not mourned, wept, bled with them; that we have not lyen in the duſt, ſmote on our thighs, &c. God may juſtly ſay to us, as *Am.* 6. 6, 7. *They ſhall go captive with the firſt that go captive, becauſe they are not grieved for the afflictions of Joſeph.* The word in the *Hebrew* ſignifies,

none

none of them have been *sick* for the affliction of *Joseph*: O my Brethren! when did we go to bed *sick* for the afflictions of Gods people abroad? when did their miseries cost us an hours sleep? or a meals meat? when did we lye in the dust, and cry out, Ah Lord! their glory? because we have not shed *tears* for their *blood*, God may justly say, The next turn of *Persecution* shall be yours, because you have not been afflicted in the afflictions of my people, &c.

19. *Our grievous unsensibleness of Gods Dishonour.* Religion never suffered the like as it hath done these later dayes by the *Pride* and *Hypocrisie* of some *Pretenders* to it, Gods name hath been thereby blasphemed by an evil and hypocritical generation; the people of God have lyen under the greatest reproaches and contempt that ever any did under the heavens, and yet all this while we have not been concerned in it, carried our selves as if unconcern'd in the reproaches of Religion: Blasphemies reflected upon the name of God, who in these times of blasphemy, have gone in secret, lyen in the dust, and cryed with holy *Joshua*, *What wilt thou do unto thy great name?* Jos. 7. 9. We have not laboured to preserve in our own souls, or stir up in our brethren a holy sense of Gods name, as those Primitive Saints, *Mal.* 3. 16. Where are they that have been affected with, and afflicted for the suffering of the name of God? O consider how little is God and Religion beholding to us for our tears, sighs, or groans? What is become of that childe-like spirit, that was wont to possess the spirits of Gods people? 'Tis perished, and with it, without special timely repentance, we shall perish also.

20. *That Epidemical sin of self-seeking, and self-pleasing.* O my Brethren, we may revive that complaint of the Apostle, *All seek their own, not the things which are Jesus Christs*, Phil. 2. 21. This, this hath been the *source* of all our miseries. While some had *power* in their hands to have done *great things* for God, what did they do, but neglect the interest and trust in their hands, and fell a feathering their own nests, and build

ing to themselves Houses & Names, that they thought would continue for ever: and to divide the spoil among themselves, as if their own game they hunted, and others in inferiour stations began to divide, and every one began to search, as if the dust of the earth would not serve every one for a handful: and in the mean time a sea of Errour hath been ready to overturn us. Yea, all men seeking to be pleased, not to please; whereas our duty is, to study to please, not to be pleased, &c.

You see in all this I have not mention'd one of those gross prophanenesses that stare heaven in the face, as *Drunkenness*, filthy and abominable *Whoredom*, *Fornication* poured out in every place, horrible *Blasphemy*, contempt of *God* and *Religion*, prophanation of *Gods Sabbath*, &c. because I speak now to those that are *Professours*. I have given in a Catalogue of the sins of those that profess the name of Christ, that relate to Christ by a special Engagement and Relation: these have been the sins of Gods family. And if we would have God repent of the evil of *punishment*, we had need to make haste to repent of the evil of *sin*: We have been a long time in sinning, we had need be a long time in repenting. I tell you Christians, we have been these late twenty years doing nothing else but sinning against God: and should God let us live twenty years more, it would be too little to weep for the provocations thereof. Learn to lay these and other sins to heart, that God may never lay them to your charge.

The third advice Christ gives here for the prevention of the removal of her Candlestick, is Reformation, [*do the first works.*] Reformation indeed is a fruit and evidence of sound repentance: repentance is nothing else but the breaking of the heart *for* and *from* sin.

I have spoken of it meerly as it is the contrition of the soul for sin: I come to speak a word of the other part, as it consists in *turning to God*, and *doing our first works*.

This is the method God prescribes his people, *Lam.* 3. 39. *Wherefore doth a living man complain, &c.* under Gods af-

flicting hand, instead of *reforming?* Men are prone to fall a complaining, not onely *naturally*, as irrational creatures may under some pinching extremity; but *sinfully*, i. e. when their *natural grief* is let out in a distempered and inordinate manner; when *natural groans* are accompanied with *unscriptural affections*, which vents it self.

1. Sometimes upon the affliction, as if but one intollerable burthen in the world, and God must needs lay that upon them, *Lam.* 1. 12. & 3. 1. & 7. 10.

2. Sometimes of *instruments*, thus *Esau* complains of his brother; is he not rightly called *Jacob*, a *Supplanter?* of his father, *hast thou but one blessing, &c. Gen.* 27. 3, 4. of any thing rather then of himself; he doth not say, *Am not I rightly called Esau? What a wretch am I that have despised and sold my blessing?* Mostly we complain of that, which deserves no blame, the guilty of the innocent, 1. *King.* 18. *Isa.* 10. 5. *Jer.* 8. or we pore too much upon *second causes*, or complain of instruments, not of our selves; or of wicked men, not of wickedness; of their Cruelty, more than of their Blasphemy; of their injuries against us, more then of Gods enemies; or more of revenge in our complaints, than murmuring; our complaints concerning their afflicting us not accompanied with our prayers for their conversion, &c.

3. Sometimes of *God himself*, not as one of his children who complains.

1. *To* God, not *of* God: thus Christ, *My God, my God, &c.*

2. With a holy Confidence, *my God, my God*, two words of *faith* for one word of *fear*, &c.

3. In his complaints, is very tender of Gods glory, afraid to think or speak a hard or uncomely thought or word of God.

4. Carefully distinguishes between what God doth, and what man doth, observes and separates the *unrighteousness* of men from the *righteousness* of God.

5. With humble inquiry what cause may be of his dispensation, *Job* 10. 2. and 34. 31.

6. Wit

6. With a disposition to bring up his will to God, not that God should bring down his will to him; if it be possible let this *Cup pass*; however glorifie thy *name*, provide for thy *own glory*, and do with *me* as *thou pleasest*. But as a *sinful creature*, sometimes ready to call *Providence in question*, Ezek. 8. 12. or to break forth and charge God foolishly, either of too much *severity*, *Ezek.* 18, 2. 25. or of too long *delay*, *Isa.* 49. 14. or their mournings are turned into murmurings, *Numb.* 14. 27. or their *complaints* are mixed with *unbelief*, *Psal.* 78. 19. or of their punishment, not of their sin; and nothing will satisfie them but *deliverance*.

Now this is not the way; for this way of complaining is.

1. *Fruitless*: a house on fire is not quenched with *tears*. Murmuring will not scatter the Clouds.

2. *Causeless*: thou hast thy life for a *prey*, *Jer.* 4. 5, 6. What, a *living man* and *complain*, and that when 'tis for the punishment of his *sins*? this kinde of *complaining* is *causeless*: if you compare *sin* and *punishment* together, there's no proportion: for *sin* is a transgression against an infinite God, *punishment* but an affliction upon the finite Creature: *Sin* is an evil against God, *punishment* an evil against the Creature: Or, if you consider what *sin* is in its *nature*; 'tis a *contrariety* to Gods *nature*, (God is holy, sin impurity) A contradiction to Gods will: God saith, *Do this*; the Sinner saith, *I will not*: God saith, *Do not this abominable thing which I hate*; the Sinner saith, *I will*:) 'Tis the transgression of Gods pure and holy Law, nay. 'tis a practical blaspheming against all the *names of God*, the *rape* of Gods *mercy*, and the *dare* of Gods *justice*, the *challenge* of Gods *power*: Sin gives the *lye* to Gods *truth*, and the *fool* to Gods *wisdom*: And what can sin do more then to take away Gods *good name*? Gods *being*? And that sin would do. Or 'tis *causeless* if you consider against whom sin is, i. e. *God himself*, who is a *jealous* God: Now a sinner takes another lover into his bosom before his eyes; yea, he is a *holy*, *righteous*, *omnipotent*, *almighty*,

almighty, living God: Thoughts of this may well keep us from complaining. Indeed, whatever our affliction be, we have as much cause to give thanks, as to mourn: if you consider, whatever the punishment be, it might be worse, or do but look well into it, you will see more mercy then affliction, *Psal.* 119. 75.

3. *Sinful:* There is in it 1. *unthankfulness*; while we complain of one affliction, we overlook a thousand mercies: whereas true grace is ingenious, and can see a little kindness mingled with a great deal of severity. The Church of God in captivity comparing her *afflictions* with her *mercies*, breaks forth, *It is of the Lords mercy that we are not consumed*, Lam. 3. 22. blessed be God, 'tis not yet *so bad*, but it might be *worse*. 2 *Cor.* 4 8. *We are troubled on every side; yet not distressed*: though laid wait for, beset on every side, put to strive and struggle, yet we escape; God gives an issue in the temptation: *we are perplexed, but not in despair*: we are not so helpless that we know not how to turn us: we have a God to go to as bad as things are, the Lords name is a strong tower: *persecuted but not forsaken*, we are shaken out, but not to shivers; persecuted, but not conquered, our God hath not quite forsaken us: *Cast down, but not destroyed*, Psal. 118: 13. we are cast *down*, but not cast *off*. So *Luther*, *They may thrust me back, but they cannot thrust me down; they may crush me, but they cannot kill me*: or, *they may kill me, but they cannot hurt me: they may shew their teeth, but they cannot devour*. Is it a feaver? it might have been eternal *flames*: Is it scarcity? it might be universal *famine*: Is it the danger of losing the *Gospel*? 'tis the mercy of God it is not done already: Are we in captivity? we might have been in hell: are we in prison? it might have been *Tophet*: *The Lord hath chastened me sore, but he hath not given me over unto death*, Psal. 118. 18. Though men have lost their bowels, Gods *compassions* fail not; God's as faithful as ever; he hath taken away some of our mercies, but he hath not taken away all; he hath left us more then he hath taken: They are new, they are renewed every morning; when old mercies are spent

spent, God sends us new; he is the *father of mercies*, begets new mercies every moment. Who can number or measure his mercies of one day? whatever our fears are, Oh blessed be God, he loads us with mercies.

Now the *Complainer* over-looks all these, there's much unthankfulness in it, and that's a kinde of Atheisme. *She knew not that I gave her corn and wine, &c.* Hosea 2. 8.

2. *Pride*; onely by *pride* comes contention: men never quarrel with God about their condition, but 'tis long of the pride of their heart; proud man would fain sin, and not hear from God; would take liberty to sin, but would not have God take liberty to punish, *Isa.* 8. 3. God must take notice of our duties, not of our sins. God shall hear of it, if he take not notice of our *prayers*; but it shall be by complaining if he take notice of our *sins*. A proud man, whatever he hath its no more then his due, & whatever he wants God's his debter, *Hos.* 6 14

The want of a Complement undoeth them in the midst of honour: if we want but one thing our hearts would have, surely nature is proud and ready to pick quarrels with God on the least occasion; nay, if he will not give that mercy we would take all, &c.

3. *Rebellion*: God strikes him for sin, he strikes against God, *Jer.* 31. 18, God draws one way, and he another, &c.

4. *Unbelief*. He that complains of his punishment, never believed sin to be so great an evil, or God to be such a one as revealed in the word.

5. Interpretative *Blasphemy*.

1. While we dispute our afflictions, and wrangle with the present dispensation, what is it but to make our selves wiser then God? We seem to tell God how it might have been better, and so we do as it were give God counsel: When he calls for obedience, is not that Blasphemy to set up our wisdom against God?

2. While we complain of punishment, we take sins part against God, we do as it were justifie sin, and judge God:

God is unrighteous to punish such a sin as this with such grievous afflictions.

3. By complaining we do as it were summon God to our Bar, to come and give an account of his action at our Tribunal: What poor miserable Creatures are we, that in our afflictions are so far from helping our selves, that we commonly adde to our own misery?

No affliction is intollerable till sin come in it.

The yoke God hath made easie, we make intollerable, and make God to be our enemy, while he by affliction would become our friend.

Now this being found not to be the way; that which God counsels and advises, is:

1. Self-examination, [*Let us search and try our wayes*] Sin and Hypocrisie lyes close and deep; therefore we must take paine, dig to the bottom, set up a tribunal in our own conscience, summon, try, judge our selves over and over, in Gods presence: He stands at our closet doors, to hear what we will say, *Jer.* 8. 6. before execution; what indictment we will bring in against our selves.

We can tell what such a Drunkard, such an unclean person, &c. hath done; but no man saith, what have I done? my pride, my unthankfulnes, my unfruitfulnes, &c.

2. Reformation, [*and turn again to the Lord*] Sin is *aversio à Deo, & conversio ad creaturam*; Reformation is, a turning again from the creature to God.

3. Frequent and fervent prayer, [*let us lift up*] There's the frequency, let's do nothing else but pray: let's be continually lifting up our prayers: make your houses houses of prayer: Thus *David*, *thou fought'st against me without a cause*: (Did he take counsel against Princes to be disloyal? to take up arms? No!) *But I gave my self unto prayer*, *Psal.* 109. 4. Therefore if you prayed before, now do nothing else: it notes habitual and constant prayer. [Our hearts with our hands] to crave, and as it were to pull down

mercy,

mercy, as if we would wrestle with God, and say nay, *I will not let thee go until thou bless me*, *Gen.* 32. 26. it notes our fervency: And for our encouragement, it is [Unto God in the heavens] which expresses his Sovereignty, Omniscience, Omnipotency, Everlastingness, &c.

4. Judging our selves, or confession of sin [*We have transgressed.*]

5. Aggravating our sins, [*and have rebelled*] i. e. we have turned sin into rebellion: rebellion hath been the aggravation of our sin: we have sinned against the clearest light, dearest love, &c. *Nehem.* 9. *Ezek.* 9. *Dan.* 6.

6. Justifying God, [*thou hast not pardoned.*] A word not of murmuring, complaining, or accusing God of hard dealing, but by way of justifying God: we have transgressed, therefore thou hast not pardoned. Why shouldst thou repent of the evil of punishment, when we have not repented of the evil of sin? Thou hast punished us less then our iniquities deserve.

So in the Text, [*Do thy first works*] Sin is a departure from God, Repentance a coming back again to God: Turn thou to him from whom the Children of *Israel* have deeply revolted. The soul hath many turnings and windings, but there's the best motion of all, when the soul (with the Dove) returns to God, from whom it came.

Apostacy is the loss of our *first love*, *Repentance* is the recovery of it, and *Reformation* is the *doing* of our *first works*. I have not time to enlarge as I desire: I shall only offer a few things, that might help to quicken you to this great duty.

My brethren, we have no great cause to boast of *Englands first love*: Never so good as it should be: yet many can remember when *England* hath been much better then it is. Time was, when *Doctrines* have been more sound, *Discipline* more exercised for the suppressing of sin and profaneness, *Ordinances* kept more pure from sinful mixtures: when *London* kept *Sabbaths* better then now, loved their *Godly Min-*

sters more then now, honoured them that were set over her for their works sake; would have thought nothing too good for a faithful Minister: when Christians loved one another with a dear hearty fervent love: when there was less *complement*, but more real love and affection among Christians: when Christians improved their meetings, converse, Christian Conference, and other soul duties to better purpose then now: not to foolish disputations, or wanton sensual excess, but to their mutual edification: when they improved their times for comparing their evidences, communicating their experiences, and building up one another in their most holy faith: when there was more industry in Professors then now, to bring in *Converts*; when private Christians thought it their duty to be subservient to the work of their Ministers, to bring in others to Christ, especially their family.

Time was when more care of young *Converts* then now; when none could have looked out after Religion, but some or other ready to lend them their hand, and shew them the way, explaining it clearly to them; but now young Converts may be snapt into separations and errour, and none looks after them.

Time was when more care of the truly godly poor, when error was more odious; when Popery was more hated then now: when the name of a tolleration would have made Christians to have trembled; when Christians were better acquainted with their Bibles: when more time spent in secret prayer: when more tender of one anothers names and honors, would heal one anothers reputations, and would spread the lap of charity over those misreports and scandals that might be cast upon them: when Christians rejoyced more in one anothers good, and mourned in one anothers sufferings: when Christians did more earnestly contend for the faith once delivered to the Saints, &c.

Oh do you not onely *your first works*, but our *forefathers first works*: be as zealous for God and his truths, as tender, mutually careful of one another as they.

Our

Our fears be very great, and truly our provocations be greater; our dangers are great, but our sins greater: yet here is a word, here is matter of encouragement, that yet there is Balm in *Gilead*, Physick of Christs own composition, for the reviving and healing of a back-sliding people. Christians, Christ Jesus is become your Physician, he hath prescribed you a potion made up of these three ingredients, *Self Reflection, Holy Contrition, Thorow Reformation.* Christians, now take this Receipt. Christ advises you, if you will not, there is no way but one, *Or else I will come unto thee quickly, and will remove thy Candlestick.*

There is yet a means or two I finde in Scripture for the preventing of threatned ruine that hath been very near, that God hath prescribed for a people or person in great danger, when ready to be cut off and destroyed.

Now that which I would commend to you in reference to what you would beg of God for *England*, is,

First, in your addressing your self to God for that mercy your souls are set upon, & you wrestle with God for, that you would make some special vow to God. I finde the Saints have done so, when reduced to great straits, not knowing what to do: Thus *Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my fathers house in peace, then shall the Lord be my God. And this Stone which I here set for a pillar, shall be Gods house,* Gen. 28. 20, 21, 22. The special thing *Jacob* vows, is, that he would continue in the pure worship of his fore-fathers, that he would still honour God as his God, in that way he would be worshipped: the special thing is, that he would build a house for the worship of God; here he would erect a place of publick worship. And thus *Israel vowed a vow unto the Lord, and said, If thou wilt indeed deliver this people into my hand, then will I utterly destroy their Cities. Numb.* 21. 2. They vowed they would not spare any of the enemies of God, if he would deliver them

into

into their hands. Thus *Jephtha, Hannah, David*, &c. *Judg.* 11. 31. 1 *Sam.* 1. 11. *Psal.* 132. 1, 2. Certainly in times of great distress, 'tis not improper or uncomely, but that which God may expect and take well, that you make some special vow, if God would prevent your fears, if God would continue forfeited mercies, dearer to you then your lives, you would set apart some special thing for God, something for the propagation of the Gospel abroad, for the maintenance of a godly Ministry at home, for setting up the preaching of the Gospel in the dark corners of the Kingdom, &c. This must have some cautions with it: as

1. We must be sure our vow be of what is in our own power, we must not make vows of that which is none of our own. *I hate robbery for burnt-offerings.*

We must not make a vow to God of that which hath been unjustly or unrighteously taken away, or withheld from any. 'Tis *Sacriledge* instead of a *Sacrifice*.

2. It must be of things warrantable and justifiable by the Word.

3. It must be of such things that we are not bound to do, before vows, by the standing obligation of Religion, and of our profession: but of something that is in our own choice that we will voluntarily make a free-will offering of it to God.

4. We must take heed that we do not entertain a superstitious thought of our own vows, as if we had merited a mercy at Gods hands by our vows: God looks for some special vow at our hands, that we may shew how much we prize and value the mercy we would have, that we would be content to part with any thing, though to the half of our estate for it.

2. Another thing I finde, is, that in the mean time we should do something by way of extraordinary bounty and charity to the relief of Gods indigent Servants. Thus the Prophet *Daniel*: Wherefore *O King, let my counsel be acceptable unto thee; break off thy Sins by Righteousness, and thine iniquities*

by shewing mercy to the poor, if it may be a lengthning of thy tranquility, Dan. 4. 27.

The Prophet advises him to break off his sins by righteousness, there's Reformation: and besides Reformation, that he would do something in an extraordinary way to the relief of the poor. *Mercy to the poor*, what's that?

Interpreters conceive, by the *poor*, here he understands *Gods poor*, i. e. the poor Jews that were now in the *Babylonian captivity*: he advises he would do something by way of sympathy to the Jews, to ease their yoaks and oppressions: break off thy iniquities by pitying and shewing mercy to thy poor captives under thy power now at this time: take off their yoak, ease their burdens, and restore them to their liberties again. Thus do you, and those that have been the instruments of your conversion, or edification, set apart something extraordinary for their relief and supply: The Prophet *Daniel* seems to advise this to the King as it were by way of satisfaction.

There be two things in repentance, in wrongs we have done there must be confession, and satisfaction, or restoration: he seems to advise this to make up compleat repentance, namely, to make restoration and retribution of what he had injuriously taken from the Jews. Oh then! let me say, without breach of Charity, that whatsoever, except it be in this case of extraordinary supplies for his poor, it will be found but making restitution and satisfaction. It may be upon a two-fold ground.

1. With some it may be truly restitution and restoration of what he hath *taken away* by *unjust means*; God knows how; that's between God and their own Souls, what unlawful means have been used to augment the heap, and swell their Estate.

If there be any that hears me this day, whose consciences shall tell them that they have increased their Estate by undue and unwarrantable means; Oh *Restore, Restore, break off your iniquities by shewing mercy*, &c. by making reparation as you

can:

can: it will be but like *Zacheus* giving half his goods to the poor, and restoring four-fold, *&c.* in a liberal Contribution to the poor.

2. It will be restitution in another sence, in reference to an *unjust withholding*: some have got injuriously, and I am afraid too too many have kept injuriously. Have we not *robb'd* the *poor* by an unjust denying of what God hath commanded us to distribute to their necessities? *there is that withholdeth more then is meet*, &c. *Prov.* 3. 17. and 11. 24. It may be God hath given you so much: there's Gods share, there's the Ministers portion, *&c.* Now all that you have withheld beyond the *Rule of Scripture*, is all *stoln goods*, and is like a Wheat-sheaf on fire, will burn down the whole Barn of Corn.

That which I would exhort you to, is, for every one to set apart some considerable part of your estate, and account it as a hallowed thing, dedicated to God, as a thing which to touch were Sacriledge; that you may be ready on all occasions, in all regular and due wayes, to bring out for the relief of the poor; you know objects abounding in every place, and you may expect warrantable means for dispensing of what God shall put into your hearts in this matter.

Mr. *Jenkin*'s Forenoon Sermon.

Heb. 11. 38. The former part of that Verse.

Of whom the world was not worthy.

THe Apostle in this excellent Chapter, (that by some is deservedly called, a little Book of Martyrs) discovers the triumph of faith, or victory against all difficulty we meet with.

1. Faith it assents to truths be they never so improbable.

2. I

2. It puts men upon duties, be they never ſo irrational, or againſt carnal intereſt.

3. It enables to ſufferings, be they never ſo afflictive. Theſe Worthies went through all by the victory that overcame the world, the bitterneſs as well as the ſweetneſs thereof.

In theſe verſes the Apoſtle doth two things: Firſt, he ſets down the greatneſs and ſmartneſs of their ſufferings, which are by ſome learned men reduced to three heads.

Firſt, thoſe ſufferings that were to tempt them, and drew them from God, by thoſe pains and tortures they were to undergo.

Secondly, Thoſe ſufferings they underwent in dying.

Thirdly, Their ſufferings in regard of wandring and leaving their comforts, rather then they would loſe God.

There were all kinde of perſecutions laid upon theſe Saints, through all which they waded, and never would be brought to forſake God and his truth, for any of them. 2. We have here the excellency of the ſufferers, and that is in that expreſſion, *Theſe men*, or *theſe perſons*, when they were under all theſe diſtreſſes from the world, yet they were ſuch of whom the world was not worthy.

Brethren, the excellency of theſe Saints and ſervants of God is conſiderable two wayes, that we may proceed diſtinctly and clearly.

Firſt, in reference to the wicked; their excellency was ſo great that the wicked world was not worthy of them.

Secondly, their excellency is diſcovered from the eſtimate or judgement that the Apoſtle paſſes upon them, who tells us, that he accounted them to be ſuch; though they were under ſuch diſtreſſes and troubles, yet they were a people of whom the world was not worthy.

I ſhall fall upon the due eſtimation the bleſſed Apoſtle raiſes upon theſe perſecuted Saints, who was enlightened by the Spirit of God, and ſo was able to paſs a right ſentence upon

theſe

these persecuted Saints; from this I raise this ensuing Observation.

Observ. *That a godly man doth see a very great worth and excellency in the people of God in the midst of all their troubles and distresses*; or, *That a godly man, a gracious heart, one that hath spiritual Spectacles, does see an excellency and worth in the people of God, in the midst of all trouble and persecution that can befal them.*

Here I shall handle it first doctrinally according to my constant method, then come to improve it by way of Application. For the doctrinal handling of it, there are two things must be discovered.

First, wherein the high estimation of a gracious heart does appear, wherein it doth discover it self, wherein they shew they have such an high estimation.

Secondly, whence it is, and how it comes to pass, that godly men have this high and honourable esteem of the Saints and people of God in their troubles & distresses which befal them.

For the first, wherein the high estimation of a gracious heart does appear, I shall shew it in five or six following particulars.

First, It appears in this, in that they are not ashamed of owning their persons and faith, that they profess in their troubles and distresses: the society of the people of God, and the fellowship of the faith and profession, is highly respected by a gracious heart, let the Saints lye under never so great distresses. This is manifest in *Moses* in the 25. and 26. verses of this Chapter: *He chose rather to suffer affliction with the people of God, then to enjoy all the pleasures and preferments of Pharaohs Court.* The *Israelites* Religion, the profession of the true God, and owning the faith and those truths the *Israelites* stood up for, this was that which *Moses* would not desert: and thence it was he did not desert their company and society, but went and visited them when they lay under those burthens under which they lay.

Second-

Secondly, the second thing wherein is discovered so high an estimation of the Saints and people of God in suffering, is, their sympathizing, and fellow-feeling with them in their suffering: if it goes ill with the Church and people of God, all the rest sympathize with them; if one member suffers, all the rest suffer. Instance *Nehemiah* (who had the greatest favour of the greatest Prince then on earth) he looks with a sad countenance because of the sufferings of the Saints and people of God, *Nehem.* 2. 2. *Wherefore, the King said unto me, Why is thy countenance sad, seeing thou art not sick? This is nothing else but sorrow of heart. Then I was very sore afraid and answered the King, because of the distresses the people of God lye under.* The pleasure of Musick should never be with him, saies *David* in *Psal.* 137.6. *If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy.* As it is with two strings in an Instrument rightly tuned, if one be touched the other trembles: if one servant of Christ be in a suffering condition the rest suffers with him: this is the damp of all worldly delight, if it be ill with any of the people of God the rest suffers in the way of compassion.

Thirdly, in that they can plead for them, and take their parts, when they are never so much out of favour, when they are never so much despised and abused: This was in the case of *Jonathan*, how he pleaded for poor *David* before his cruel father *Saul*, though *Saul* called him a cursed son, and fell foul on his mother because of him. See this in the case of *Esther*, though it was death to go in to the King to plead for the *Jews*, yet for all this she saies, *If I perish, I perish*: resolved I am come what will come of it, in I will go, I can die, but I cannot be silent.

Fourthly, In that they will relieve them, and help and supply them with all needful good things they can, if they cannot do what they would, they will do for them what they can: See this in the case of *Jeremiah*, chap. 28. v. 8. 11, 12, 13. *Ebedmelech went forth out of the Kings house and spake to the King.*

King.---So Ebedmelech took the men with him, and went into the house of the King under the treasury, and took thence old clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah. And Ebedmelech the Ethiopian said unto Jeremiah, Put now these old cast clouts, and rotten rags under thine arm-holes under the cords. And Jeremiah did so. So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained in the court of the prison. He would never be quiet till he got the Prophet out of the dungeon, and though the cords were lined with rags, yet more with love, and this favour of *Ebedmelech* God remembred. 1 *Kings* 18. 4. *Obediah* master was not only an oppressor of the Saints and Prophets of God, but a very great persecutor: This good man *Obediah* took and hid 400. *Prophets of the Lord and fed them with bread and water:* (I will not undertake to propheſie to you this day, yet time may come when bread and water may be good food for a faithful Prophet.) Here note the gracious disposition of good *Obediah*, as well as the providence of God in this act. 2 *Tim.* 1. 16, 17, 18. *The Lord give mercy unto the house of* Onesiphorus, *for he oft refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently and found me. The Lord grant unto him, that he may finde mercy of the Lord in that day: and in how many things he ministred unto me at Ephesus, thou knowest very well.* A most admirable Scripture to this purpose: blessed *Paul* being thrown into prison, being in bonds, *Onesiphorus* often refresht him, and was not ashamed of his chains: How did he shew this? When he was in *Rome*, he sought him out diligently. By the way note, That *Rome* was the place where the cruel *Nero* was Emperour, it was the place where much blood of the Martyrs was spilt, yet there this good man sought out *Paul* diligently: Mark what follows, which is the prayer of *Paul*, *The Lord grant to him that he may finde mercy of the Lord in that day.* I profess Sir, I had rather have the prayer of *Paul*, then the preferments of the greatest Court on earth. Christians, it is the greatest trea-

pleasure in your house, to have the prayers of good men to God for you: You that have shown your great and abundant love to the Saints and servants of God in distress, I do from my soul beg the like mercy for you, that whatever you have done for his, may be ten thousand times made up by him, that you may finde mercy in that day; and truly Sirs, in that day mercy will be worth receiving.

Fifthly, They supplicate to God for them; they do not go to the Throne of Grace for themselves, but *Sion* is in their thoughts. I am confident it is so with some, and am perswaded it is so with all; they never beg daily bread for themselves, but they remember *Sion*. In the 51. Psalm *David* was under trouble of conscience, soul trouble, which is the soul of trouble; yet at the latter end of the 51. Psalm he breaks out into this earnest supplication to God, *Do good in thy good pleasure unto Sion, build thou up the walls of Jerusalem*. So long as it is ill with the people of God, so long they are earnest with God: and though they cannot overcome men with their prayers, (which by the way they are to endeavour) yet they will never leave supplicating the Almighty, till they have overcome. As the sufferings of Gods people are precious in the sight of God, so they are in the sight of the people of God.

I come now to shew whence it is, that there is such an high esteem in the people of God, of the people of God, when under trouble and distress: for this take two heads of reasons.

First, In regard of those people of God that do behold their sufferings.

Secondly, In regard of those people of God that are in sufferings.

First, In regard of those people of God that do behold their sufferings, troubles, and distresses, in three regards.

First, Those of the people of God that look upon others trouble, though they are such as may differ from them in regard of outward estate: one may be in honour, the

other in diſhonour, yet they have an intereſt in the ſame head, and do belong to the ſame body that they do, they are not wooden legs, nor glaſs eyes: therefore Chriſt is called the common Saviour, and the Saviour of the body, the whole Church: Faith, it is called, the *like precious faith*, 2 *Pet.* 1. *chap.* in the beginning. The faith of one believer does as truly lay hold on Chriſt, as the faith of another. This ſalvation is called common ſalvation: my meaning is, this outward diſproportion as to birth and education puts no difference at all in a ſpiritual reſpect, between believer and believer: a King and a Beggar, are all one in Chriſt; a *Jew*, or a *Greek*, a great Scholar or a poor ignorant man, as to the ſpiritual ſtate, all one made happy the ſame way.

Secondly, becauſe theſe look at ſpiritual excellency, and are able to diſcern ſpiritual excellency: they have a renewed judgement, as they look upon their old courſes and ſins with a new eye, ſo they look upon their company with a new eye: thoſe that before they highly eſteem'd, they now diſeſteem: thoſe perſons that before they eſteem'd a damp to their mirth, they now look upon them as the excellent ones of the Earth, *Prov.* 12. 26. *The righteous more excellent then his neigbour.* In the ſixteenth Pſalm ſayes *David*, *My goodneſs extends not to thee, but to the Saints the excellent ones, in whom is all my delight.* Here was a renewed eſtimation, *David* ſaw excellency in thoſe which Worldlings deſpiſed. A carnal eye ſees no glory but in carnal objects: Worldlings bleſs the covetous whom the Lord abhors. A gracious heart ſees a ſpiritual worth in a man diveſted of worldly enjoyments, as a curious eye may, and does ſee a great deal of art and curioſity in a Picture though in a broken frame. A Beaſt can ſee the ſhining of a Diamond, but knows not the worth of it: a beaſt will rather lick up a lock of Hay, then a Diamond, though never ſo great value. A wicked man wants a ſpiritual diſ-

discerning. The people of God are the workmanship of God, which a godly man is very much taken withall; not with the greatnesse, but with the goodnesse that is in them. The four Monarchs of the Earth is expresst by four beasts, which shews their Cruelty, not their curiosity, in observing that of God which may be observed. A childe is taken with the Gay, but a learned man is taken with the learning, and part of a lesson.

Thirdly, A childe of God is one that highly esteems the people of God, judging of them as God judges. The childe esteems as the father esteems: if the father cannot love any one, the ingenious childe cannot endure that he should come into the house. The Courtier follows the favourite of the King; whom the King honours, they cringe to. But to be sure, it is true as to spirituals: God judges not by the gold ring, or silken suit: a sinner is a vile person in Gods account, and so he is in a godly mans account: God is more taken with a broken hearted sigh, than with all the gaudety in *Solomons* Temple. He did not chuse the Eagle, or the Lion for sacrifice, but the Lamb and the Dove: not many noble, not many rich, but the poor hath God chosen: He that hath the choice of God, hath the life of God.

The second Reason, is from the people of God that are beheld. And this will appear in five or six Particulars.

First, The People of God, those that are truly such, let their present condition be what it will, their end shall be happy. Men are not regarded in reference to what they have in possession, but what they shall have in reversion: the poor here are rich in faith, and shall be rich in glory. 2 *Pet.* 3. The people of God are heirs of glory, co-heirs with Christ: when he shall appear, they shall appear with him in glory: they are not possessors here, but they are heirs; and are to be lookt upon as what they shall be hereafter: Here they are Princes going to their Crown, hereafter they

ſhall be poſſeſſed of it: Here they may be oppreſſed, baniſht, diſgrac'd, libell'd; hereafter they ſhall ſhine as the Sun in glory.

Secondly, They are not onely ſuch as ſhall be happy, but they are very uſeful and beneficial in the world; they are thoſe for whoſe ſake the world was made, they are the great common bleſſings of the world, like fire and water, they are thoſe for whoſe ſake God ſpares the world. If God would have ſpared the City for ten righteous perſons ſakes, ſurely for many tens God ſpares the world; thoſe that are pull'd down by the world, are thoſe for whoſe ſake God doth not pull down the world; they are the ſoul of the world, as I may ſo ſay: If God had gathered in all his Elect, the world would not continue one hour longer.

Thirdly, the excellency of their performances is highly eſteemed, there is a worth in every holy work that Worldlings are not able to diſcern; every heavenly Prayer, and ſincerely beſtowed Almes, hath a worth that a carnal man doth not ſee. *Luther* ſayes, *I had rather do the leaſt truly good work, then obtain all the Conqueſts of* Cæſar *and* Alexander. If their good works ſhall be ſo rewarded, do you think a holy man can ſee them and not be taken with them? Many a wicked man when he hears a holy man make an excellent Oration, wiſhes that he could do ſo too, it is not from the goodneſs he obſerves in it, or the principle from whence it comes, but from ſomething of natural accompliſhments that he is taken with it; ſo a godly man when he hears another pray excellently, and live holily, he wiſhes from his heart that he could do ſo too, his aim is to grow in holineſs.

Fourthly, The preſent priviledges of the people of God not onely what they ſhall have hereafter, but what they have here, they are freed from a world of Evils that Worldlings lye under, whatever befalls them turns to their benefit, they may be afflicted, but not hurt by affliction; the greateſt

the world does to them, tends to their greatest good. Worldlings may take away their Heads, they cannot their Crowns: There is a real communication of a blessed interest in all that is good, for they have an interest in all that God hath, or is; the power of God is theirs to protect them, the love of God is set upon them, the righteousness of God imputed to them, so as to acquit them from sin; so that a childe of God may not onely appeal to the bowels of Gods mercy, but to the bar of his justice, all the providences of God shall tend to their good: In *Psal.* 25. 10. the Holy Ghost sayes, *All the wayes of God are mercy and truth to them that are in Covenant with him*: they are Mercy, because they are appointed to do them good; and Truth, because they shall certainly do them good: Christ, and God, and all is laid out for the good of a godly man.

In this world they may go to God, and tell him wherein they are troubled, pained, or afflicted, and they are never more welcome to him, then when they ask most from him; if thou ask great things from God, God is well taken with such requests; but if thou ask Riches and Honours, these are the low things of the foot-stool: God is exceedingly taken with thee when thou askest Peace and Pardon, Peace of Conscience, Pardon of sin, strength against sin, power to overcome thy lusts, to withstand temptations. The people of God may have from God all that they want, and all that they can regularly wish.

Fifthly, These are such as have an incomparable dear and near relation to God; they are his delight, they are set apart by God as his own, his peculiar people: though God have a propriety in all, yet he hath a peculiar propriety in, and relation to these; therefore they are called his Children, his House, his Jewels, his Garden: Gods whole treasure and portion is his people; as God is his peoples portion, so his people are his portion; they are those that he hath been at a great deal of cost to purchase.

Sixthly, They are such as have the image of God imprinted upon them; take notice of this word image, for the image of God appears in holiness: Now an image does not represent any thing of imperfection or deformity, but of excellency. If a man takes the Picture of a man, he will not take it of his back-side, leg, or hand, or the like, but of his face, his beautifullest part is chiefly aimed at in the picture. Wicked men discover Gods bounty in having wit and wealth, this is not the image of God: the image of God is that which is most excellent in a man, which is Holiness: The Power of God is the Hand of God, the Wisdom of God is the Eye of God, the Holiness of God is the Face, the Beauty of God; the people of God resemble God in Purity. *Be ye holy as your heavenly Father is holy*, there's the pattern, they have the Divine Nature: 2 Pet. 1. 4. *Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature, having escaped the corruption that is in the world*, as it is in Ephes. 4. 18. *Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart*: Rom. 3. 23. *For all have sinned, and come short of the glory of God.* There is more of God in grace, then in all the works that ever God did in the world besides! there is much of God seen in making the Sun, Moon, and Stars; but in giving a man a new nature, a renewed understanding, in changing of a man from being a vessel of wrath and vessel of Satan, in making of him become a new man, a vessel of glory; God shews more of himself then in making ten thousand worlds.

Use. Here I shall raise these following inferences: If it be so that there is such an excellency in the people of God here, then first, what excellency shall there be seen on the people of God in heaven? If they are so beautiful in their Rags, what will they be when they appear in their Robes? The glory of Christ shall be admired in them that believe

Oh what a Head is he that hath such Members? What a Lord is he that hath such attendance? The people of God are in a state of non-appearance now, hereafter it shall appear what they are; the very wicked themselves shall admire them.

2. Inference. What are we to think of those that have no regard either for Religion, or for religious ones, any farther forth then it is deckt and adorned with advantageous Beauty, and outward glory? If Religion be not lookt upon with a favourable Eye from Authority, farewell Religion and Religiousness. These love the Childe for the Nurses sake; what is the thing in fashion these are for; what Authority commands, they'l creep and cringe to: When the Deer is shot, the Herd flies from her: when Religion is shot at, then farewel Religion: What is this but to have the faith of God in respect of Persons? If I love Religion for the countenance of Authority, then it is certain I love Religion for the Authorities sake: This is a sign thou shalt not have communion with those hereafter, that thou contemnest here; If the people of God are too bad for thee when they are in trouble and affliction, they will be too good for thee in glory.

3. Inference. Note here the excellency of Holiness above worldly glory: Here a man is dignified by what is conferr'd upon him: when outward honour ceaseth, the man is contemned: but holiness it dignifies a man, and shall remain here and hereafter. Set a Gyant in a valley, he is a Gyant still, a Pearle is a Pearle though on a Dunghill; a holy man is a holy man though never so much disgrac't and contemned by men. *John Baptist* had a leathern girdle, and had Locusts for his food, yet there was not a greater then *John Baptist* born of women: He was the forerunner of Christ, the Friend of the Bridegroom. On the other side, *Herod*, that was like the voice of God, and not of man, what was he in Gods account? The Angel smote him and he became worms

meat. There is a ſilent dignity in reproached piety, and a ſilent ignominy in advanced iniquity: As it was with Chriſt, ſo it is with the ſervants of Chriſt; when he was on earth, no man had more ignominy poured upon him, yet there was a ſecret glory attended him: in all that befell him, though born in a manger, yet worſhipped there: ſometimes he was driven to be hungry, the fiſh brought him money: ſometimes a weary, at that very time converts a woman: ſometimes laid hold on by his Enemies, at that very time his Enemies fell down before him. Look through the whole courſe of his life, there was a ſecret glory under all ignominy: Juſt thus it is with the ſervants of Chriſt, they are in trouble and diſgrace, but there is a ſecret glory and dignity ſhines in them, the Spirit of God and of glory reſts upon them: if ye ſuffer for righteouſneſs ſake bleſſed are ye: To be in high place, and yet to be a Drunkard, or a Swearer, or a Whoremaſter, or Prophane, this ſpoils all thy glory, be thou never ſo high.

4. *Inference.* This is the way for a man to have a good name; wouldſt thou gain a good report living and dying? Take heed of ſin, take heed of diſhonouring God; then God will have thee in everlaſting remembrance.

5. *Inference.* Note here the certain happineſs of theſe beholders, that do ſee certain excellency in Holineſs, though diſgrac'd and undervalued; if there be any thing in the world that is a ſign of ſincerity, it is this, to love holineſs when diſgrac'd, abuſed, and ſpit upon; to croſs the ſtream, and thwart the multitude, is a ſign of the truth of grace, and ſtrength of grace: This is a ſign of a true ſight, and ſtrong ſight. To ſee beauty in a godly man in ſufferings, the Lord will certainly have an eye upon thee in times of trouble: Here is comfort in thine infirmities. Doeſt thou love holineſs when compaſſed about with ſufferings and perſecution? God will take notice of thy grace, though compaſſed about with abundance of infirmities; the Lord will take notice of a little

of his, in a great deal of ours: Here's comfort in sufferings; if you regard his in their sufferings, the Lord will remember you in your sufferings; the Lord will remember what thou didst for such and such a Servant of his in trouble or distress. God doth not cast away any in their lowness, that have kept close to him in their highness; and this will be comfort in inward trouble, when thou canst finde nothing from which to fetch comfort. And this will be comfort in the last day; though we can say nothing in that day by way of merit, yet it will be comfort to be able sincerely to say that thou hast owned God and his people in the midst of sufferings: Do ye think that Judge would not save that Malefactors that had saved the life of his Wife? If thou hast owned Christ when he was in his Rags, do not fear but he will own thee when he comes in his Robes.

6. *Inference*, and last, the people of God should learn not to be discouraged under any misery or affliction that can befall them in this world; at this very time God hath a high esteem of you; at this time you are his delight, his Garden, his Spouse. The Saints of God are the wise men of the world; they have chosen that which cannot be taken from them: I profess Sirs, the love of one Saint makes amends for all the hatred you undergo from sinners; the very wicked themselves have a good opinion of you, when you do not basely comply; their Consciences cannot but have an high esteem of you, when peradventure their tongues might speak against you. If all this will not do, remember, your own Consciences are more then a thousand witnesses for you, will then comfort you; no man is a miserable man for any thing in the world that is done to him, or said of him: No, it is a good Conscience that will give the best acquittance; for thee to have the whole number of Gods people to look upon thee as an unworthy wretch, and as a vile person, I look upon it as a greater ignominy and disgrace, then to have all the disgraces of wicked men cast upon thee:

That

That man that hath a godly man to be afraid of him, had need to be very much afraid of himself. I shall conclude all with this one word, There is great reason to look narrowly to your hearts and wayes, when they stand at a distance from you, and are afraid to come near you.

Mr. *Jenkin's* Afternoon Sermon.

Exod. 3. 2. 3, 4, 5.

And the Angel of the Lord appeared unto him in a flame of fire out of the midst of a Bush, and he looked, and behold, the Bush burned with fire, and the Bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the Bush is not burnt. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the Bush, and said, Moses, Moses. And he said, Here am I. And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

LEt us take a short view of the foregoing Verses: and that this may be the more useful and profitable to us, we may take notice, That as in the former Chapter there is described *Moses* preservation to his future employment: so in this Chapter there is described his preparation, and his fitting for that employment, *i. e.* by a *Vision*, or rather a suitable *Apparition*, in which God discovered unto *Moses* his care of his people, of whom *Moses* was to be a speedy deliverer: You have here in the words read unto you, the preparation afforded to *Moses* for the great work of being called to be *Israels* deliverer; and in this preparation you may take notice of these three principal parts.

1. An *Apparition* that is here presented to the view of *Moses*, *A burning, though not a consumed Bush.*

2. *Mo-*

2. *Moſes* care to obſerve it, *I will turn aſide and ſee this great ſight, why the Buſh is not burned.* And then

3. Gods Monitory Precept, or Admonition, which he afforded unto *Moſes*, when he was drawing near to ſee this wonder, in which we have principally conſidered two parts.

1. This precept propounded. 1. Negatively, *That he ſhould not draw near.* 2. Affirmatively, *That he ſhould put off his ſhoes from off his feet.*

2. You have conſiderable the Reaſon or Argument, whereby God doth back this precept or Admonition, *i. e. Becauſe that place whereon he ſtood, was holy ground.* The time would fail me, if I ſhould go over all theſe parts, we ſhall onely touch on the two former. The *Apparition* which *Moſes* ſaw, and *Moſes*'s deſire to obſerve it: of the firſt I ſhall onely ſpeak tranſitory, and inſiſt on the latter more fully, which I chiefly intend.

1. For the Apparition, or emblematical diſcovery of the eſtate of the Church in the *burning*, and yet *unconſumed Buſh.* And herein take notice of three things.

1. The lowneſs and weakneſs of the Church, repreſented by a *Buſh.*

2. The cruelty of the Churches enemies, ſignified and repreſented by *Fire.*

3. The eminency of its preſervation, though in the *fire*, yet *unconſumed.*

And in this onely take notice, that the *Church* is compared to a *Buſh* for two reaſons: 1. In regard of its deformity and blackneſs, and uncomelineſs. 2. In regard of its weakneſs and brittleneſs. The Church is uncomely in regard of ſin, and weak in regard of ſuffering; and God ſees it beſt that it ſhould be thus with them to humble them, and to ſhew his goodneſs to accept them and to love them, and make them long for their future beauty: and hereby God makes them more conformable to their Head, hereby he

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makes them endeavour to look after inward beauty and glory: hereby he puts them on a life of faith, and takes them off from living by ſenſe, and creature comforts, and from being entangled with creature comforts. And hereby he ſhows how little he regards the beauty and glory of this life, which he denyes to the beſt of his people: And hereby he ſhows, that there is a better ſtate of appearance and glory approaching: and therefore the people of God are not to be cenſured under their blackneſs and deformity, either in regard of ſin or ſuffering: their happineſs is not to be judg'd by its outward appearance, becauſe this life is but the obſcurity of the Church: we ſee them like the *Tents of Kedar*, but we do not ſee how like the *Curtains of Solomon they ſhall be*. 2. The people of God ſhould take heed of expecting that glory of this world, which is not promiſed to them, and to ſet their hearts on heaven. And you may ſee the reaſon why wicked men ſtumble ſo much at the *outſide* of Gods Worſhip, becauſe there is no *outward bravery and beauty* to allure them to the true worſhip.

2. The Church is compared *to a Buſh*, in regard of its *weakneſs* and *bitterneſs*. Note, That it is not compar'd to a ſtrong ſturdy Oak, but to a weak brittle Buſh. God loves to bring his Church into a low eſtate and weak condition; as it is here compared to a *Buſh*, ſo other-where to a *Vine*, a *Dove*, a *Lamb*, and a *Sheep*, all weak creatures. Sometimes the Church is ſaid to be fatherleſs and deſtitute; and as our Lord Jeſus Chriſt the head of the Church, was ſaid to be *weak*, *a worm and no man*; and as the Apoſtle ſaid, *Suffered through weakneſs*. And this makes them to truſt in God, and puts them to reſt on his ſtrength; *When we are weak, then we are ſtrong*; outward *weakneſs* will make us look the more to Chriſt for *ſpiritual ſtrength*: the weakneſs of our ſtate doth ſhew the ſpiritual ſtrength God gives to his people for the upholding of them. And this weakneſs of his Church doth exceedingly confound his enemies, when

when ſo weak a company ſhall be delivered, not onely againſt, but by the ſtrength of men: and hereby God doth gain to himſelf the greater glory in their deliverance, for remembring them in their weak eſtate. Hereby the people of God are made the more thankful, both for their preſervation *in*, and deliverance *from* their powerful adverſaries. You ſee, here is a large field opened unto me for the diſcourſing upon the Churches weakneſs, which whether it be more ſuitable to the *Text*, or to the *Times*, I leave to you to Judge. But

2. Conſider the cruelty of their oppoſition that is ſet forth and repreſented *by the fire that burned in the Buſh. Afflictions* and eſpecially *perſecuting* ones, are in Scripture frequently ſet out by *fire*, as, *The fiery tryal*, *the fire of affliction*. This doth not onely diſcover the rage and cruelty of men, but alſo the benefit and utility that comes to the Church by affliction: for the afflictions of the Church are not as *conſuming*, but *trying fire*: as the fire in a furnace is to Gold, it onely takes away the droſs: not like the fire of *Hell*, which hath *heat* without *light*; but the School of perſecution hath *light* as well as *heat*: the School of affliction is the School of teaching, God teacheth his Saints excellent Leſſons by the light of that fire. But I paſs by that, I might now inſiſt upon the third thing.——

3. Conſider the eminence of their preſervation, *It was not conſumed*: the Church of God was *hot*, but not altogether and wholly *conſumed*: let the fire be never ſo hot and ſpreading, the Church of God ſhall have a *being*: if the Church be leſs in one place, it will be greater in another: what it loſes in one place, it gets in another: and God will have a Name among his people on earth: A man may as well attempt to blow out the light of the Sun with a pair of bellows, or batter it with ſnow-balls, as to root the Church out of the world: for it is impoſſible to root Chriſts Church out of the world. And if you take notice of particular

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Believers, *it is not consumed* in a way of hurting and destroy them: and consider, their graces are not consumed, th welfare is not destroyed: this *fire* cannot burn them though it burn upon them: But as he will mitigate and lay the fire, so as that it shall not decrease their strength, he will cleanse his people by the fire, so as that it shall bu up nothing but their dross, and what makes them offens unto God, and what may make them hurtful one to anothe But I pass by these things to the second general Pa *viz.*

2. *Moses care* to observe Gods admonition, *That h would turn aside and see this great sight, why the Bush, w not burnt.* *Moses* was an excellent Naturalist, and y here he was posed; he could see no reason in nature by all learning of the *Egyptians*, how this thing should come t pass, that a flaming *fire* should be in a brittle *Bush*, and yet th *bush* not consumed: And yet I do not conceive (as so Jesuitical Expositors upon the place do) that *Moses* did tu aside so much out of *curiosity*, as to understand what it m that God did intend by it, and would have him to learn it. And doubtless when Gods works are great, o observations should not be small; when his providence eminently lifted up, we should not be cast down; when th hand of God is upon us, we must not shut our eyes. I am v ry far from being a Fanatick, and to give credit, or be led b unscriptural revelations; but yet let me tell you, the tim wherein we live are strange times, in regard of *strange sight* and *apparitions*, and I question if there have not been so as wonderful as this in our times, but I shall not now men on them; though it be a forfeiture of your modesty, give a reason for them, yet they do portend some strang things; the hand of God is not to be neglected, though cannot be perfectly conceived; and it is the nature of a wi ked man to have *Gods works far out of his sight*; be sure lay them up in your hearts: And thus far you may tu

not

notice of them, To trust the God that hath all the elementary *Meteors* in his power, and at his command; and this *learn*, to tremble and dread before that God that hath you in his power, and can do with you and all other things as he pleases.

3. You have here considerable the admonition of God, or the Monitory Precept God layes down to *Moses*, *i. e.* he forbids him to *draw nigher*, and then bids him *to pull off his shoes*: the reason of the *former* will be easily understood in the opening of the *latter*; I shall therefore in it briefly take notice of two things.

1. An Injunction, *Put off thy shoes.*

2. The Argument whereby he doth back this, *Because the place whereon he stood was holy ground.*

For the opening of the former, the Injunction, *Put off thy shoes*, I shall not give the divers Glosses, and divers Interpretations, which men, with more *wit* than *weight*, have endeavoured to make of this Scripture; the plain meaning is this, which is given us by *Theodoret*, *Put off thy shoes*, Gods scope, and drift, and intent hereby was, to require of *Moses* reverence, when he was to receive a message of very great concernment and importance about his Church; the design of God was in this, to prepare him to obedience, therefore God required that of him then, which Servants were wont to do when they came to their Lord and Master; to shew their reverence to them, Servants used to come bare-foot to their Masters, to testifie reverence to the commands of them on whom they waited: *Nudare pedes signum reverentiæ.* And the *putting on the shoes* is in Scripture, as well as among other Writers, held as a token of domination, or masterly power. Hence some conceive, *John* spake of Christ as one that had his *shoes* on; and of himself, as one that was unworthy to untye his *shoes*. And the Prophet *Isaiah*, by a sign of *putting off his shoes*, is commanded by God to put off his shes from off his feet, and to walk naked and bare-foot; and he did so,

Isa.

Isaiah 20. 2. which denoteth the *servility* of the *People*, in token that Gods people were to be in a low condition in Captivity. So we read of *Mourners* in *Ezekiel*, *chap.* 24. *verse* 17. *that were of a low spirit*, they are said *to go without shoes, or unshod.* And, my Brethren, on the other side, when God would shew the freedom of his people, and their deliverance from servitude, he is said to *put shoes on their feet*, *Ezek.* 16. 10. And the reception of the *Prodigal* into his Fathers house, and the freedom and priviledge his Father intended him, (according to some learned men, intended by that expression in *Luke* 15. 22.) is set forth by *putting on shoes* upon his *feet*. So that I take the meaning of this command to be so much; Shew by this thy reverence, thy humility, thy due submissiveness, thy subjection of spirit, together with thy servile readiness to do whatsoever I shall command thee. *Calvin* hath this Note upon the *Text*; If so excellent a servant of God as *Moses* had need to be quickened to reverence and obedience by such a Ceremony, certainly we that are more backward to humility and obedience, should by our reverent behaviour, when we come into the presence of God, signifie both the reverence of our souls by our outward expressions, and likewise quicken and fortifie the inward graces of our souls by the outward gestures of the body, especially in Prayer) as kneeling, and lifting up the hands, uncovering of the head, and the like: for the presence of God is *great*, and it's the presence of the *great* God indeed; we that are not onely by the *Law* of *Creation* so *infinitely below* him, but also in regard of that illegal Law of sin, so much against him, should testifie our *humility* before him, and *subjection* to him, when he calls for it by our reverence.

2. The Reason by which this is backt, *Because the place whereon Moses did stand was holy ground.* The meaning I take to be this, It is *holy* in regard of that visible and miraculous *token*, *Symbole*, and *sign* of his presence, that is here discovered

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in this place; not because the place was (as I do not understand how any place is) of its own nature holy, but God did testifie, that that place being the place of his special Presence, had thereby a holiness; there being now a sign given by *God* to *Moses*, that he was extraordinarily and miraculously there. And thus I have opened the second Branch, whereon this Injunction was backt, *This place was holy*; so it was then. Now I do not understand how I can discourse of this so profitably unto you, concerning the *holiness* of places, unless we take notice of the holiness of places now in the time of the Gospel, and consider, whether, and how in these times, one place may be said to be holy or holier then another. And truly I am not put on this employment willingly, nor the handling of this subject; and if it were not extorted from me by something, I do not say that I have *seen*, but that I have *read*, that was *written* by men, and those none of the meanest neither, the *learnedst* of the *Papists*, I should not now have chosen to have entred upon this task, concerning the holiness of places, in opposition to *whom*, I have entered upon this Discourse? I will give you expressions, which one of the *devonteſt*, and the other of the *learnedst* of them hath: the *learnedst* of them, accounted so at least (though blessed be God, his weapons have not been formidable to the Church) is *Bellarmine*, his words are these; *Templum consecrandum merito venerabile & divina virtute preditum est*: The Temple consecrated is deservedly holy, and venerable in worship, and endowed with divine vertue and efficacy; the Temple ought to be looked upon as honourable and venerable. And for the other, *Durandus* he tells us; *So great is the Religion and Holinesse of Churches, that those things should be, and may be forbidden to be done in them*, (he means perpetually, or else he said nothing, for *we* grant as much) *which in other places may duly and lawfully be done.*

In the handling of this Question, *How we are to judge*

and conceive of the holineſs of places, in the time of the Goſpel? I ſhall endeavour, firſt, to explain it, and then *faithfully* and *truly* endeavour to reſolve and determine the ſame.

Firſt then, for *Explanation*, I ſhall here endeavour to open theſe two things to you: firſt, what it is for a place to be *holy*, or wherein the nature of the *holineſs* of *places* conſiſts; ſecondly, what that is that is the *foundation* or *cauſe* of the *holineſs* of *places*; and both theſe muſt in our diſcourſe, and likewiſe apprehenſion, be accurately diſtinguiſht.

1. What it is for a *place* to be *holy*, this is two wayes to be conſidered: 1. Generally; 2. More particularly.

1. More generally, The *holineſs* of a *place* doth conſiſt in the *ſeparation* thereof, the ſetting it apart, the diſtinction and diſcrimination in the way of ſome excellent preheminence, or the exalting of it before and above all other places: Thus the notion of the holineſs of places is taken in Scripture, *Exod.* 30. 31, 37, 38. you ſhall there read, that the Lord tells them in the 31. *verſe*, concerning the *Oyntment* that he preſcribed, and likewiſe the *compoſition* of it for his ſervice: *This ſhall be an holy anointing oyl unto me throughout your generations.* Now ſee how God doth diſcover that it be holy; *On mans fleſh it ſhall not be poured, neither ſhall ye make any other like it after the compoſition of it.* Here was a diſcrimination, as well to the *uſing* of it, as to the *making* and *compoſition* of it; as none was to *make* ſuch an *oyntment* as this was, ſo none was to *uſe* it in their *ordinary* and *common* employment: ſo that now the *holineſs* thereof did conſiſt in the *diſtinction* and *diſcrimination* of it from other *oyntment* and likewiſe from all other *oyntment*. And this is further expreſſed concerning the *holy perfumes* in the 37, and 38 verſes, there was to be a *difference* betwixt *this* and *other* perfumes; and this was the *holineſs* thereof. And ſo you may finde it not onely concerning *holy things*, but likewiſe concerning *holy perſons*, *Levit.* 20. 24, 25. *I am the Lord your God, which have ſeparated you from other people; you ſhall*

therefore put a difference between clean beasts, and unclean. Mark ye, herein is the *holiness* of the *people*, that they were a *differenced* and *sever'd* people. And hence it is you read in *Deuteronomy*, *Chap.* 26. *ver.* 18, 19. that God is there said to *avouch his people*, openly to discover himself to assert it *that they are his people*; their *holiness* was a *discrimination*, a *separation* from the rest of the people. And in *Deut.* 7. 6. and 14. 2. you have there the very same things described and discovered unto you. And now for this I shall desire you to take notice of comparing two places of Scripture, which discovers the holiness of places; in *Deut* 19. 2, 3. *Thou shalt separate three Cities for thee in the midst of thy land, which the Lord thy God giveth thee to possess it.* And at the seventh verse, *Wherefore I command thee, saying, Thou shalt separate three Cities for thee.* Now you shall have this again propounded to you in *Joshua*, *Chap.* 20. *ver.* 7. *And they sanctified Kedesh in Galilee in Naphtali, and Sichem in mount Ephraim, and Kiriath-arba (which is Hebron) in the mountain of Judah.* Mark the Scripture, that that was called *Separation* in *Deut.* 9. 2, 7. is here called *Sanctificaton*; therefore the word in the Hebrew is, *And you shall sanctifie*, or *make holy these places*; that is, *holy*, by the *separation* of them unto that employment that I shall appoint. Hence a thing is said to be unholy in Scripture, when it is common, is not separated and set apart to holy employments and services, and from every thing that is of a civil concernment. And hence you read in *Acts* 10. 14. in the *Vision* that *Peter* had, God bids *Peter kill and eat. But Peter said, Not so Lord, for I have never eaten any thing that is common or unclean.* That that is *unclean* and *unholy*, in a way of *legal unholiness*, is said to be *common*, not set apart. *Heb.* 10. 29. you shall there read this notion clearly discovered to you in the New Testament: *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the Covenant wherewith he*

was ſanctify'd an unholy thing? An *unholy thing* is a *common* thing. So that now what is *ſanctification* in the former part of the verſe, is called *commonneſs* and *uncleanneſs* in the latter part. But not to give you any more inſtances of this nature, the *general nature* of *holineſs* is *diſcrimination* or *ſeparation.*

2. To anſwer it more particularly, this *ſetting apart*, or *diſcrimination*, or *ſeparation* of places for holy uſes, muſt have theſe two properties.

1. A place that is holy, muſt have ſuch a ſeparatiou from other places, as that it muſt be *alienated* from all uſes but holy uſes, it muſt not at all be employed to civil uſes; for the employing of it unto civil uſes, muſt be looked upon as ſinful and unlawful. Thus in the Scripture, when times, things, or perſons are reputed as holy, they are to be exempted from common employment: the *Sabbath day*, a *holy day*, *In it thou muſt not do any manner of work.* The *Veſſels* and *Utenſils* of the *Temple* were *holy*, and therefore were not to be uſed to ordinary uſes; and this, as ſome do think, was the great ſin of *Belſhazar*, that he would offer to drink in the Veſſels of the *Temple.* And ſo the *garments* of the *Prieſts* were *holy*, and not to be uſed by ſecular Perſons. And the *Tabernacle* and the *Temple* were *holy*, and not to be uſed in civil employment.

2. More particularly, concerning this holineſs, I deſire to ſhew you what it is, by ſhewing you, it muſt be ſuch a holineſs and ſeparation, as that the *ſervice* done to God in thoſe places muſt be accounted and looked upon as a better ſervice, and more acceptable, then if ſo be it had been done elſewhere, more acceptable to God, and advantageous to our ſelves. Now, as places are ſaid to be holy, in regard they are onely to be for holy ſervices; ſo

2. Holy, in regard that *holy ſervices* are *onely* to be done *there*, with *acceptation* or *advantage*, at leaſt with ſo *great acceptation.* And therefore I deſire you to take notice, that

places

places in Scripture were ſaid to be *holy*, which did *ſanctifie* the *Worſhip* which was done in them, and ſanctifie the *Worſhippers*, and ſo the very places are part of worſhip; and ſo not onely places *in* which God was worſhipped, but *by* which God was worſhipped. And thus the *Sabbath* was *ſanctified*, and ſo the performance of Gods worſhip therein, made Gods ſervice more acceptable & ſanctify'd. And ſo the *Altar*, when it was holy, it made the *gift* the more holy and ſanctified, and ſo the more acceptable, the *Altar* ſanctified the *gift*, *Mat.* 23 18, 19. And ſo the *Incenſe* was acceptable to God, as being put into ſuch a *Cenſer*: And ſo the ſervice done to God in ſuch *Garments*, was more acceptable, becauſe done in them which God had *inſtituted* and *appointed* for *Aaron* and his *Sons* to wear. And ſo I have opened the firſt thing in the explanation, and that is to ſhew you, wherein holineſs conſiſts, and how it is that places or things may be ſaid to be holy; and I think I have ſufficiently cleared the notion to you.

2. To ſhew, what the *cauſe* or the *foundation* of this holineſs is; for this, my Brethren, I ſhall deſire you alſo to take notice of it more generally, and then more particularly.

1. More generally, That the cauſe and the foundation of a *place*, or any other thing's holineſs, it is its belonging to God, God's peculiar relation to it, and propriety in it, declared as he ſhall pleaſe; and therefore to be holy, and to be Gods, are words of the like importance, or equivolent; its being Gods, and his having a relation to it, is the foundation and cauſe of its holineſs. And therefore if you look into *Exod.* 15. 2. you ſhall there finde God commands, that *they ſhould ſanctifie to him all the firſt-born, it is mine*; there now is that which is the *cauſe*, and *reaſon*, and *ground* of its being *ſanctified*, or *holy*, it is *God himſelf*; God hath a propriety in it. And therefore I deſire you to look into *Luke* 2. 23. it will open this notion to you, there you ſhall ſee that this command is again repeated, but yet in other words; and therefore he ſaith, *As it is written in the law of*

the Lord, Every male that openeth the womb shall be called holy to the Lord; that which is said in *one place* to be *sanctified* or *separated*, is *here said* to be *holy*; and *therefore* holy, *because* separated to God, *Levit.* 27. 30. *All the tithes of the land is the Lords, it is holy unto the Lord*; it is *holy*, and *therefore* holy *because* it is the Lords. So that here is the general answer. This is the foundation, ground, and cause of its holiness, Gods peculiar propriety in it, it is the Lords.

2. More particularly, That the declared propriety that God hath in any place, or his relation to a place, or its belonging unto God, that is the foundation of its holiness. This belonging unto God, or God's propriety in it, is declared two wayes.

Its belonging unto God is declared,

1. From his Presence,
2. From his Precept.

1. By his Presence. Now the Presence of God, that was the foundation of the holiness of a place, was two-fold.

1. Extraordinary.
2. Ordinary.

1. The extraordinary presence of God was by his miraculous Apparitions, and discovering himself by some miraculous token, vision, sign, or manifestation of his presence, as now here in this *burning, and not consuming Bush*; here was a miraculous token of Gods presence. We shall finde in the fifth of *Joshua*, and the last verse, God commands *Joshua* to *put off his shoes*, *Loose thy shoes from off thy feet, for the place whereon thou standest is holy ground. And Joshua did so.* And therefore, as I conceive, hence it is, the *Mountain* in which *Christ* was *transfigured*, is called, *The holy Mountain*, 2 Pet. 1. 18. *And this voice which came from Heaven we heard, when we were with him in the holy Mount.* Why *Holy?* Not as if it were *holy* at *that* time when the *Apostle* writ *that Epistle*, but it were *manifest*, there was an extraordinary manifestation and sign of Gods presence, and so long

as this extraordinary manifestation of Gods presense continued, it was called *holy*. And this miraculous manifestation of the glorioufneſs of Chrifts God-head ceaſing, the *holineſs* of that place ceaſed alſo. And remember this place now, of Gods extraordinary miraculous manifeſtation of himſelf in the *Buſh*, was *holy* for that time, and no longer, wherein he did manifeſt himſelf; for otherwiſe in the time of the Law, it were *unholy* to offer up ſacrifice there.

2. As the Preſence of God was extraordinary, ſo it is ordinary, which is two-fold.

1. The Preſence of his ſtanding reſidence in a place, by ſome viſible or external Symbole; or elſe,

2. The preſence of God is a ſpiritual Preſence, in the Religious ſervices and performances of his people, in the place of their Meetings and Aſſemblies. Now concerning the firſt of theſe.

1. The Preſence of God, by the more viſible and laſting tokens of his Preſence, which was chiefly afforded in the time of the Levitical Pedagogue; ſo the *Altar*, *Temple*, *Ark*, and *Mercy-Seat*, were ſymboles of Gods Preſence among that people, by them God ſignifi'd his Preſence, he recorded his Name there by thoſe viſible tokens of his Preſence; and therefore the Ark was ſaid to be Gods face: and when the Ark was lifted up, it was ſaid, *Let God ariſe, and let his enemies be ſcattered.* Hence they ſo much rejoyced when the Ark came into the City of *David*, becauſe it was the ſign of Gods preſence, and mourned when it was taken away captive. And God is ſaid *to deliver his glory into captivity*, that is, the token of his glorious Preſence: and as long as this continued, God was looked upon as there preſent; and thither the people went to pray, and offer Sacrifice. And thus God more fixedly declared his durable relation to a place by theſe tokens, and while theſe continued in a place, he was looked upon to be there.

2. Gods ordinary Preſence is conſiderable in the Religi-

ligious ſervice of his People, and this I call the rather the more ſpiritual Preſence of God; this is that Preſence of God in the Ordinances, which we have, we hope this day, and which Chriſt did promiſe, *Matth.* 18. 20. *Where even two or three are met together in my Name, there am I preſent in the midſt of them* not in the midſt of the place, but of them, when they do perform holy and inſtitute Worſhip. This ſpiritual Preſence of God is that, that is afforded in the uſe of thoſe Ordinances of Praying, Hearing, and Adminiſtration of Sacraments; his Preſence is there to accept of theſe, and bleſs them, and make them operative, and to aſſiſt in theſe, and to enable both Miniſter and People to go through their duty by his own power. Nor can Gods Preſence be ordinarily expected, but in this his own way. Now then,

2. You muſt know, that as the Preſence of God is the foundation of a places ſanctity, and as it is ſeveral, ſo you muſt know, Gods propriety in, and relation to a place is declared by his Precept; the precept of God is Gods propriety in a place, as well as his preſence; thus it belongs to him by command to make it holy, he may do what he will, and chuſe out what places he will to be holy. He to whom all things belong, ſurely may have ſome places and things more proper to himſelf and peculiar; ſo the Temple of old, and the Tabernacle, thoſe places of Levitical and Ceremonial Worſhip was ſeparated and ſet apart by God by Divine Inſtitution. Hence we have many commands.

1. God commands, that ſuch a Houſe, and ſuch a Tabernacle ſhall be built, and this had been unlawful to do, had it not been commanded.

2. He directs the manner, and the mode, and that all things ſhould exactly be done according to the pattern in the Mount. And

3. God doth command it ſhould be in ſuch a place, in the threſhing floor of *Araunah*, the *Jebuſite*, and that place that himſelf had choſen,

4. He

4. He commands that he will be ſerved in theſe places peculiarly, rather than in any other place, he would not have theſe places changed for others. Herein this place typified Chriſt, one that is onely able to make our ſervices acceptable. Hence it is ſaid, *Exod.* 23. 17. *Three times in the year all the Males ſhall appear before the Lord.* And *Acts* 27. the *Eunuch* there went unto that place that God had commanded.

5. He doth command, that he would have theſe places reverenced, and no civil employments uſed there when the holy ſervice was doing, and that after the ſervice was done, at that very time the place ſhould be onely for God.

6. And laſtly, He annexed a promiſe unto that place, that he would accept of a duty done there rather than in any other place, even becauſe it was done there; hence they prayed in the Temple, rather then in their private houſes, *Luke* 2. 27. and when they could not be preſent, by reaſon of Gods providence, in the Temple, if they do but look to the City and the Temple, God accepted of their duty, 1 *Kings* 8. 48. So that God did promiſe, that that place that he had inſtituted for his Worſhip and Service, that the Service performed there ſhould be more acceptable to him then elſewhere. This ſhews the reaſon and foundation of a places holineſs, the precept of God, and the promiſe and preſence of God. And thus I have opened to you the ſecond thing. Now having thus explained and opened the Queſtion to you;

2. I come to reſolve the Queſtion, according to what I think in my conſcience to be the truth of God; and this I ſhall do two wayes.

1. By granting that which muſt not be denyed.

2. By denying what muſt not be granted.

1. By granting what muſt not be denyed; and here I grant willingly theſe four things.

1. That in the time of the Goſpel; it is not onely lawful, but it is often very commendable and neceſſary,

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to design and dedicate places unto God. Now when I say, it is lawful to design them, and to dedicate them. I pray you bear me witness, I do not say it is lawful to consecrate them, or to sanctifie them; but I say, it is lawful to design and dedicate them. Now for this take notice, that between 1. the designing and appointing of a place; 2. the dedication of a place: and 3. the consecrating of a place, there are these differences.

1. Concerning the designation of a place; then is a place designed, when it is appointed to be made use of for the most convenience for such a service, as *Tuesday* and *Wednesday* may be appointed for Lecture-dayes not consecrated. Now you must know, that this designation of a day may be altered, and so may a place: if such a place be designed, it is our power to make use of it, so as to leave off the use of it when we please.

2. As to dedication, I mean so lawfully to dedicate a place, which is of our own right to dispose of; so to dedicate it, as not again to be able to revoke it, or call it back from such a use and purpose. It is lawful and commendable for a rich man to dedicate so much ground or money, for building a House for a Free-School, or for the poor, and to give it away from our selves, and from our own right and power: and if so be that a man hath power or propriety over a place or thing, it is lawful for a man to alienate such a thing. And yet this you must know by the way, that this Dedication that now is in the time of the Gospel, doth very much differ from that dedication of Free-will-offering unto God in the time of the Law; for they were dedicated to God in the time of the Law immediately, that is, to his immediate Worship; it was part of Gods Worship, it was a part of Religion to do that thing: whereas it is not now dedicated to the immediate Worship of God, but it is dedicated immediately to such a Priest, or Minister, or Place, or company of People, that we have a good will

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to gratifie; and so it more remotely redounds to Gods glory, not immediately. For God hath not declared in his Word the same acceptation in the Gospel of things done in an immediate way, as he had in the time of the Law, of which acceptation now we have no such promise. And therefore it is observable, as one speaks concerning that Benefactor in the Gospel to the Jews, *He hath loved our Nation, and builded us a Synagogue*, it is not said, *for God*, but *for us*: This man out of love to us hath bestowed these things to God; which, though a giving our selves out of our own power, yet it doth differ from the Free-will-offering in the time of the Law. Ay but now, Sirs, ye must know, that sanctification, or consecration, that is a great deal more; when we sanctifie a thing, or consecrate a thing, this thing that is so consecrated, it is so holy, that there must nothing at all of unholiness, or of a civil or secular employment and concernment be done in it. Now we do not dedicate a thing, but there may be secular things in an ordinary and civil way done in them; and our services are not more acceptable for the place, nor the places less holy because of those civil employments. There is the first concession, that in the time of the Gospel there may be a designment and dedication of places, and it is not onely lawful, but commendable.

2. I grant, that in times of the Gospel, some places are to to have Religious services performed in them, rather than in other places; I mean places of natural conveniency, and fitness for the meeting of people together, whereby they may be free from disturbance, from the violence of Enemies, and from tempestuous weather. As publick meetings, whereby we have the society of Gods people, their examples to stir us up to zeal, and their joynt help in prayer and holy performances, to go along with us, that we may joyn our forces together, and with a great force wrestle with God, and overcome him which is invincible. And therefore,

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my Brethren, I desire you to bear me witnesse this day, that I plead for publick Ordinances, and for the purity of Gods Ordinances to be administred in publick places, rather then other places, so that I do here profess, that I do avowedly and openly declare my judgement to be for publick meetings in publick places, and the purity of Gods Ordinances, if they may be enjoyed without humane mixture, which may hurt and pollute them.

3. I grant, that in the time of holy service, we are not then to use secular employments at that time in those places, as eating, drinking, and talking, it being unsuitable to the work in hand; and howsoever they may be lawful at another time, yet unlawful then, because against the Apostles command, *Let all things be done in decency, and in order*, and that which is unsuitable to the commands of God, the taking his Name in vain. My Brethren, I will go further with you, we are to abstain from all other Religious Services when not in season; and therefore when the Minister is in Preaching, we must not run into our places and kneel down, as some people do, and fall a praying. And I cannot but wonder, that they that do so much cry up Uniformity and Sanctity of places, that yet they should confute their judgement by their practice, that they should pray secretly when the whole Congregation is a praying vocally; and it may be the Congregation is singing a Psalm, or the Minister Preaching, and then they go to their prayers; I pray where is the Uniformity, Decency, and Order, they so much stand for?

Lastly, I grant, that after the performances of holy duties, in places wherein we meet for the Worship and Service of God, it is our duty to abstain, not onely from filthy and indecent actions of a natural or mortal filthinesse, unseemly, as looked upon by men against Gods Law; but from all those civil, moral, lawful actions, at other times, that

that may reflect any dishonour upon the work that hath been done, or upon the work that shall be done, or that may render the place unmeet for Religious Services afterwards: And this is that that one calls a Negative, or a Privative reverence, a reverence, or not doing something, not because the place is more holy, but for decency and order, considering the Religious Duties performed in that place. So that things subservient to Religion call for a Negative reverence, and are not so to be used, as that the Religious services which are there performed and transacted, should be made disgraceful and dishonourable; as the Bread of the Sacrament, after the Sacrament is done, is not lawful to be cast unto unreasonable creatures, because it reflects dishonour upon the Religious Service which we were before doing; so, dirty water is not to be put into the Communion Cup, not that the Cup is holy, but because it is a reflection of disgrace upon that holy service wherein that Cup is made use of; and that Cup is not to be made use of to drunkenness. But in all this bear me witness that I say, all this is but a civil Reverence, and so due to any place where there is any Honourable Convention, as in the Parliament-house, or Presence-Chamber, or the like. Having yielded this:

2. I must come now to deny what must not be granted: and I likewise deny four things.

1. It is not now in the times of the Gospel in any mans power to set apart a place for Religious duties, so as that it should be unlawful upon a due occasion to use it for civil employments, or that it should be alwayes unlawful to alienate to other uses, besides those uses that are Divine; the Bread and Wine sanctified by Gods own institution by the Minister, after the publick use and administration of them in the Ordinance, are not now holy, but they may be eaten in a civil use and way as our ordinary and com-

common food. The Synagogues among the Jews were
holy as our Churches, they were for holy duties, as Pray
Preaching, and the like, and dedicated to Gods Worsh
and yet you must know there were civil employments us
those places after the Religious Worship was done;
therefore in *Matthew* 23. 34. saith our Saviour, *Some*
them you shall scourge in your Synagogues. Hence we us
keep Courts and Consistories in Churches amongst us,
some of them none of the best, and we use here among
in this City constantly in our Churches, (and I doubt
but it is lawful) for an Alderman in his Ward to meet a
secular business, as to choose Common-Council-men,
the like. But where there hath been a dedication o
place to Gods Worship, it is onely God that can ma
so holy, as that it should be sinful to employ it to o
uses, and if the Governours of the Church upon due
casion and reason shall substitute other places more fit
the former for Divine Worship, then t*former* places
return to their former proper uses; but it is not so in th
consecrated by God: If the Font, Table, or Pulpit,
old, they may be laid aside and looked upon as com
things, and may be used for other employments; and
pose the Surplice be a lawful Garment in Gods Wors
(which yet I am perswaded none of you believe) doub
it is not to be burned when it is old and past wearing,
the ashes put into a pot or some such like thing, and
buried under the Altar, but it may be used as other li
may. And so the Communion Utensils, as the Cup,
the like, when they are come to be old, they may be use
other employments, without fear of sin. And therefo
is an excellent speech of one; saith he, So to Conse
moveable or immoveable goods, as that it should be
for the Church to use them in any secular employments,
is an execrable and abominable Superstition: God hath

consecrated any thing in the Gospel so, as that it is a sin to use it otherwise. It was a sin in them to make use of the Cups in the Temple in any secular way, but it is not so for us: the reason is, because those things were set apart by Gods own Institution: but there can be nothing so Consecrated by men, as that it may *not be made use of* in secular things without sin

2. A second thing I deny is, That no place now in the the time of the Gospel hath such an holiness either from Institution or Use, as to sanctifie or make more acceptable or effectual the Services therein performed: This is not in the time of the Gospel; God is present at places of Religious performances, not with respect unto the Place, but the performance by him instituted and enjoyned; and therefore he doth not say, *Where two or three are met together, I will be in the midst of that place*, but *among them*. God will be present in the place for the Duties sake, not among them for the Places sake, but the Duties sake in the place, to bless the Ordinance for his own Institution sake. Prayers and other Duties in the Ceremonial Law were regarded for the Places sake, but now we must abhor this piece of Judaism: For a man to set a place apart by Consecration, that this Place makes the Duty any thing the more excellent, or acceptable to God, this is to make the Traditions of men equal to the Institution of God. The Temple sanctified the Duty, but not the Synagogue; and the Altar did sanctifie the Gift, and the Person and Service, because it was by Gods Institution, and so the Temple and Altar did adde efficacy and worth to the work; but for men to Consecrate the Church, it is to make the Appointment of men equal with the Institution of God. Our Churches and Meeting-places are not holy (if they be holy at all) without relation to the Duties performed, but our Duties are holy without relation to the Church or the Place. None but God can Consecrate a

place

place to be an effectual means of Worſhip: The Je Worſhipped God *by* the Temple, but we Worſhip God the Church; as the place doth afford a natural conve niency for our meeting together; the place then hath influence at all upon our Duties, and if any of you ſhou think ſo, you do erre exceedingly: It is but onely a *Phy ſical* act of duty, or a naturall *Adjunct* of duty, which is but at the moſt helpfull to the bodies conven ency.

3. The third thing I deny is this, That there is no plac ſo holy as to exclude another place from being *as* holy in way of proper ſanctity and holineſs, which we have bee now opening. God now makes not one place properly mo holy then another; there is not now properly any religio difference of places. We have not now the Precept God to ſanctifie and ſeparate one place from another, prefer one place before another; we have not now th miraculous preſence of God, his appearing as at th Buſh. God hath not given *us* under the *Goſpel* thoſe Sym bols of his ſtanding Preſence and reſidency, as by the *Ar* and *Mercy-Seat*, and *Altar* of old, he gave unto *People*. And as for his Ordinances, if they make a place holy in regard of performance of duty to G there, and his ſpiritual preſence in that place, then Parlour, Chamber, or Cloſet are holy where I uſe pray; and where God doth afford his aſſiſting bleſſi and comforting preſence: So that if you make the Sp ritual preſence of God to make a thing holy, in regard Gods Spiritual preſence going along with thoſe ſervice then your *Houſes* are holy, and the *Field* is holy when you *walk* when you *meditate*, and *praying* by the *Ri* ſide makes it holy: Humane conſecration makes no pla truly holy. If the ſpirituall preſence of Chriſt makes o place more holy then another, then the *Communion-T*

and *Font* are more holy then *another* place in the *Temple*. And so when Gods presence hath been enjoyed at the *Font*, that is more holy then the *Communion-Table*; and so when the presence of God hath been enjoyed at the *Communion-Table*, that is more holy then the *Font*, and so you must bring in *Judaisme*. If the presence of God makes a thing holy, a new *Communion-Table*, upon which the Sacrament was never administred, cannot be so holy as the *old Table*. Nay, by this the mouths of the Communicants are holy, having eaten the *Bread* and drank the *Wine* which was dedicated to an holy use, and so it will be sinful for you to eat any other food. I conclude all with this, That the difference and holiness of Religious Places in the times of the Gospel, is not given but taken away by the Gospel, 1 Tim. 2. 8. *I will therefore that men pray every where, lifting up holy hands without wrath and doubting.* You may pray, and that with as much acceptableness to God in one place as in another. John 4. 21. Christ saith, *The time comes when you shall neither in this Mountain, nor yet at Jerusalem, worship the Father:* That is, Gods worship and service shall not be *confined* and *limited* to *those* places, as if others were not as *good* and *holy* as they. 1 Cor. 1. 2. *To them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours.* *One* place for the calling upon Christ is as good as another; and therefore, *Where two or three are gathered together, I will be in the midst of them.* And this is foretold *Zeph.* 2. 11 and in *Mal.* 1. 11. So that *this* is the *sum* of all, Gods institution makes the Sabbath holy; and the Bread and the Wine set apart by Gods own Institution, *after* the *duty*, may be used in *secular* uses.

Now fourthly and lastly, to name no more, No Place was sanctified by God, as that after the ceasing of that presence of God, any holinesse should belong unto it; now when the signes and tokens of Gods Presence

ceased and was gone, the holiness of that place was gone, and then it was lawful for *Moses* to *put on his shoes*. And so when Gods presence ceased in the *Ark*, the *Altar*, and *Mercy-seat*, the places became no other then secular and civil. And now for us to go about (as the Papists do) a Pilgrimage to *Jerusalem*, as if that place had any more holiness then others, is a foolish and abominable thing: How many bloody Battles have been fought, to the disgrace as well as the loss of Christianity for the regaining of the Holy Land.

Nay, let me adde, those places where the presence of God hath been formerly, when it hath been taken away, and those places have been used to Idolatry, they are the worse, and the more unholy; for this is turning the House of God into vanity.

The conclusion of all is this: whatever places are in holy duties, out of them they lose and leave all their holiness, and therefore I say it is boldness for us to go about to tye Gods presence to a place where God hath never tyed it: I cannot but wonder how it is possible for men of reason and learning to be so blinde, as to hold that the Lords day (which was set apart by God for the Sabbath, as you may see in the fourth Commandment, and afterwards by Christ and his Apostles, which doth amount to no less then an Institution) is not holy after the Service or Sermon is ended, but that you may go to play at Foot-ball, and Cudgels, and Drinking, and what not and; yet they should say, that the place of performing religious duties in, is so holy after religious performances, as that you cannot come into it without bowing the knee, and putting off the hat, and bowing to the Altar and Communion-table, and the like; this I cannot apprehend how it should be, and I wish any of you that are of this minde, would in private give me your reasons for it, why it should be so.

Now having explain'd the Point, and given you a resolution of the question, in these particulars, give me leave to winde up all with some Uses.

First, we infer the great difference that is between sanctity of places under the Old Testament, and sanctity and holiness of places under the New Testament: they under the Old Testament had the immediate presence of God, the standing Symbols and visible signs of his presence, so long as these lasted: which was set apart by Gods special Commandment, and so they were holy, though they were not employed in a way of worship; but you cannot say so now, our places for performance of holy duties have no such holiness, places now differ from places then.

Secondly, by way of Inference, I note the great goodness of God to give us such a sweet and gracious indulgent dispensation in the time of the Gospel under the New Testament, as that he doth not tye us to Ceremonies or places; he doth not binde us as he did the Jews, to go three times in the year to the furthermost part of the Nation to worship: No my Brethren, no Land, no Ground is now unholy, as famous old Dr. *Reynolds* said, every place is now a *Judea*, no Coast but is a *Judea*, every house is a *Jerusalem*, every Congregation is now a *Sion*: see here the goodness of God in indulging of us so far as to take any service done by us in a solemn and reall manner, as if it had been done in those places which were formerly appointed for it to be done in.

Thirdly, I infer hence, there are several persons to be reproved.

1. We finde hereby that all the holiness of Reliques of Saints doth fall to the ground and we see the folly of those that make Pilgrimages unto Saints and Relicks as the Papists do: there was a time (say they) when such a Saints Relicks were laid up in such a place, and these are more holy then other places: so that this you see falls to the ground in it

ſelf: I might tell you concerning their lying about their Reliques, as one ſaid, that there were as many Reliques as would fill an hundred Carts: but ſuppoſing ſo, all that would not make the place the more holy.

2. Hence the Superſtition of thoſe is to be reproved, which put holineſs in places of burial, and make it more holy to be buried in one place then in another: it is more holy (ſay they) to be buried in the Church than in the Church-yard; and more holy under the Communion Table then any other part of the Church.

3. This reproves them which cannot pray any where but in the Temple, and they that uſe private Prayers in Churches: if you have houſes and rooms at home, what is the reaſon that if *Pauls* or any other Church ſtand open, you muſt run in thither, and drop down behinde a Pillar to ſay your prayers.

4. This reproves them that have reverence towards any place more then another, as if they did deſerve more holineſs in one part then in another, as bowing to the Altar, or Communion-Table, or the like.

5. It reproves thoſe that have reverence for ſcituation of theſe places, they muſt ſtand Eaſt and Weſt, and why not North and South? All theſe things fall off like fig-leaves, if what I have ſaid be true, that there is no holineſs in places; and this I have made known to you not onely as my judgement, but as my duty.

Now for Exhortation, I ſhall deſire you to take notice of four things, and I have done, and ſhall leave you to God, and commit you to the word of his grace. If this be ſo, that there is no holineſs in places, then firſt of all be the more encouraged to ſerve God in your families, in thoſe places where God hath ſet you, where God is as well pleaſed with your ſervice as in publick places; ſerve God upon your knees with devotion, humility, and reverence. And therefore, though I am againſt Superſtition, and Popiſh practi-

ces,

ces, and those wicked cursed traps of Innovations, that the men of the world have disturbed the Church of God with; yet I am against putting on your hats in Prayer, and sitting in Prayer. Those that are for holiness of places, do not, with *Abraham*, in every place they come build God an Altar. But let *us* in every closet and room build God an Altar; let no morning nor evening go without a Prayer in thy Family, pray often, and pray continually, let your houses be as so many Churches, as you read in *Rom.* 16. 5. *Likewise greet the Church that is in their house*: and in the second verse of *Philemon's* Epistle, *To the Church that is in thy house*; there the houses of the Saints are called Churches. This will bring a blessing upon your Families: And if you be not willing to have that curse denounced against you, (in *Jer.* 10. 25. *Pour out thy fury upon the Heathen that know thee not, and upon the Families that call not upon thy Name*) then neglect not Family-prayers; be much in prayer, and pray with frequency and encouragement, because God bindes you to no place.

The second Exhortation is this, Labour to promote *personal holiness*, as well as *Family devotion*: I am against local holiness: As one said, (that I heard once when I was a youth) Happy are those garments that can carry away any of the *dust* of the Temple; but they think not that many of their garments are unclean in wallowing in the mire of sin. But I say, do you labour to promote holiness in your lives, in your hearts and conversations. The *Holy Ghost* saith, *Unless you be pure in heart, you shall not see God.* And therefore put away sin, for if you regard iniquity, God will not hear your prayers: It is not your ducking, or bowing, or cringing never so much, or your going with your hat off through the Church that will make God hear your Prayers; these will but dishonour you, because you live not accordingly.

3. Love the holineſs of the living members, be not ſo much in love with the holineſs of wood and timber, bricks, and ſtones; but whereſoever you ſee the Image of Chriſt, be in love with that ſoul; where ever the Preſence of God ſhines, and where ever thou ſeeſt one that gives up himſelf to God in holy duties, do thou ſay, Oh! my ſoul, delight to come into the company of theſe men. *The righteous is more excellent then his neighbour.* If there be a heaven upon earth, I tell you it is in the company of godly men. I remember a famous man hath this expreſſion, ſaith he, When I was in the company of the Saints and People of God, I was as a living coal; but when I was ſeparated from them, and was among the wicked, ſwearers and drunkards, me thought there was a ſpiritual coldneſs and frozenneſs went over my ſoul. Though the people of God are beſt company in Heaven, yet they are very good company here on earth: And Chriſtians ſhould ſtir up one another, and be provoking one another to love and good works; and where ever you have grace, be ſure to impart it to others. Endeavour to love the holineſs of Saints, and be willing to impart your experiences to others, for this is your duty. Do not make a Monopoly of Holineſſe, but carry company with you to Heaven.

Laſtly, to name no more, labour to preſerve the holineſs of God's *true Inſtitutions*, thoſe things which are of divine Conſecration. What is *humane* Conſecration without *divine* Inſtitution? The *Sabbath day* is of *divine* Inſtitution, labour to keep it holy; this is a *Holy-day* indeed, and *thus* labour to keep your families from prophaning of; but for other *holy-dayes* and *holy things*, they are much alike for *holineſs*: The Lords day is a Holy day indeed, and for ſhame do not let your Children gad abroad on this day. Truly I do verily believe, that though here be a great company of people in the Congregation, yet they are but a handful in compariſon of what are drinking in Ale-houſes, and whoring,

ring, and walking in the Fields, that one can hardly get home to their house for the crowd of people that are going thither. For shame let not *this* be told in *Gath*, nor published in *Askelon*. What! shall we stand up for the holiness of *places*, and yet oppose the holiness of the *Lords-day*, which God hath enjoyned and instituted? Oh! that the *Magistrates of London*; Oh! that *Englands King*; Oh! that *Englands Parliament* would do something for the Reformation of this, to oppose wickedness and prophaneness, which will otherwise bring upon *us* the judgement of *Sodom* and *Gomorrah*, and make us guilty and worthy of a thousand punishments. And labour by prayer in your families to overcome that flood of prophaneness, which you cannot by your strength prevent. And then for the Sacraments of Christ, *Baptisme* and the *Lords Supper*, these are Ordinances of Gods appointment, they are holy, and therefore should not be given to those that are unholy; and yet those who are so much for the holinesse of places, do not care who come to the Sacrament; if they have but a nose on their face, they shall come and partake of the Ordinances, let them be what they will; this is to prefer Mans Institution before Gods Institution. And then for the Lords message and Word, that is a holy thing, and therefore love his Messengers: the Messengers of God delivering his message with fear and reverence, you are to hear them with the same fear, reverence and resolution to be holy, as if Christ were present. And for the Word of God, it is not enough for you to have a choice Sentence written upon the walls of your Churches, but let Gods Law be written in your hearts and consciences, and practised in your lives, that all the world may see you live as men dedicated to the true God, in all the duties of his wayes and obedience. Many of these things might have been enlarged. What I have given you with the right hand, I pray you,

Christians, do not take with the left; for if you do, you will make your selves guilty of a double sin.

First, Because you do not obey the truth you hear.

And secondly, For putting a wrong construction upon it.

But I have better hopes of you, my beloved Hearers, and hope that the Lord will be better unto your Souls then his *Ministers*, then his *Word*, or any thing else can be. God bless you and his Ordinances, and discover his minde and will at this time to you.

Mr. *Baxter*'s Sermon.

Coloss. 2. 6, 7.

As ye have therefore received Christ Jesus the Lord, so walk in him:

Rooted and built in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving.

OMitting the division, and in part the opening of the words, the Observation is this; *That those that have received Christ Jesus the Lord, must accordingly be rooted, built up in him, and stablished in the faith; and walk in him as they have been taught, and abound therein with thanksgiving.*

This *receiving of Christ* signifies to believe in him. It is not onely to *receive* his *Doctrine* or *Benefits*, but to receive his *Person*, to receive him as related to us, for the uses and end for which he came into the world, and for which he offers himself to souls by the preaching of the Gospel. *Sinners* have lost and undone themselves; Christ comes to be the Physician

ician of Souls; he will not save the *unwilling* and *Despisers of his Grace*, while they *continue* in their *unwillingness*. He will save them by the way of *covenant*, while he consents and tenders them his *Grace*, he will have them *consent to the terms of his covenant*. The consent of the heart expresst by our covenanting with him, is this receiving of Jesus Christ. He is willing to be our *Physician*, and when we take him to be so, we receive him. He is willing to save us from the guilt and power of sin, willing to be our Lord, Head, Intercessor with God, Justifier, and all unto us; and if we consent to this, and take him as offered, this is receiving Christ; with whom his benefits are also received; the remission of sins, in dwelling, renewing, comforting spirit, title to everlasting life, &c. In the receiving Christ all this is received.

Receiving of Christ contains these two things; or these two things are essentially contained to make up the nature of saving Faith, that is, to believe the Doctrine of the Gospel concerning Jesus Christ to be true, and to consent that the goodnesse that is therein revealed and proposed, shall be ours. To believe what Christ *is*, and what he hath *done*; so far to believe it as here we are resolved to venture our souls, (though there may be some weakness through our Faiths imperfection) and believing this Gospel to be the certain Word of God: Then next, to entertain the Christ that is offered in this Gospel to be ours, with all the benefits that accompany, and to all the blessed ends to which he is revealed: Thus the Water of life is freely tendered to all that are *a thirst*, and there is no more required, but *come* and drink.

Then there is two things implyed that are the immediate products of this saving Faith, and inseparable from it, that is, *trusting* on him as *the Redeemer*, and *obeying* him as a Lord. To *rest* upon him as a *Redeemer*, Romans 15. 12. and here as farre as the soul feels entertainment and encouragement by Christ, overcoming his doubts that

Christ

that Christ will reject him, *&c.* so far he hath quietness of soul in Christ, and will trust his soul upon *Christ*. And then, the *obeying* of him in order to our full recovery, as a Patient must obey his Physician in using his Remedies, and means he prescribes for killing our sins, restoring our Souls to Gods love, and being with him to eternity.

The Nature of *Faith* is to receive *Christ*; the sincerity of it lies in the suitableness of the act to the object; that we receive him as he is: Now, in *Christ* there is something essential to this act; that he be a *Saviour*, and our Saviour, *&c.* and there is something makes unto the well-being and fuller attaining of the end: The *first* are *the objects of Faith it self*, as 'tis of absolute necessity to *Salvation*: The *second sort* are *the objects of Faith as it is strong*, and makes to the well-being of a *Christian*. All that is essential to *Christ*, as a *Saviour*, and *Redeemer*, is to be believed by him that will approve himself a True Believer. And that to receive *Christ as the eternal Son of God*, *made man*, the *Redeemer of the World*, ruling us upon the right of Redemption, justifying us before God, bringing us to God, and interceding for us: And thus *Christ* must be received according to his Offices, and as those uses for which he is given to the soul do import and imply.

For the application of this Point;

First, Let us begin with those that our business at present doth not mainly lye on. Must Men *walk in Christ as they have received him?* What shall we say to those that *have not, will not receive him?* stop us at the door, that we *cannot* bring in the *Doctrine of Christ*; that *will not receive the principles of Christ?* How can we bring them, and build them up, that will not suffer the *Foundation to be laid*, the *Seed* to be received? Hast thou not received Christ? then thou hast refused Christ, been a despiser of the Gospel of Christ, which will prove thy great condemnation. What is it for thee to hear the *Name*, and not

have the *Spirit* of Christ? Do not go upon *conjectures*? 'tis one thing to number thy self with those that are Christians, as to outward appearance, and another thing to open thy heart, and deliver up thy self to Christs Government, and as a lost sinner to receive him to those ends a Saviour must be received. And remember, this was no small work, God's sending Christ into the world no small thing to fetch thee, from Hell and Satan, to wash guilty souls from all their sins and to bring them to everlasting glory. If these great things be rightly understood and believed by thee, if Christ be understood well as Christ, it must be done with a wakened, humbled, self-resigned heart, making the greatest matter in the World of these things: Hath thy soul been seriously taken up about thy own recovery? And hast thou received Christ as a man that was ready to be damned, as one that had a load on his soul heavier then all the Mountains of the Earth, to ease and deliver him? as one that was under the frowns of God in a state of enmity, receives reconciliation? Hast thou received Christ, as if thou hadst received Heaven in him? Believe it, these are great transactions, and will affect thy heart; and it is not a *sleepy* or *jesting* matter thus to receive Christ. Consider what it is to receive Christ.

1. If you have received Christ you have received the great *Reconciler*, that binds up the broken hearted, quiets those that tremble under the threatnings of God, for fear he should forsake and cast them off for ever.

2. If thou hast received Christ, thou hast received a perfect *enmity* to *all sin*, that will never let thee *rest* in sin, but be perswading thee from it, and conflicting in thee against sin in thy soul: If thou hast received Christ, thou hast not received a friend for sin, that will plead for, or give thee leave to commit sin; but one that though he bear with thee in thy weakness, yet abominates thy sin. If thou hast received a Lord and Master to rule, to be consented and sub-

ſubjected to him, and to be ruled by none but in ſubordination to him, who will break thoſe in pieces that refuſe his Government: *Obedience* and not *verbal profeſſion*, is the thing he requires. Haſt thou entertained Chriſt to be the Maſter of thy words, thoughts, and deeds, whoſe Government thou liveſt under, more then under any in the world?

3. If you have received Chriſt, you have then received the beginning of felicity and full contentment to your ſouls; having found none in your ſins, you have it diſcovered to you where it is: therefore with gladneſſe go you on; and ſo far as you have hopes of attaining it, ſo far you have great contentment, *&c.*

4. In a word, if you have received Chriſt, you have fallen out with ſin; ſubjected pleaſures, profits, and honours to him; and you have received his Spirit, and this Spirit hath made you new, and maintains a war within you againſt the fleſh, *&c.*

If this be not thy caſe, Oh that thou kneweſt what a caſe thou art in! For then

1. What the better art thou for all his blood ſhed as yet if thou wert this day to dye? What would Chriſts Blood do to the cleanſing and ſaving of thy ſoul?

2. How canſt thou look thy ſins in the face, and think on what thou haſt done, and art! How canſt thou look inward into thy defiled heart, and not tremble, when thou haſt no more ſhelter from the wrath of God?

3. How canſt thou look God in the face, who is a hater of ſin? How canſt thou read his Attributes, think on his threatnings?

4. How canſt thou think to have any Duty accepted, any Prayer heard, or rewarded, *&c.*

5. How canſt thou think on the Day of Judgement, or the time when thou muſt receive thy final ſentence, if thou haſt not received Chriſt? Oh what a thing is a Chriſtleſs heart! *&c.*

Q. Why

Q. *What ſhall I do that I may receive Chriſt?*

A. 1. Till Chriſt be thine, and hath brought peace from Heaven to thy Soul, let no peace be there to keep him out: I do not ſay, overwhelm thy ſelf with ſorrow; but let ſorrow dwell there, and let holy cares and ſolicitouſneſs about thy ſpiritual ſtate be there till Chriſt come and quiet, and reconcile thee to God.

2. Read and believe the Goſpel; ſee there what Chriſt is, and thy neceſſity of him: *Believing* will open the door to *entertaining* him; *aſſent* will procure thy *conſent*.

3. Keep up no Idol in thy heart againſt him. Turn out that that keeps out Chriſt. How dear ſoever it ſeems now, at laſt thou wilt ſee it more neceſſary to deteſt then keep it.

I come now to exhort all poor weak Chriſtians, that they would make after confirmation, and grow to a greater meaſure in Grace, as they have received Chriſt. It is not enough to be *conceited* that you have been converted; and it will not be enough to the aſſurance of your converſion, or ſafety of your ſouls, that you think you are converted, and you ſit down there: He that is content with the opinion he hath Grace; therefore deſires to have no more, becauſe the promiſe of ſalvation is made to the *Truth of Grace*, it's a ſign he never had Grace; *Strength in Grace* is your own felicity, 'tis part of your happineſs: Your eternall happineſs will partly conſiſt in your *perſonal perfection*; and without perſonal perfection, all heavenly glory will not be a perfect felicity. If you have fixed your Anchor in Gods promiſes, this engages you to look up, make after, and proceed, *&c.*

Take theſe Motives.

1. Conſider, there is the ſame reaſon to move thee to grow, and proceed, as there was to move thee to thy firſt believing. Why do you become Chriſtians, but becauſe of the neceſſity of the Riches and Excellencies of Chriſt, and that there was better things in Chriſt, then in the

the world? And are they not so still? Is the case chang
If Christianity was reasonable then, it is reasonable now;
it was necessary to begin, it is necessary to hold on, a
proceed in your Race, till you have obtained th
Crown.

2. Your receiving Christ essentially, contains in it an ob
ligation to proceed and go further; actually to trust an
obey him, whom you have taken for your Lord and Sav
our, from the very Offices and relations of Christ received.
If I be a Father, where is my fear? If I be a Master, whe
is my honour? If I be a Saviour, where is your confidence i
me, submission to my saving work, obedience to my healing
precepts? If I be your Lord and Master, why do not yo
learn of me as your Master, *&c.*

Your first *Covenant* engages you to proceed in fulfilling th
things promised in your *Covenant*, &c. Better not have pro
mised to be his people, than to promise and break this pro
mise. The very *Mercies* also you have received from hi
pardoning your former sin, entertainment in his Church
and all the blessings there found are as so many Obligation
to proceed.

3. Ever since we came home to Christ, we have had an ad
dition of Reasons, besides the first Reason we had to be
lieve: Every day brings in new, *&c.* Certainly if a litt
were desirable, more were more desirable: If the peopl
that stood afar off, and never tried what Christ and Gra
is, were bid to *come in*, those that have tryed and tast
are bound to proceed much more: You have the Spirit o
God, experiences of his love, tasted the bitterness of si
have had some tryal of the truth of such things of which w
speak, when others have *eyes*, and *see not*, &c. and will yo
turn back that have tasted, *&c.*

4. Consider how much hath been lost upon many a so
for want of care to take rooting, and to proceed; how muc
labour of the Ministry, mercies of God, pains and care
th

their own? I ſpeak of thoſe that have ſeemed ſincere, not indeed ſo; that have many times comforted the hearts of their Miniſters and Friends, and have had ſome kinde of comfort to themſelves in that taſte they have had of the good word of God. How many times hath the Preacher been gladded to ſee ſuch a one come to him, ſeemingly with a broken heart, ſeeming to ſet themſelves in the way of life! yet the fleſh prevailed for want of confirmation. How many years have ſome ſpent in duty, in hearing, prayer, gracious ſociety, profeſſion of Religion! yet afterwards the world hath drowned all. What cauſe have you to ſee, you loſe not the thing you have wrought.

5. Conſider how much of the works of your own ſalvation when you are converted, is yet undone. Though you are ſure your converſion is true, how many temptations to reſiſt, enemies to conquer, duties to perform, and heaven to be taken upon all thoſe terms, as the tenor of your Chriſtianity! therefore you had need to ſtand faſt, and having done all, to ſtand, you have need not onely to believe, but to wait and be patient in believing; and to proceed in the way you have choſen.

6. The want of ſtrength and building up, makes the lives of many full of lamentable languiſhing weakneſſes, ſcandals unto others; pain, calamity, and trouble to themſelves. How long in healing? And how much ſmart and pain, while the fruit of their own folly is cured? How little, and how frequently do temptations prevail? And hence as in a wilderneſs, they are going one ſtep forward, another backward; no evident keeping in God, and all through the fruit of their own languiſhing weakneſs; the fruits of the ſins of Profeſſors have been ſuch, that it ſhould make you do all you can poſſible to eſcape the troubles at home, and reproaches abroad.

7. A life of ſpiritual weakneſs, is uſually a burden unto him that hath it; it doth not onely occaſion his falling into ſin,

and

and ſo renews the Wounds of his Soul, but is a conſ
burden to him; not that any meaſure of Grace is troub
ſome, but that which conſiſts with ſo great a meaſure of r
maining corruption, this is the burden: ſickneſs is burd
ſome, though there be life. Methinks you ſhould not then b
reconciled to your fears; you ſhould methinks ſee ſo gre
difference between the ſick and well, that for your own pea
ſake you ſhould ſeek after confirmation. Every duty they d
is their pain, which is anothers pleaſure, prayer, &c. th
burden; ſometimes tir'd, wearied, dull, &c. preſently ove
whelmed with temptation: every duty is a grievance t
them through the weakneſs of their grace and their co
ruption.

8. Chriſtians that are weak and not confirmed loſe abu
dance of the fruit of Gods Ordinances that are improved b
others. How many a truth that taſtes exceeding ſweet to o
thers, have no great reliſh to them, nor growth by it: A
healthy man hath more reliſh in ordinary fare, then a ſi
perſon in varieties: the full ſtomach loaths the Honey-com

9. The weak and unconfirmed Chriſtian is unprofitab
comparatively unto others; not that the Church wo
wiſh the weakeſt member out, but comparatively unconfir
ed Chriſtians are very unprofitable unto others; like lit
children in the Family that muſt be looked to, make wo
for a great many more about them. What doth a ſick pe
ſon, but the work of others is to feed, ſupport, and be a bu
to him. The Church of God hath need of ſtrong Chriſti
that can pray in faith, fervently for others, and you ſcarc
pray for your ſelves. Conſider when the Church needs
great deal of help, will you ſit down with low attainme
and little things, when ſo many hundreds about you need
great aſſiſtance.

10. Weak perſons are many times the troublers and w
dangers of the Church; many calamities have been occ
oned by them: the ſins of profeſſors have occaſioned the
pl

pleasure of God on the Church; their errours hindred truth, and made divisions. When Christians have not so much strength as to know Truth from Errour, that hearkens to every one that speaks with likeness: What have these Christians done in the Church? what mercies have been driven away, so far, that I think the Church of God, from the Apostles dayes till now, hath suffer'd more by the sins of Professors, then the malice of their Enemies! and how canst thou expect God will save thy soul, when thou hast set the Church on fire, and been so great hinderance to others; that many should perish occasionally by thy example? &c. The greatest sufferings of the Church hath come from the miscarriages of the Church.

11. Such have been the great dishonourers of Christ: but the Graces of ancient Christians, the glory of their Professions; their Charity, Self-denial, Heavenly-mindedness, Patience, &c. have preached the Gospel to the world more effectually then ever their words could do. God expects your lives should be a considerable means for the conversion of wicked men: the same God that hath commanded Ministers to teach others by their doctrine, hath commanded you should live for the conversion of the world; that your zeal, humility, patience, charity, self denial, should win souls to God: and if it be a sin to give over Preaching when we may, surely so to give over living, &c. *If woe unto me I preach not the Gospel*, then *woe unto you if by your lives you preach not the Gospel*. How many sinners have you about you? and how do you wrong, and rob the ungodly of that Ordinance God hath appointed for their conversion and salvation? You are the Persons that take the bread out of their mouths, the means that should save them out of their hands, while you deny them one of the command-ed means of salvation, that is, the *eminent example of your* [illegible]: And if it be so great a sin to stop Preachers mouths, how great a sinne to neglect this Ordinance? Nay, are

you not a dishonour and disgrace to the Church? Is it not because of Professours ill lives, that the prophane deride Religion, while they see not the glory in it that should overpower an unbelieving and denying soul, and should indeed effectually manifest its excellency? Are these the Professors that are proud, stubborn, passionate, censorious, self-conceited, contemptuous, and envious as any others? I know the world is apt enough to slander, and the Servants of God bear a world of unjust reproaches: but oh that there were not this occasion, *&c.*

12. Those that are not confirmed and established in grace, the devil, when he hath prevailed by a temptation on themselves, can easily make them his Instruments to draw and tempt others from their duty, to discourage them in their Religion, and to do that mischief in the world he hath done by temptation of their own soul. 'Tis ordinary for Satan to make use of lapsed, distempered *Christians* to be the *instruments* of his *temptations* to those that are better, &c. An honest *Christian* will not so easily hearken to a Drunkard, Swearer, as to a professor he had good thoughts of, *Gal.*2.13.

13. For want of strength and establishment in grace, poor weak *Christians* are a very great encouragement to the carnal hopes of wicked men. I think scarce any thing in the world hinders our preaching more then this; when the wicked see those that make the greatest profession no better then themselves, and in some things worse, this hardens him against all the convictions that can be brought against him: tell him he cannot be saved without conversion, he looks upon Professors, sees them contentious, worldly, peevish, passionate, *&c.* sees some sin or other; this makes him think he is as well as they: must there be so much ado to bring men to this state? is this the difference? *&c.*

14. Methinks it should be some trouble to an honest heart, that yet we must be so like to the children of the wicked ones; and the *weakest Christians* are the likest to the

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wicked; I do not mean weakneſs in gifts or knowlege, *&c.* but a weakneſs in practical ſaving knowledge, love of God, ſelf-denial, mortification, heavenly-mindedneſs, *&c.* they that are in theſe the weakeſt Chriſtians, are the next and likeſt to the wicked: And doth not this grieve thee, that though thou art not a childe of the Devil, thou art ſo like one. We ſhould not be conformed to the world, nor like to them in any thing, no not in outward vanities; but to imitate the faſhion of the world, as to inward corruptions, to go in their garb, when a palpable vanity; to have ſo much of their pride, peeviſhneſs, malice, worldlineſs: Oh look upon thy heart with humiliation.

15. Conſider what a dangerous and lamentable ſtanding thoſe have that be not eſtabliſhed, *&c.* you ſtand, but it is as unrooted plants or trees that ſtand ſhaking in the winde; beholders are alwayes looking when they fall, you ſtand, but it is as a ſick man, *wavering, reeling*; like *Lots wife, looking back*, and alwayes upon every occaſion ready to repent; you have been believers, little things perplex and trouble you; little tribulations and afflictions diſcompoſe and diſturb you, little temptations make you queſtion the Scripture, the Providence of God, his love and care of his people, and the great foundations of Religion: Foundations ſeem to ſhake, becauſe you are ſhaking and tottering, *&c.* And what is like to become of ſuch a ſoul! If thou ſtandeſt ſhaking under ſmall temptations for want of confirmation, what wilt thou do when a Papiſt or Quaker, *&c.* ſhall ſo ſpeak concerning Religion which thou art not able to anſwer? and ſo the ſureſt foundation ſeems nothing when thou haſt ſo weak hold: our greateſt afflictions next to the miſery of the ungodly, is to think of our weak ones, what will become of them: and verily we do expect a conſiderable part of our Congregation ſhould be carried away, thoſe that are *Chriſtians and know not why*, yet have not humility enough to make uſe of others, and to keep cloſe to thoſe that

ſhould aſſiſt them: Remember when you ſee ſuch times when Seducers are able to ſay the worſt, ſhall make the ſtrongeſt aſſaults on the weak ones, how many will be like to fall? Again, ſickneſs, death, dying times will come when you ſhall finde a little grace will not eaſily do your work; and though you periſh not, yet you may faint, and to your ſorrow finde the want of confirmation. You cannot but know how the ſtrongeſt are put to it in trying hours, or at death. Will ſlack unſettled hopes of another life, ſuch diſtempered hearts fight and encounter with ſuch tryals? Never think of dying comfortably, if you follow not after confirming grace.

16. It ſhould humble you the more, that you have been ſo long, ſo many years in the School of Chriſt, and love God, &c. no better: Should not you in this Apprenticeſhip have learned better your Religion, and been Teachers of others, when perhaps, if in the principles you are aſſaulted, you will ſhew your weakneſs as ſoon as any? May not Chriſt ſay, *Have I been ſo long time with you*, and yet have you *known, liv'd*, &c. no *better?* reached no higher, attained no further? weaklings ſtill? Nay, conſider in this time what advantage have you had for growth? A tree planted on a barren wilderneſs may not grow ſo much as in a fruitful place; but you have had the plenty and power of the Ordinances of God, the choiceſt of the means and helps of ſalvation.

17. Conſider, the nature of true Grace tends to this; will you croſs the nature of it? ſhall we be ſuch weaklings in Religion, which croſs ſo the nature of *Grace?* for *Grace* the more it is exerciſed, the more it *encreaſes.*

18. Heaven it ſelf is perfection, and the work of a Chriſtian is to preſs towards heaven, and therefore 'tis to preſs towards perfection. You ſhould make towards the end in a manner and way that is ſuitable to the end. Perſons that enjoy ſo much already, and hope for ſo much greater, ſhould not put off God with ſuch little things.

19. Little grace ſhall have but little glory. You know

not how great a difference there is between the least and highest in the Kingdom of God: Nay, 'tis not onely for a Christian to desire to be glorified, but to enjoy the highest degree in glory: to serve God with the best, and improve his Talent to the utmost, that his heavenly reward may be according. A Christian should not slight it when 'tis tendred to him, and in his eye.

Q. But how shal I know I have attained this confirming grace?

A. These signs following shew a Christian confirmed and strong in grace, which I will name that you may know what to aim at, and what to desire. There is not so great a difference between a King and a Beggar, between the greatest health and sicklest man, as between a strong useful Christian, and a poor languishing soul, &c.

1. A confirmed Christian is one *that can resist many subtle and strong temptations*; not onely a single temptation, but when Satan assaults on every side, with errours on both extreams, with importunities of several parties, with temptations of prosperity offered, of adversity felt or feared; strong temptations that seem to lay a necessity of yieldig on a weakling, that makes him say, I must do it to save my liberty, family, life, &c. A strong Christian can say, there is no necessity; he can make light of those temptations that seem to be a necessity to other persons: he can confute a subtle Sophister, and deal with a cunning Adversary: Satan cannot so easily go beyond and out-wit him.

2. He can do great, excellent, and useful work, is serviceable to God, if he have opportunity in business of greatest consequence; he doth not serve God onely in some little and inconsiderable things, but in his place sets himself to the work of God, doth the great work of his Majesty faithfully. The service of God to him is more easie and delightful: as to go ten miles is more easie to the healthful, then one to a sickly person; he can go through Gods service with pleasure, ease and delight, without tiring, fainting, sitting down, or giving over.

3. He can digeſt the hard truths and providences of God, that are ready to puzzle, perplex, and over-ſet the ſtomack of a weak Chriſtian: he hath laid his foundation, to which he reduces all things of difficulty, and by the help of thoſe great truths he hath received, he can eaſily ſee through the difficulties of all that are yet before him. He can tell how to reconcile thoſe things in Scripture that ſeem contradictions: where he meets with a difficulty, he can eaſily diſcern the cauſe is in himſelf; and that there is an undoubted way of reconciling them, though he hath not attained to it. He can eaſily quiet his ſoul under the moſt difficult providences, and interpret them ſo as is conſiſtent with the truths of God, which muſt expound them: he reconciles providence with providence, and providence with Scripture; whereas a weak Chriſtian is ready to ſay, *A hard ſaying, who can bear this and that?* And 'tis the difficulty of theſe kindes of truths that make ſo many turn their Religion, becauſe not able to digeſt the hardeſt Truths of God. Croſs providences makes them queſtion Gods love, *&c.*

4. He is one that can exerciſe various graces without ſetting one againſt another, deſtroying or contradicting one another: He can do many works, believe many truths, perform many duties at once. He can rejoyce and ſorrow at once, and make his ſorrow a help to his joy, and his joy a help to his ſorrow, and ſo exerciſe both in that nature as will not directly hinder or weaken one another. He can tell how in ſuch a time as we are in to rejoyce, yet to be humble, to be caſt down at Gods feet in the ſence of the ſins we have committed, and of Gods diſpleaſure, *&c.* yet to rejoyce in the mercies we have, and do expect to poſſeſs. He doth not look all upon ſin, all upon affliction, or all upon mercy; but can eye every thing, and give every thing its part: can exerciſe graces methodically, give truths and providences their proper place in his meditations and affections; and this makes his life orderly, beautiful, regular, and uſe-

ful:

ful; whereas a weak Christian, let him set himself against one temptation, he is taken in another; if he humble himself in soul, he can do nothing but humble, weep, grieve, fear, and be ready to cast away all comfort, all sence of the love of God: if he set himself to the consideration of the grace of Christ, he is apt to forget Humiliation, and to be puffed up with spiritual pride, *&c.* Thus he hath not skill, strength, and ability to carry on all the whole work of grace together.

5. A strong Christian sinks not under those burthens that would press down and overwhelm a weak Christian; he can bear heavy burthens, and more easily away with them, making it a recreation to bear some things that another would sink under, and cannot bear. 'Tis thy weakness that makes thee make such a stir, when God layes on thee personal, family, publick afflictions, that makes thee shrink under them; strength of grace would enable thee to see God and glory in the midst of them, and to say, *all shall work for my good*: it would enable thee to get advantage, and be bettered by them. Hadst thou strength enough to improve them, thou wouldst take comfort from them, and support thy self under them; but when thou hast not strength enough to understand Gods meaning, to see the duty then called for, to improve all for God, to do that service to God thou shouldst do in such a condition, no wonder if thou have not grace to support and comfort thee in that condition. Whereas the confirmed Christian by strong faith, love, and patience can carry great burthens, *&c.*

6. *Is helpful to many, and troublesome unto few.* They are the useful persons in the family and place where they live: it is they can counsel others in their doubts, help them in their straits; that can bear up the weak when ready to sink, that can hold others by the arm when not able to go upright; that tend Gods little ones: and if it were not for these, what would Gods little ones do? They are so fur-

piſhed with patience, which God hath given them for the uſe of the weak ones in his family; and though they are troubleſome, or do that which might be a diſturbance to them, they will not thruſt them out; it is they that comfort the feeble, ſupport, provide for, ſtrengthen, and confirm the reſt; and were it not for theſe, what backſliding hearts ſhould we have? *&c.* And they are comparatively troubleſome to few, (though while corruption cleaves to them, they ſhall ſometimes:) It is not they that are cenſuring their brethren, that are ſtirring up diviſion, and make all that feud that is in the Church. If they might be hearkened unto, and regarded, there would be quietneſs and compoſure, (for if ever there be peace, it will be by the ſtrong ones:) but weak ones in grace are the burthens and troublers of the family: you may know they are the weak ones in Gods houſe, in that they are thoſe that are alwayes crying, complaining, making fire-work in the family, back-biting, cenſuring their brethren, quarrelling with one or other, *&c.* theſe peeviſh troubleſome ſouls are the weak ones, *&c.*

7. The ſtrongeſt in grace are the beſt able to ſtand, work, and ſuffer alone. Though in duty they ſhould not be alone when they can have ſociety, and though the reſt are moſt humble, therefore are ſenſible they have need of others, and will not throw away any of their helps; yet if all forſake them, they will ſtand to it ſtill: they go not to Heaven meerly for company ſake; they be not Chriſtians meerly becauſe ſuch and ſuch are Chriſtians: If all the world forſake Chriſt, they will ſtick to him, unleſs Chriſt leave them to their own weakneſs. But the weak Chriſtian hath a great deal more need of comfort and ſupport, and lives a more dependent life; they cannot ſtand, work, ſuffer alone; if their Miniſter fall, they fall: if their Relations change, they change; if there be not ſome body at hand to confute an Adverſary, they yeild; if there be not ſome body to keep life and warmth, they grow cold in every duty; in affliction

they

they can ſtep on no longer then led by the hand, *&c.* have Chriſtians to ſupport, and to quiet, and moderate their paſſions, and to teach them the doctrine of patience: they can hold up no longer then they are refreſhed with Cordials: What would become of you, ſhould God let you ſtand by your ſelves, *&c.*

8. The ſtrong Chriſtian is one that can beſt live without creatures upon God alone (and a weak Chriſtian is one that hath moſt need of the creature, and can leaſt live upon God alone) under the cenſures of the godly, frowns of the wicked, without riches, honours, pleaſures; can have quietneſs and contentment in God, whether he have any thing or nothing, where ever he is, *&c.* The more neceſſity thou art in of having ſomething beſides God for thy conſolation, the more weak thou art: there muſt be comfortable proviſion in the family, health, eaſe, liberty; there muſt be ſupply: I know not how to be poor, diſgraced, *&c.* this impatient ſoul is the feeble ſoul: Impatience is nothing but the fruit of weakneſs. The ſtrong Chriſtian can live upon God alone: therefore if men make as if they were undone, if loſt in their Eſtates; 'tis a certain ſign of a lamentable weakneſs of a ſick ſoul.

9. That is the beſt and ſtrongeſt Chriſtian, and moſt confirmed in grace, who is moſt employed and abides in the love of God, in love to God: That hath the fear of God, but goes beyond fear, and loves moſt, and abides moſt in the love of God: That makes it his great buſineſs to feed upon and ſtudy the love of God to him, and to return love to him again. The more Gods love is on thy heart, and the more thou liveſt in the fruit of that love, the ſtronger Chriſtian. But he that lives moſt by a kinde of conſtraining fear, though he may be ſincere, he is but weak: where there is nothing but fear and no love, there is no ſincerity; but where there is ſome little meaſure of love, fear is ſuch a tyrant, that it will many times cloud it, ſo that almoſt all his life

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ſeems to be moved and managed by fear: and in this there is much loathneſs and unwillingneſs, and they had rather do otherwiſe then they do: according to the meaſure of love is the ſtrength of grace.

10. He is the ſtrongeſt Chriſtian that hath moſt pure and moſt univerſal love to others, that can love all men, even his enemy, with true unfeigned love, even with ſuch love as belongs to a Chriſtian: that can love every Chriſtian, and not a party onely, with the pure and fervent love which belongs to Believers: that can love every childe of God, and not thoſe onely that are of his opinion, or have done him good but all becauſe they are children of God, with a ſincere and ſpecial hearty love: That is the weak Chriſtian that picks and chuſes, that is ſtaggering when he comes to loving an enemy: that takes in thoſe that agree with him in judgement, and makes thoſe almoſt onely the object of his love; that would confine his affections to ſome narrow ſociety, ſome little ſect, party, or parcel of Believers, and cannot love Chriſtians as Chriſtians: And hence it is, diviſion is the effect of enmity, or of weakneſs in grace, for want of the univerſality of love. I would make no queſtion to progneſtick the healing of all diviſions within this Nation, could I but advance all that are concerned in it to the right temper of Chriſtian love: 'Tis the weak children in Chriſts family that falls out, when we have not enough love to reach to all, and to love a Chriſtian as a Chriſtian, *&c.*

Queſt. *What muſt be done by thoſe that are converted to keep them where they are, to help them unto growth, to make them better, to further their confirmation, to ſecure their ſalvation, that they may after all attain the Crown?*

Anſw. I ſhall leave with you twenty Directions; and as many as there are, there are not more then you muſt practice; and take them as if they were the laſt Directions I ſhould give you, and take them as practicals, not as notionals that you muſt live upon as long as you live.

1. See that the foundation be ſoundly laid in your head and heart in matters of your Religion. In your head, that is, that you well underſtand what Religion is, what the Chriſtian Religion is: what God is: what it is for God to be yours, in his Attributes and Relations unto you: what he is, and will be unto you: what you are, and muſt be unto him: what ſin is, how odious, wherein its evil conſiſts: what is ſinne, and what not: what ſin hath done in the world, and what ſtate it hath brought tranſgreſſors into: what Chriſt is, what he hath done for mans recovery and redemption: what he hath wrought, gives and offers to the world: The end and deſign of God in the work of mans redemption: The tender of the Goſpel-Covenant of Grace, freeneſs, largeneſs, and excellency of the grace of this Covenant: The end of our Religion: the everlaſting glory that is revealed in the Goſpel, what it is, how ſure, and how great. When you underſtand theſe things, get a ſound and radicated belief concerning the Truths of the holy Scripture revealing all theſe things: And think it not enough that the Scripture is true, or that you are reſolved ſo to believe, but get the beſt grounds for your belief: be well eſtabliſhed on thoſe grounds: Read the Scripture much; till you are acquainted with, and reliſh the matter and language, and feel the power, and till all be delightful to your ſouls in reading. And be not aſhamed to underſtand the Fundamentals: look to your Catechiſmes: The Fundamentals of Religion you muſt underſtand and receive. And when you have got them into your head, be ſure you get them into your heart, and never think any truth received as it ought, till it hath done ſome ſpecial work on your heart; till you believe that God is Almighty, Juſt, Holy, &c. and all the Attributes of God have made their holy impreſſion on your heart: that the ſanctifying knowledge of God hath warmed your affections, captivated your ſouls; that God be inthroned in your hearts by the belief and

know-

knowledge of your mindes: Know your ſelves ſo as to be humble: know *Chriſt* ſo as he may be ſweet unto you, and exalted by you: ſet up *Chriſt* in your ſouls neareſt to your hearts: know ſin ſo as to hate it, *&c.* 'Tis the entertainment of the good things of the Goſpel by the will that is the principal part of your Religion. 'Tis a matter of lamentable conſequence in all your lives, when there is not a ſound work at the heart: how little life will there be from any truth in reading or hearing? The Fundamentals of Religion muſt be ſo received, as not onely to have an old heart mended, but a new heart made. Thus underſtand, believe, and give up thy heart to that thou believeſt and underſtandeſt.

2. Know and remember the work of your Salvation, muſt be as long as your lives; and that you have never done, till you have done living. I give this direction becauſe I find ſomething in Chriſtianity, the remains of carnality is apt to hinder, *&c.* and ſome profeſſors, when converted, they are reconciled to God, and ſafe, *&c.* but there's a great deal to be done after, *&c.*

3. Underſtand well wherein it is your confirmation, ſtability, rootedneſs, and growth in Religion doth conſiſt. The chief part of your growth in grace is not to know more things then you knew before; but to grow in the knowledge, belief, entertainment, and improvement of the ſame truths that at firſt you did receive: (not that you may not, or ſhould not know more, for the clear knowledge of the Fundamentals, guide you unavoidably to the ſight of many other Truths, which a darker knowledge of thoſe Fundamentals will not diſcover to you.) 'Tis not additional to your former knowledge, but the clearer knowing, ſounder believing, heartier entertaining and improving of the truths you knew at firſt; as the health of a man conſiſts not in having every day variety of food, but in the partaking and digeſtion of the ſame food, that's fitteſt for him: get but a more perfect conviction, or concoction of what you know

by

before, and this is your growth. You may grow in the knowledge of Gods attributes by knowing them more clearly, orderly, distinctly, satisfactorily and believingly then before. There is a world of difference in the manner of knowledge, between a dark and clear knowing things: grow in greater love to them, and greater skill in entertainment, improvement, and practise of them.

4. Grow downward in humility, and inward in the knowledge of your selves; and above all, maintain a constant abhorrence & jealousie of the sin of pride: grow in humility, and fly from man: keep a constant apprehension of your unworthiness and weakness, of the odiousness and danger of sin, of spiritual pride (so called, because exercised about spiritual things:) of being puft up with pride of any thing in your selves of being too confident in your selves: below in your own, and expect not nor desire others good thoughts of you. Humility lies not in humility of opinion, of speech, garb, or carriage: but in oppofition to high thoughts of our own parts, gifts, godliness, when we think of these above their worth: still remember, *Psal.* 25. *Pro.*26.19. *Isa.* 57. 15. *John* 22. 29. as ever you would grow in grace and be confirmed Christians, keep a low esteem of your selves, be mean in your own eyes, be content to be mean in others, and hearken not to secret flatterers that would puff you up. Take heed of any thing that would puff you up, *&c.*

5. You must understand that you are Disciples in Christs School, where Ministers are his teachers and guides: the Ordinances his means for his peoples good, and the Scripture, the Book you must learn: therefore keep in this order, keep under these guides, commit your souls to those that are faithful, and fit for souls to be entrusted with: and when you have done with humble submissiveness to their teaching, keep in this School under those officers in their Discipline, and dwell in the Catholique Church and Communion of Saints, and understand the duty of Pastours and peo-

people, *Heb.* 13. 17, 18. 1 *Thes.* 5. 12. *Obey them that rule over you.* If God had seen the poor Christians sufficient to support themselves, he would never have made the duty of all to be marshalled and rankt in several schools, ranks, orders, and all to walk in this order to Heaven. If they withdraw from under Christs officers and ordinances, they are in danger of being snatcht up as straglers.

Q. *What shall we do? who shall we take for our guides, if God take them away?* &c.

A. 'Tis not the denyal of publick liberty that loses the relation between a Pastor and his flock, nor any word that man should cause a poor soul to trust it self for guidance to salvation to one that is not able: a mans soul is not to be hazarded upon damnation, by being deprived of the offices and ordinances of Christ, and cast upon the conduct of a blinde guide, meerly for the pleasuring of a meer man.

6. Be sure you understand the nature of Church-union and necessity of maintaining it, and abhor all wayes that are truly Schismatical, that would rent and divide the Church of Christ. As you must not under pretence of avoiding Schism, cast your soul upon apparent hazard of damnation, so you must maintain the necessity of Church-union and Communion: when Christs members walk in Communion with Christs members, supposing that which is singular to the generality of judicious men. Take heed of any thing that would withdraw you from the communion of the generality of those that are sound in the faith. Take heed of withdrawing from the main body of believers. Christ is the head of his Church, he will never condemn his Church; walk in those substantials Christs Church hath walked in. Division amongst Christians is a sin God hath described as odious and tending to the ruine of Christians. Be very suspicious of that would draw you from the main body of Believers, and keep communion with the Universal Church of Christ, with the generality of the godly in love and affection, &c.

7. If

Be ſure your own hearts and wayes be the matter of daily ſtudy; and when hypocrites have their work abroad, let yours be much at home; while they make it their buſineſs to cenſure this and that man, let the main of your buſineſs be in dreſſing the inward of your own hearts, in keeping all right between God and you. Obſerve your hearts *inclinations*. If any inordinate inclination after any thing, take ſpecial guard: mark which way your thoughts go, that you may know your *inclinations* by your *thoughts*. In an eſpecial manner preſerve *tenderneſs* of *conſcience*, fear of *ſin*, watchfulneſs to diſpleaſe God: let *Truth* have the maſtery, maintain ſuch a conſcience that dares not *ſin* to ſave your credit. Be ſure you ſin not wilfully. Obey the light.

8. Be ſure to keep up continually a lively apprehenſion of the ſtate and place of your everlaſting happineſs, to live by faith upon the unſeen world. Know where your happineſſe is, and what it is, that you grow not to carnal apprehenſions of your happineſs. Live upon heaven, and let that be it that ſhall animate your faith to duty: and all that you may well be weary of vexations, and ſenſible of the vanities here below: Let your converſation be above. Be confirmed in your apprehenſions of the certainty and excellency of eternal bleſſedneſs; grow more in heavenly-mindedneſs, and in ſatisfaction of ſoul, in the hopes you have of theſe things.

9. Underſtand the nature, method, and power of temptations how to reſiſt them, and live in watchfulneſſe. Be not a ſtranger to Satan and his methods of tempting, what you have to watch againſt and oppoſe, where you muſt be armed. Underſtand the nature of *Chriſtian watchfulneſſe*; keep up a conſtant reſolution and courage in reſiſting, eſpecially the temptations you carry about with you, of your calling, conſtitution, company, and of the times: ſet them down, remember them, keep a ſpecial obſervation of them all: and ſay, this and this it is I am in danger of; and ſo my *integrity* and *Salvation*, that's in danger, and

here

here place a special guard, and make it your business to resist. The principal cause of Christians negligence in this is the security of their consciences, and love of their sins: if you know your danger, you would better look after your safety. 2 Cor. 2. 11.

10. Especially understand how much the *flesh* and carnal *self* is an enemy to God and your souls: and how much you are engaged by the Christian Covenant to live in a *warre* against your selves, and against your flesh. You must not think the life of self-pleasing is consistent with Religion: understand how you are bound to take the flesh for your enemy, to watch against it, and to live in a continual combat with it, Col. 3. 5. The flesh is your chiefest enemy: the very senses themselves are all grown inordinate, and the *work of faith* is very much seen in its exercise this way: If you get an opinion that you may eat, and drink, and cloath, &c. and do all things to gratifie your selves, &c. then no wonder if you finde but little encrease in spirituals, while you grow more carnal. Understand and practise the duty of *self-denial*, for *it is the very heart of sin*: read it not under pretence of liberty in *Religion*.

11. Give not way to a *formal*, *heartless*, *seeming*, *Religionsness*, *Customarinesse*, without the life: but keep your souls in a continual seriousness and awakedness about God, immortality, and your great concernments. If dulty bedeaden, take heed lest that incline you to a deadness in another, and so grow a customary deadness. Take heed of spiritual slothfulness, that makes you keep your hands in your bosom when you should be doing for your souls: stir up to, and in duty, when you have but little time for life eternal: do not pray as if you prayed not, nor hear as though you heard not, but when upon duty, doing Gods service, do it with all seriousness and rigor you can. To grow lazie and negligent is the declining way: use such considerations as may stir you up, *Rom.* 12. 11. *Tit.* 2. 14.

12. Be

12. Remember alwayes the worth of time, and greatness of your work, and therefore so value time, as not negligently or slothfully to lose a moment; it will quickly be gone, and when you are at the last you will better know its worth: hearken to no temptation that will draw you to any trifling, abusing, wasting of your precious time; if thou hast no argument against thy sports, trifling pleasures, *&c.* but this, It loses my time, take it for a greater argument then if it lose thee thy money, friends, or any thing in the world; especially value the preciousest of your time, your youth, your morning hours, especially the Lords day; lose not any part of it, but improve it with your selves and families; lose not a moment of the Lords day, nor any of thy precious time thou canst spare and redeem: if thou hast lost any, be humbled for it, and be careful to redeem the rest: look back, do you approve of the time that is past? could you not have spent it better? remember what you have lost, let that quicken you; look before you, remember what is to be done, and do that first which must be done, and then leave trifles to that time you have to spare: it is ignorance and idleness, and not want of work that makes any think they have time to spare, *Ephes.* 5. 16. *Col.* 4. 5.

13. Make a careful choice of your company; you cannot travel well to heaven alone, especially when you may have company, thrust not your selves into every company, *Ephes.* 5. 7. converse as much as you can with those that will help you, that are warm when you are cold, knowing when you are ignorant, believing when you are doubtful, *&c.* especially for your constant companions, live with those that will be a frequent help to you; Masters, chuse the best servants, that fear God; servants chuse to live with those that will help you in the fear of God; for Husbands and Wives make choice of those that will intend upon Religion; take heed of being unequally yoaked, and of thinking to get well to Heaven, while you presume to unite your selves with

those that with great advantage will hinder, not help your salvation.

14. Keep a constant guard upon the tongue, especially take heed of those common sins that disgrace hath not driven out of the world, but have got some kinde of credit amongst some Professors; namely, idle talk that wastes precious time, makes us unfruitful to one another, back-biting especiall, can they put but a religious pretence upon it, or if they back-bite those that differ in opinion. Remember that terrible passage, *Prov.* 18. 28. *James* 1. 26. *Psalm* 39. & 35. 28. avoid idle talk, backbiting, &c. watch over your tongues; and if any are by nature addicted to a laxity of tongue, and multitude of words, there lies a double obligation on you in point of danger and necessity, above others to keep a careful watch over your tongues, you should rather speak fewer words then others: and if you finde your selves inclined to speak against any behinde his back, reprehend your selves and avoid it.

15. Learn the holy skill of improving every condition that God shall cast you into; learn how to live to God in every condition: if you have skill and heart, there is advantage to be got by all; that prosperity may strengthen you in God, encourage you in his service, that adversity may wean you from the world, help you to repentance, raise you to God, and give you more then it took away. Know the danger and duty of every condition, study them before they come upon you, that they do not surprize you; learn to know what's the danger, duty, and particular temptation of every condition, and in that condition you are most likely to expect a fall into: prepare for affliction as the common lot of the Saints, take it as no strange thing when it overtakes you; know how to abound and how to want. A great deal of a Christians safety and comfort lies on this, to study the temptation and duty of every condition before it come, that so you may have your remedy at hand, and fall to your work and commit your selves to God.

16.

16. Be as conscionable and strict in the duties of your relations, and dealings with men, proportionably as in the duties of holiness more directly to be performed to God; make as much conscience, care, study, diligence, about being just, that you wrong no man in buying or selling, as you do in duties of holiness, hearing, praying receiving. In your trading make conscience of justice and faithfulness as well as in the worship of God, and in your own personal behaviour; in your calling be diligent, not slothful in business, *&c.* And so in the duties of your relations; Oh that Parents knew what a charge lies on them concerning the souls of their children, *&c.* so masters, look to your servants, and be conscionable in doing your duty for their souls good, and being faithful to them, and compassionate over them; as in your duty to God: keep up family duties with life, seriousness, diligence, and vigour: the life of Religion in the world must be kept up very much in families.

17. Make it your study and care to do all the good you can in the world, let doing good be the principal part of your business, think that the safest and happiest life in which you can do greatest good; suffer not opportunities to slip out of your hands; take them where you have them, and seek where you may have them; look not onely where you may get a good, but where you may have opportunity to do good to others: every Talent must be answered for, your knowledge, health, *&c.* use it as you will answer for it, and know 'tis one of the greatest mercies in the world for God to give you hearts in doing good with that he hath given, *Heb.* 13. 16. not for applause, but be good husbands for God and consider which way you may attain your ends best by what you give or do. Thus be rich in good works.

18. Live still as before the living God, approve your hearts to him, as knowing you stand or fall unto his judgement, avoid carefully all offences unto men, for the Lords sake, for their conscience sake; take heed of scandal, and receive

all the good from others you can, but ſtick not too much on mans approbation: diſregard not ſuſpicions or reproofs of godly men, but make not mans praiſe to be any part of your reward; it is a ſmall thing for me to be judged of man. Be not much troubled at it if you cannot pleaſe all: the bawlings of the malicious ſhould not diſturb a ſoul that is quietly houſed with God: that ſoul is not well ſtabliſhed in faith, that can be ſo diſturb'd and diſtemper'd by the wrath or words of malicious men. Remember, God himſelf pleaſes not all: the moſt of the world are enemies to their Maker upon the account of his holineſs, Juſtice, *&c.* and canſt thou think to pleaſe all? withdraw from the world and your ſelves unto God for the conſolation of his approbation, and for your felicity: this will ſave you from hypocriſie, and keep you from the temptations and vexations of the cenſorious world.

19. Be every day as ſerious in your preparation for death and judgement, as thoſe that are alwayes certain that it will come, and know not the moment when it will come, (*Mat.* 24. 45) Uſe often to think ſeriouſly beforehand, what death is, what thoughts, what tryals death will put a man upon: what temptations uſually accompany our approaching death: what you ſhall moſt need at ſuch a time as that: what thoughts are likelieſt to poſſeſs you then: what you are likelieſt to wiſh for when you muſt needs dye, about ſpending your time, expending your eſtate, converſing with others, &c. Ask your ſelves, What will I wiſh I had done or been when I come to dye? Think what will be moſt dreadful to a dying man, for thus you have time to eſcape his judgement. Will it not be to think on a life loſt in vanity, drencht in worldlineſs, unreconciled to God, or at leaſt in utter uncertainty of his love? God hath not foreſhewed what will be a dying mans terrour to torment thee, but to get out that terror; that which will be moſt terrible at death conquer and deſtroy it preſently. *They that were ready*

in with the Bridegroom, and the door was shut, (Matth. 25. 10.) Oh happy thou, if while the door is open thou be found ready to go in; woe, if when the door be shut, thou hast thy preparation to make, thy graces to seek. Bethink what you will, either wish or fear when you come to dye, and when you will say, this should have been done, &c. let it be now done.

12. Rise speedily after every fall by sound repentance, and a fresh recourse to the blood of Christ, Covenant of grace, and his intercession. Lye not secure in any sin into which thou art lapsed: take heed of delaying and trifling when thy particular repentance should be exercised. Renew thy Covenant, and after thy rising deal faithfully with thy self and God, favour not thy sin, nor flesh, go to the quick, leave no corruption at the bottom: If called to make restitution, to shame thy self before men by confession, stick not at it: take the plainest course, that is, the way of God: And let not any thought of shame, dishonour, or loss hinder it: for the more it costs thee to rise from sin, the likelier it is thou art found in thy Conversion, and the more comfort wilt thou have, otherwise the fears and pains of thy disease will be upon thee, when the through cure would have prevented it. Quarrel not at any mans reproof, though they miscarry in it, have mentioned thy faults with passion, &c. take that which is good and be thankful. And after every fall sit not down in perpetual distress, but as Christ takes the honour of thy cure, take thou the comfort of thy cure when recovered. See thou art truly risen by repentance, and returned to him whom thou hast dishonoured. —— Thy care must be to see thou be sincere in thy return, and then walk comfortably. See that Satan make not thee walk so as to rob thee of thy comfort, and God of his honour.

Thus having given you twenty Directions, I shall reduce them to these eight Particulars.

Do not think strength of grace will be got with ease:

you must do that, that in other things is done for the ob-
taining of strength, increase and confirmation: A man can-
not attain knowledge in Law, Physick, or any Art, without
studying, diligence, unwearied labour and patience through
that time that is necessary to attain it. Set your selves to the
reading of the *Scripture* and other good books; study good
truths; think not to attain mastery in a day: And if ever
such a conceit come in your mindes, that you are strong con-
firmed Christians, do not easily entertain it; there must be
time, industry, and diligence: ordinarily suspect the conceit
you may have of strength and confirmation; you must grow
by degrees: Gods method is to begin like a *grain of mustard-
seed*: we are not born men: labour in the proper means
with patience, infused gifts are given according to the man-
ner of acquiring them: God gives as if our acquisition did
attain it; never think of having this without patience, la-
bour and diligence.

2. Grow up in the Church of God, and under his Offi-
cers and Ordinances, and among his people: Do not trans-
plant your selves from the Garden and Vineyard of the
Lord if you will thrive; no prospering in the Common
where weeds will choak, *&c.* Keep within the Church of
God, in the communion of his People, among his Servants
under the guidance of his Ministers, for that is the duty of
Ministers to bring up, train up, and help the weak ones, till
they grow to be strong: they are to be Gods Nurses, and
helpers of the weak in the House of God: Do not think to
prosper by breaking over the hedge, under pretence of any
right of holiness whatsoever, following any party that would
draw you to separation.

3. Make it, amongst others, the principal study of your
lives, to *study the love of God in the Redeemer*, the nature of
the new Covenant, and the infinite goodness revealed in the
face of a Mediatour; how it was his design to attract the
hearts of men to the love of God, by revealing his infinite
love

love in the Redeemer, unto which end Christ came for, even to represent Gods goodness in sinners hearts, of their being reconciled to him, and ravishing them with his love: Study the glory and ravishing love of God, and unspeakable goodness in a Redeemer.

4. Live not by sense, or upon worldly hopes, nor in the exercise of it: See that you live a mortified life; take heed of glutting your selves with creatures, or letting your hearts out to any creature, or letting any creature be too dear to you: live not too much on any sensible thing, or upon any worldly hopes or expectations. Shut your eyes to the world, let not your desires run out to the world, and live as much as you can upon the world to come.

5. Let holy self-suspicion alwayes make you fearful of temptation, and keep you out of the Devils way: Would you keep your standing? grow better and strong in grace; let not pride of your hearts, or confidence of your strength, make you meet among any unlawful communion, see any enticing spectacle, or thrust your selves upon temptation: you are never safe if you thrust your selves upon temptation: think with your self, my weakness is great, I must not gaze upon this enticing object, lest my heart take fire; I am not so strong as to be able to stand against such, *&c.*

6. When you cannot attain unto that heat of internal affection you would, *be sure you walk uprightly with God*: sin not wilfully; keep your garments clean: set his Law before your eyes; sin not willfully for a world: be but found in the way of duty, and God will bless you, and meet you in that way: be as exact in obedience, as if you had that frame of soul you desire.

7. In a special manner keep all your bodily senses and desires in subjection; mortifie the flesh, keep under your carnal desires in a due subjection to the Spirit; let none of your senses take the reins out of your hands; keep a dominion over your senses.

Laſtly, all your life long be longing to die: let the work of your life be to learn to die. Conſider what neceſſity to the ſafety and comfort of death to conſider frequently, *what aſſaults will be made upon dying men*, that you may every day fortifie againſt it; to conſider what graces and duties will be moſt needful and uſeful then, that you may be moſt converſing with, and exerciſing thoſe graces and duties. He that hath well learnt to die, is no weak Chriſtian. The ſtrength of your grace lies in the exerciſe of theſe things; faithfully practice them, and you will ſtand when others fall; you will have comfort when others caſt away their comfort; you will die in peace, when others die in horrour.

Dr. *Jacomb*'s Forenoon Sermon.

John 8. 29.

And he that ſent me, is with me: the Father hath not left me alone: for I do alwayes thoſe things that pleaſe him.

THeſe are the words of our bleſſed Lord and Saviour Jeſus Chriſt, they are ſpoken by himſelf, and they are ſpoken of himſelf; though yet in a ſober and modeſt ſence they are applicable to all his Members: That which Chriſt here affirms, is that the preſence of God was alwayes with him, and this is firſt propounded, *He that ſent me is with me*, and then it is amplified, *and the Father hath not left me alone*; and then thirdly the reaſon of this is annexed, *for I alwayes do thoſe things that pleaſe him.*

I ſhall ſpeak but very little of the words as they do refer to Chriſt: he tells us where his Father was with him, he did not leave him alone in all the troubles and difficulties that he met withal in the finiſhing the great work of mans redemption; ſtill God was with him: It is true, there was a time when Chriſt was without the ſenſible manifeſtation of his Fa-

Fathers preſence, when he cryed out, *My God, my God, why haſt thou forſaken me?* Why, but yet even then in truth and in reality his Father did not leave him; for though he had not the evidences of his Fathers preſence, yet he had the influences of his Fathers preſence. It would take up much time to ſhew you how in all particulars the Father was preſent with Chriſt: I will onely ſpeak this one word, and inſtance in this one thing; Gods aſſiſting preſence was alwayes with him, both in his active, and alſo in his paſſive obedience; and indeed he had that work to do, and thoſe miſeries to ſuffer, that if God had left him, if he had not been mightily aſſiſted by the Divine Nature, Chriſt as meer man, could neither have done, nor have ſuffered what he did; but the Father was with him, and to ſupport him, *Iſaiah* 42. 1. *Behold my ſervant whom I uphold.* You ſhall find that Chriſt did act faith upon this, in *Iſa.* 50. 7. *The Lord God will help me, therefore ſhall I not be confounded*, ver. 9. *The Lord will help me.* So to the ſame effect is *Pſalm* 16. 9. And you ſhall finde this made good to him in Scripture, in his greateſt neceſſities.

Take a double Inſtance.

In the firſt place, After he had been engaged in the combat with Satan, you read of in *Mat.* 4. the ſtrongeſt combat or duel that ever was fought; wherein you have the Prince of peace and the prince of darkneſs; the Lion of the Tribe of *Judah*, and the roaring Lion that ſeeks how to devour; both of them putting forth their utmoſt ſtrength, and endeavouring to overcome each the other: Now I ſay in this combat the Father did not leave Chriſt, but he helps him; for he ſends an Angel for to miniſter unto him, *Mat.* 4. 11.

So in Chriſts bitter Agony in the Garden, juſt before his bitter Paſſion and Death upon the Croſſe, the Father did not leave him alone, for he ſent an Angel unto him to ſtrengthen him, *Luke* 22. 43. and ſo in ſeveral other places, and in ſeveral other things I might inſtance; but I ſhall paſs this by. I but now, Why did the Father thus

ſtand

ſtand by Chriſt? he gives you the reaſon of it in the Text, becauſe he alwayes did the things that pleaſed him: This I ſhall open in a double reſpect.

Firſt, Chriſts undertaking of the work of our Redemption; it was very well pleaſing unto his Father, that poor loſt undone ſinners ſhould be brought back again unto God, and and reſtored unto his love and favour: I ſay, the Father was infinitely well pleaſed with Chriſt in this undertaking, *Iſa.* 53. 10. *The pleaſure of the Lord ſhall proſper in his hand*; the pleaſure of the Lord, that is the work of our redemption; wherein God the Father took great pleaſure or delight; therefore when Chriſt was publickly in the eye of the world to enter upon this great work, the Father ſends him out with this witneſs, *This is my beloved Son, in whom I am well pleaſed.* He ſpeaks not of his well pleaſing onely to his perſon, but alſo of his well pleaſing as unto his undertaking.

Secondly, As the work it ſelf was pleaſing unto God, ſo Chriſts managing of this work was all along pleaſing unto his Father; and that doth appear in this, that Chriſt in all things kept to his Fathers Commiſſion, and to his Fathers command: I ſay in all things he kept to his Fathers Commiſſion; he did nothing here upon earth, but what was within the compaſs of his Commiſſion; for ſaith he in the verſe before the Text, *I do nothing of my ſelf, but as my Father bids me*: So alſo he acted in conformity to his Fathers will; that was the rule and ſquare by which Chriſt ordered all his actions; his eye was ſtill upon his Fathers will; whatever he willed him to do, that he did; whatever he willed him to ſuffer, that he ſuffered; and thus he alwayes did the things that were pleaſing to his Father: but I do not intend further upon the words in this reference: for my deſign is to bring down the words unto our ſelves, to thoſe that are the Members of Chriſt; for there is the ſame diſpoſition of heart in all believers to pleaſe God: In all things to pleaſe God; this was the frame and temper and carriage of Chriſt; ſo it is the frame

and

and temper of every true believer; and this is a part of our likeneſs unto Chriſt; as you know there is a bleſſed reſemblance and ſimilitude between Chriſt and his Members; they have the ſame Spirit that Chriſt had, only in a different proportion; for he had it without meaſure; they have the ſame Grace as Chriſt had for ſubſtance, though not for degree; *Of his fulneſs we all have received grace for grace*; that is, as many interpret it, *Grace anſwerable unto grace*: As the print in wax anſwers to the print in the Seal, and as face anſwers to face; ſo grace in believers anſwers unto that grace that was in Chriſt; they are to ſhew forth the vertues of Chriſt, 1 *Pet.* 2. 11. *Now this was the grace, and vertue, and holineſs of Chriſt, that he alwayes did the things that pleaſed his Father.* Why this is in all believers, only with this difference; it was actual performance in the one, it is but endeavour in the other; it was perfect in the one, it is ſincere, but imperfect in the other.

Chriſt alwayes did things that pleaſed God, a believer endeavours always to do the things that pleaſe God, he doth not alwayes do ſo; witneſs *David* in the caſe of his uncleanneſs, when he diſpleaſed the Lord, as it is in 2 *Sam.* 11.

The Obſervation I intend to ſpeak to, ſhall be this: *They that pleaſe God, and endeavour alwayes to do the things that pleaſe God, ſuch God will be with; ſuch the Father will not leave alone; eſpecially in times of ſuffering and trouble; for I will bring it to that Caſe.*

Indeed God will not leave ſuch at any time; for that promiſe is exceeding full, *Heb.* 13. 5. *I will never leave thee, nor forſake thee.* I do not know any one promiſe in all the Bible, that is expreſt with ſuch an Emphaſis as that promiſe is; ſuch a multiplication of negatives in the original. But eſpecially God will not leave ſuch in an afflicted and ſuffering condition.

In the proſecuting of this I will ſpeak to four things:

Firſt, I will ſhew you when a man may be ſaid to do the

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things that pleaſe God. 2. I will confirm the truth of the Doctrine. 3. I will ſhew you in what reſpects God will be with them that deſire to pleaſe him, in a ſuffering condition. 4. I will give you the grounds and reaſons of it; and then I ſhall come to an Application.

For the firſt, We pleaſe God in what we do, when we act 1. In a ſuitableneſs to Gods nature. And 2. In ſubjection to Gods Law: For pleaſing of God lies in theſe two things. As that pleaſes a man which is ſuitable to his diſpoſition, and is correſpondent with his command: We do the things that pleaſe God, when we do that which God doth; and when we do that which God commands: When we hate ſin, as God hates ſin; when we are holy as *God* is holy. You ſhall finde it in *Col.* 1. 10. *That you may walk worthy of God, unto all well-pleaſing.* Obſerve, This walking worthy of *God*, is walking ſuitably, or walking anſwerably to *God*, *Matth.* 3. 8. *Bring forth fruit worthy of repentance*, or bring forth fruit anſwerable to repentance; ſo to walk worthy of *God*, is to walk ſuitable to *God*, to his nature: Now then obſerve what follows, that you might walk worthy of *God* to all well-pleaſing, then we pleaſe *God*, when we walk ſuitably unto *God*: So alſo when we act in a bleſſed conformity to *God*, to his Law; for nothing can pleaſe the good *God*, but what is good: Now the Law being the meaſure, and ſtandard of all goodneſs, nothing can be good, but what bears conformity to this Law, which is the will of *God*. *God* is well pleaſed, when his will is obſerved: As you know, you that are Maſters, your Servants pleaſe you when they do your will. That inference of the Apoſtle for this is very oppoſite, *Rom.* 8. 8. *So then, they that are in the fleſh cannot pleaſe God.* What is this ſame inference grounded upon, becauſe the carnal minde is enmity againſt *God*: for it is not ſubject to the Law of *God*, neither indeed can; ſo that they that are in the fleſh, cannot pleaſe *God*. Why? becauſe there is that principle in them, as carries out a real enmity to the Law and Will of *God*; it is as if the Apoſtle had ſaid, They will

will not be subject to *Gods* will, not obedient to *Gods* commands; there is a principal of enmity in them against these things, and so cannot please *God*: *God* is pleased when his will is fulfilled, and his commands observed; to please *God*, is in all things so to act, that whatever we do, we may express a likeness to *Gods* nature, and a blessed subjection to *Gods* revealed will, and this is the first thing.

A second thing is the proof of the Doctrine; they that thus please *God*, he will be with them, he will not leave them alone; especially in an hour of trial: For my Brethren, assure your selves of this, that which the Father did for Christ, he will do for all his Members; it is true, Christs sufferings being greater then ours possibly can be, and so his relation to *God* being higher then ours is; be a Son by eternal *Generation*, we onely by Adoption; he had the presence of *God* in a more glorious manner then we can expect; but yet in our Sphere according to the measure of our trial, and according to our capacity, we shall as really have the presence of *God* with us, as Christ had with him; that as we are partakers of Christs sufferings, so we also shall be partakers of Christs support; he that will be present with believers in heaven, as he is with Christ, he will be present with believers here on earth, as he was with Christ in all his sorrows and sufferings.

Now for the confirming of this comfortable truth, I need not speak much: Many promises you have in Scripture for it, and whatever *God* hath promised, he will certainly make good: Turn to that one promise instead of many, *Isa.* 43.2. *When thou passest through the water, I will be with thee; through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee.* And you shall finde too that the Saints have experienced it in all ages, *God* hath made it good.

Jacob was a man that met with many sharp trials, *God* exercised him with many troubles; you shall finde that when he was going to *Padan-Aram*, and was in a very afflicted con-

condition, *Gen.* 28. 15. God comes unto him, and saith, *behold I am with thee*, *Gen.* 31. 5. His father frowned upon him, but the God of his fathers helped him: *Joseph*, *Gen.* 39. 20. his Master took him, put him into prison, a place where the Kings prisoners were bound; he was in the prison, but the Lord was with *Joseph*. The Prophet *Jeremy* was thrown into a dungeon, but the Scripture saith, *God was with him*. The three Children were thrown into the Furnace of fire, but there was a fourth with them, and that was the Son of God, *Dan.* 3. 25. *Paul* when he was brought to his tryal all men forsook him, but God stood by him, 2 *Tim.* 4. 16. So the Christians in all their sharp sufferings, 2 *Cor.* 4. 9. they were persecuted but not forsaken; persecuted by men, but not forsaken by God. God hath abundantly made out this, and doth so still, that he will never leave those alone in a time of suffering, who desire unfeignedly in all things to please God.

Now the third thing is to shew you in what respects God is with such: why this presence of God is an active presence. God is not meerly with his people, but he is with them in an active way: for this is a certain truth, God is working when the Saints are suffering. I will open this in several particulars.

First, God is with such in his teaching presence. God's correction and Gods instruction they usually go together; and where there is the chastenings of Gods hand, there is also the teaching of Gods Spirit, *Psal.* 90. 12. *Blessed is the man whom thou chastenest, and whom thou teachest.* Christ though he were a Son, yet learned obedience by the things that he suffered: God teacheth his upright ones many lessons in a time of adversity, which they never learned in a time of prosperity. For we are like idle boyes, or bad Schollars, that learn best when the rod is over us: In a prosperous condition God speaks to us, and we minde him not, *Jer.* 22. 21. *I spoke unto thee in thy prosperity, but thou wouldst not hear*: and this hath been thy manner from thy youth upwards: In prosperity God

God speaks once and twice, as *Job* speaks, but we will not hear; but in the time of adversity God opens the ears, *Judg.* 8.16. As *Gideon* taught the men of *Succoth* with thorns and briars; so doth God teach his people by affliction: and oh the many blessed truths that they learn, when they are under the rod, when they want liberty! Oh what a mercy is it to have liberty then, when they have not Ordinances as before! what a mercy is it to have Ordinances then! Oh what an evil thing is it then for them, that they have departed from God! God teaches them these things then: sin is never so bitter, mercy is never so sweet, as in a time of suffering: Oh how vain and empty is the creature then! Oh how sweet is communion with God then! I say such things as these God teaches then.

Secondly, God is with such in his guiding presence, *Psalm* 73.24. *Thou wilt guide me with thy Counsel, and afterwards receive me unto glory.* When *Israel* was in the wilderness, then they had the cloud to guide them. It is a blessed thing to live under the conduct and direction of the wise God; we never have so much of this as in an hour of tryal: indeed the people of God never fly so much to God for direction, as at such a time: as *Saul*, when he was in distress, then he calls for the Ephod; and thus it is with us under affliction, then we look to God.

Thirdly, God is with them in his preserving and hiding presence: God is the Saints hiding place, their Shield, their Buckler, their Rock, their Defence: the Scripture expressions are many to hold out Gods protection as to his people: God hath a constant care over them to preserve them and save them; oh but especially in a time of trouble! as the Mariner is never so careful of the Ship as under a storm; and God never so careful of his Church and people as under affliction. *Jeremy* is in the Dungeon, now God saves him: *Daniel* is in the Den, now God saves him: The three Children in the Fire, now God saves them: *Peter* is in prison,

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now God saves him: The Mother never tends the childe so carefully, as when the Childe is sick; and Providence is never so tender to the people of God, as under a suffering condition.

Fourthly, God is with them in his comforting presence, 2 Cor. 4. 1. *Who comforteth us in all our tribulation:* and usually we have most of consolation from God, when we have most of tribulation from without: as our sufferings do abound, so our consolation doth abound much more: The childe that is beaten when it is well, is cherished when it is ill: when persons are sick, then you give them cordials; God gives the best of comforts in the worst of times: when the burden is heavy upon the back, then the peace of conscience is great within: the worse it is without, the better it is within: when men discover most of anger, then God discovers most of love.

Fifthly, God is with such in his strengthening presence, to enable them, and to support them to undergo whatever he is pleased to call them unto: this is the way of our good and gracious God, he alwayes gives out strength, as he layes on affliction: he never leaves his Children alone in this respect, he will be with them to support them: though it may be not to deliver, yet he will certainly be with them to support: the rod and the staff they go together, *Psal.* 23. 4. the afflicting rod and the supporting staff: when one is upon the Saint to afflict, then the other hand is underneath the Saint to support: *Isa.* 41. 10. *I will uphold thee, I will strengthen thee; fear not, I will help thee, yea, I will uphold thee with the right hand of my righteousness.* This *David* found, *I cryed unto the Lord in my distress, he answered me, and strengthened me in my inward man*, *Psal.* 138. 3. Oh! when men afflict, God supports; when men put the children of God into the deep waters, then God takes them by the chin, and holds them up, that they shall not sink and be drowned.

Sixthly, God is with them in his sympathizing presence

Oh he hath a tender sense of all the sorrows and calamities of his people! Oh it grieves him that they are grieved! they that touch them touches the apple of his eye: in all their afflictions he is afflicted: *Saul, Saul, why persecutest thou me?* Every blow that is given to them, God bears a part of it himself: as they are sensible of Gods dishonour, so God is sensible of their suffering; it pains him to the very heart to see his Children wronged and abused by a malicious world.

Seventhly, He is with them by his sanctifying presence: all their troubles are to do them good, and to make them good: and therefore the furnace it is but to refine them from their dross: the pruning-hook of affliction it is but to cut off their luxuriant Branches: God takes the sharp knife into his hand and lances them, but it is onely to fetch out their corruption. By this shall the iniquity of *Jacob* be purged, and this is all the fruit, to take away his sin.

Eighthly, God is with them by his quickening presence, to make their prayers more fervent, to make their requests to the Throne of Grace more importunate. The Children of God cry most to him when they suffer most from men, and their Prayers are best when their condition is worst: Prayer shortens affliction, and affliction heightens Prayer: God is with them to hear their Prayers. Oh the Prayer of the afflicted that comes up to Heaven! God hears the sighs and groans of his Oppressed Ones, their tears pierce the Heavens, they call upon God in time of trouble, and pour out their sorrows before the Lord, and he doth hear them.

Ninthly, God is with them by his raising presence to raise their hearts higher, to elevate their souls, and bring them more near to himself. Gods people when they meet with troubles in the world, Oh! nothing so sweet unto them as the enjoyment of God: then no life so sweet unto them as the life of faith, then they relish a sweetness in the promise: then every smile of God, oh how welcome is it? then all the

affections of their ſouls center in God, and run to God: as in Winter time all the ſap of the tree runs to the root: in Summer time it ſpreads it ſelf in the body, but in the Winter goes to the root: when a man is ſick, all the blood goes to the heart; ſo in a ſuffering condition all the affections of the ſoul go to God.

But now what are the reaſons why God will not leave his people that thus deſire to pleaſe him?

Why, God loves them, therefore he will not leave them; perſons we love, we cannot leave, eſpecially when they are in a diſtreſſed condition: and as God hath ſet his love upon them, ſo they have ſet their love upon him; they love him, *Pſal.* 91. 15. you have there an expreſſion, *Becauſe he hath ſet his love upon me, therefore I will deliver him: He ſhall call upon me, and I will anſwer him, I will be with him in trouble.* God is a God of bowels, of great pity and compaſſion, and therefore he will not leave his people in a time of diſtreſs: you know bowels, how they ſtand in you towards them that are in miſery; it goes to the heart of a merciful man to leave a perſon in miſery: Oh how great are the bowels and compaſſions of God! *Is Ephraim my ſon, is he a pleaſant childe? Oh my bowels are turned within me, I will have mercy on him.*

2. Such as pleaſe God, ſhall have his preſence under ſuffering, becauſe now they need God moſt: if God will not leave his people as to temporal ſupplies, becauſe they need ſuch and ſuch things; they need meat, and they need cloathing: ſurely much more God will not leave his Children, as to Spiritual ſupplies, under times of diſtreſs, becauſe then they need God. Oh what can a Believer do? or what can a Believer ſuffer when God leaves him? his ſtrength is in God; his ſupport is in God; his comfort is in God; his all is in God: and therefore if God now leave him, what will become of him? he needs God at all times, but never ſo much as when his condition is dark and troubled. What was Sa-

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ſon, that man of ſo great ſtrength, when his hair was gone? and what is a Believer, when his God is gone?

3. God loves to ſee his people chearful in a time of ſuffering, and therefore he is with them; he loves not that they ſhould walk dejectedly. When God is preſent, *Paul* and *Silas* can ſing in priſon; the Apoſtles can rejoyce, that God honours them to be reproached for him. When God is preſent, the people of God are not onely chearful under tribulation, but can glory, their Croſs is their Crown; but if God be withdrawn, what can there be? drooping hearts, and penſive ſorrows.

4. God will not leave them, becauſe they will not leave him; God will not leave them, becauſe they ſuffer for his ſake: were they not tender of Gods glory, and carefull to pleaſe him, they might be free from ſuffering as well as others; but it is for Gods ſake they ſuffer: *For thy ſake we are killed like ſheep, all the day long.*

Laſtly, It is thus, becauſe God will make it appear to all the world, that he puts a difference between them that deſire to pleaſe him, and other men; God hath a value for ſuch: Do but ſee how *Moſes* argues the caſe with God, *Exod.* 33. 15. and ſo on, where he comes to God with a great requeſt, that God would ſhew him his way, that he might know it: Why, ſaith God to him, *My preſence ſhall go with thee.* *Moſes* ſaid unto him, It is well thou art pleaſed to promiſe ſo great a mercy; *If thy preſence go not with me, carry us not hence: for wherein ſhall it be known that I and thy people have found grace in thy ſight? Is it not in this, that thou goeſt with us?* Obſerve, *Moſes* pleads with God, how his favour, and love, and mercy ſhould be with them, unleſs he were preſent with them: and ſo God he walks with his people in trouble; for how ſhould the world ſee God regarded them, and did favour them, unleſs he manifeſted his preſence unto them in a time of trouble and affliction?

Dr. *Jacomb's* Afternoon Sermon, *Auguſt*, 17.

John 8. 29.

And he that ſent me, is with me: the Father hath not left me alone: for I do alwayes thoſe things that pleaſe him.

I Was upon theſe words in the morning; having ſpoken ſomething to them as they referre to Chriſt who ſpake them here of himſelf, I then brought them down to the Members, Believers: and ſo propounded this obſervation from them, *That whoever they are that deſire to pleaſe God, and do the things that are pleaſing to him, God will be with ſuch, and the Father will not leave ſuch alone, eſpecially in a time of ſuffering and trouble.* In the proſecuting of this point, I ſpake to four things, which I ſhall not now repeat, but come to the mark which I intend at preſent; and that is, to make ſome Application. 1. Let me endeavour to prevail with every one of you, ſo to carry your ſelves in your ſeveral places and capacities, that whatever you do you may pleaſe God.

It was a bleſſed Teſtimony that was given of *Enoch*, Heb. 11.6. *Before his tranſlation he had this teſtimony, that he pleaſed God.* Oh! how happy will they be at the great day of Judgement, who ſhall be ſingled out by Chriſt, before Angels and Men; and Chriſt ſhall ſay of them, This was the man, or this was the woman that pleaſed God! There is a great deal of pleaſing in the World, but there are but very few that make this their buſineſs, to pleaſe God; therefore I would have you ſhun that which is ſinful, and preſs after that which is matter of Duty.

1. There are ſome that minde nothing but to pleaſe themſelves, to promote their own intereſt, to love their own eaſe, to indulge themſelves in their own carnal delights; but the

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never minde the good of others, or the pleasing of God: the Apostle speaks of, and against these, *Rom.* 15.1,2,3.

2. There are others that look no farther then the pleasing of men; if they can but keep fair with men, and shun the displeasure of men, that is all they aim at: but my brethren, what a poor thing is it to please man, and displease God? what a poor thing is it to have man to be your friend, and God to be your enemy? to have the smiles of a poor dying perishing worm, and to lie under the frowns of the great God!

Indeed there is a good pleasing of men, to please them for their Edification, as the Apostle speaks, *Rom.* 15.2. and so the Apostle speaks of himself, 1 *Cor.* 10. 32. *Even as I please all men in all things*, that is, in all things that are of an indifferent nature, not simply evil; nor simply good, in all things.

This Apostle was of a yielding and complying spirit, that he might thereby the better insinuate himself into the affections of men, and be more instrumental to the glory of God, in the work of the *Gospel*, 1 Cor. 9. 22. *To the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some; and this I do for the Gospels sake.*

But now in matter of Duty, such things as are expresly determined by God, and so are either good or evil; in these things the Apostle would be no pleaser of men: *If I should please men, I should not be the servant of Christ*, *Gal.* 1. It is good to please others to their Edification, but we must not please others to their own ruine and condemnation: It is good to please men when we can so do, and not grieve God. Instead of pleasing men, let it be your constant care and best endeavour in all things to please *God*: my brethren, this is a duty of so great importance, that was I now to take my leave of you, and should certainly know that I should never speak to you more, as we are come very near to it; for though I speak to you as a living man, yet I speak to you as a dying minister; this I say, is a duty of that weight and importance, that I

know not what to preſs upon you more material then this, conſult but two places of Scripture, Col. 1. *For this cauſe we do not ceaſe to pray for you:* What was the thing the Apoſtle in this his conſtant Prayer did beg of God for them? It was this, That they might pleaſe God; and when he was taking his leave in the winding up of his Epiſtle to the *Hebrews*, *Now the God of peace, that brought again from the dead our Lord Jeſus, the great Shepherd of the ſheep, through the blood of the everlaſting covenant, make you perfect in every good work to do his will, working in you that which is well-pleaſing in his ſight.*

I need not go beyond the Text for Motives to ſtir you up to theſe Endeavours: For,

Motive 1. Firſt, conſider what that God is which I would have you endeavor to pleaſe. He is that God which made heaven and earth; that God before whom all this world is as nothing, but as a little duſt in the balance, and as a drop of water to the bucket; that God whom Angels adore and worſhip; that God who by a word from his mouth is able to bring the whole univerſe into nothing: will you not ſtudy to pleaſe this God? But further, conſider what this God is to you; He is the fountain of your being, he is the God of all your mercies, he is your Creator and Sovereign, he is your maker and Law-giver. It is he that by a ſmile can make you happy, and by a frown can make you miſerable; it is he that hath heaven and hell at his diſpoſal, *who openeth and none can ſhut, who ſhutteth and none can open.* He that muſt judge every one of you either to eternal bleſſedneſs, or elſe to eternal torments; it is he in whoſe hands your breath, your life, your ſoul, your All is: will you not endeavour to pleaſe this God? as the Prophet argueth in point of fear, *Iſa.* 51. 12. *Who art thou that art afraid of a man that ſhall dye, or of the ſon of man that ſhall be made as graſs, and forgetteſt the Lord thy maker?* Oh poor Creature! who art thou that goeſt about to pleaſe a mortal dying man, and doſt not go about to pleaſe the great God, thy Creator and Sovereign!

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2. Consider that relation wherein you profess your selves to stand to God: he is your master, you his servants: he is your father, you his children: he is your Lord, you his subjects: You know all that are in close relations will study to please them that are above them; as the servant his master, the child his father, the Subject his Prince: All persons that are in a state of inferiority, will study to please their superiors, especially when they do depend upon them. Oh! how infinitely is God above those relations: Alas, there is but a very little distance betwixt you and your servants, and yet you expect they should please you, will you not therefore please God? especially considering your dependance upon him.

3. You shall not lose by pleasing God: that is enough to put us upon this: He that pleaseth God profiteth himself: in that very act wherein we please God, we profit our selves: men can do but little for us, yet for what they can do, we study to please them. Let me open this in a few particulars.

1. If you will sincerely endeavour in all things to please God, God will give you a gracious return to all your prayers. Oh what a mercy is this for a man to have his prayers answered by God! 1 *John* 3. 22. *Whatever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.* Never expect that God should hear any prayers, if we do not endeavour to do those things that please him.

2. Do you please God, and he will please you: mercy pleaseth us, and duty pleaseth God. Now when we please God in a way of duty, he will please us in a way of mercy: If we order our wayes so as to please God, he will order his wayes so as to please us.

3. Great is the benefit of pleasing God, even as to men: and this *Solomon* sets before you, *Prov.* 16. 7. *When a mans wayes please the Lord, he maketh even his enemies to be at peace with him*; and he hath such another expression, *Prov.* 22. 11. *He that loveth pureness of heart, the King shall be his friend:*

the meaning of this Scripture is this, when we keep close to God, and walk in compliance with his will, and make it our great design to please him, he will give us to finde favour in the eyes of men. He that maketh God his friend, God will make that mans enemies to be his friends. Men are possibly full of anger, revenge, and exasperation; be it so: Do you desire to please God? God can turn their hearts towards you; God can sweeten them in their spirits, and take away that Venome that is in them: so you know he did in the case of *Esau* to his brother *Jacob*.

4. This is the way to heaven and happiness; God will be pleased before the sinner shall be saved, *Heb.* 11. *Enoch* before his translation had this testimony, *That he pleased God*: there is no way to heaven but this; the child pleases the father, and then the father gives him the Inheritance. So it is here.

5 Let me return to the Argument in the Text; God will never leave them alone, that desire sincerely to please him. Methinks this should be a very prevailing Motive to you, especially now; please God, and he will never leave you, no not in a time of distress and trouble. Here is the great difference betwixt a faithful God, and a false man.

In time of trouble and adversity men leave us and forsake us; in time of prosperity then they flatter us, and pretend a great deal of friendship and kindness: but as no man looks upon a Dial when the Sun is under a cloud; so these very men that pretend so much of kindness and friendship, if so be we do but come under a frown, or into trouble, then their friendship and kindness is at an end, as *Paul* said; No man stood by him when he came to be tryed before *Nero*, all men forsook him, but God did not forsake him. The Wise man hath an expression, *Pro.* 17. 17. *A friend loves at all times, and a brother is born for adversity*; but where shall we finde such a friend, or indeed such a brother? But now if you will please God, he will stand by you when all men leave you: when you have the greatest need of God, he will then stand by you;

you; if you be in a Priſon, he will be with you; if you be baniſhed, he will be with you: if ſin doth not part God and you, certainly no affliction ſhall part God and you.

Study to pleaſe God; oh! is it not a ſad thing for God to leave you? that is the ſaddeſt of all; when we loſe God, we loſe all, *Hoſ.* 9. 12. *Wo unto them when I depart from them.* What are all the mercies if God leave you? no more then if a man had a fair pleaſant Houſe, and never ſee the Sun more.

Oh do the things that always pleaſe the Lord, and he will never leave you; under mercies, under afflictions he will be with you, and then your mercies ſhall be very ſweet, and your afflictions ſhall not be very bitter. You know how earneſt *Moſes* was, *Num.* 10. 31. with his father in law, *Hobab* the *Midianite*; *Leave us not I pray thee, foraſmuch as thou knoweſt how we are to encamp in the wilderneſs, and thou mayſt be to us as eyes.* Oh keep God to you eſpecially when you are entering into the wilderneſs of trouble; God will be to you inſtead of eyes, he will be your Counſellor, your Comforter, your Guide, your Treaſure, your Portion, your All.

I might add one thing more in the laſt place.

Study to pleaſe God, becauſe he is ſo eaſie to be pleaſed, this is a motive to us to endeavour to pleaſe thoſe perſons who are eaſie to be pleaſed; a childe that hath a father that is eaſie to be pleaſed, a ſervant that hath a maſter that is eaſie to be pleaſed, will ſtudy to pleaſe them. Sincerity pleaſeth God, though in the midſt of much infirmity; he is ſo gracious and merciful, that whereſoever a poor ſinner doth but deſire to pleaſe God, he will accept of thoſe deſires: If we can but pleaſe God, it is no great matter whether we pleaſe men or not.

I ſhall conclude this branch with 1 *Theſ.* 4. 1. *We beſeech you brethren, and exhort you in the Lord Jeſus, that as you have received of us how you ought to walk and pleaſe God, that you would abound more and more.*

Uſe 2. By way of direction I ſhould here ſhew you how

you

you are to pleaſe God. I told you in general in the morning, this pleaſing of God lyeth in two things.

1. In ſuitableneſs to his Nature,

2. In ſubjection to his Law.

If you would pleaſe God in all your actions, look to this, That what you do may bear ſome reſemblance to his Nature, and hold forth obedience to his Law.

Conſult the will of God, and in all things act in conformity to that will; do not allow your ſelves in the commiſſion of any known ſin, for that will certainly diſpleaſe God; as it was ſaid of *David* when he took *Bethſheba* to Wife: but ſaith the Text, *the thing diſpleaſed the Lord.* Do not bank any known duty, for that will diſpleaſe God.

In a word, be holy in all manner of converſation.

This being too general, I ſhall not inſiſt upon it; onely in a word more particularly.

Do thoſe things now; make conſcience of thoſe duties which now lye upon you, in the doing of which you will certainly pleaſe God: and they are ſuch as theſe:

Be ſtedfaſt in the good wayes of God, in the midſt of a back-ſliding and apoſtatizing age, ſtand faſt to the Law of God, *Phil.* 4. 1. *Contend for the faith which is delivered to the Saints,* Ver. 3. of the Epiſtle of *Jude.*

Be not aſhamed to own Chriſt before all the world; if you be aſhamed of him on earth, he will be aſhamed of you in heaven; and woe be to that ſinner whom Chriſt is aſhamed to own.

Reckon reproaches for the Name of Chriſt better then the pleaſure of ſin that is but for a ſeaſon.

When God calleth you to it, aſſert the purity and ſpirituality of Goſpel-worſhip; do not place Religion in a few ſhadows where the ſubſtance is neglected; but chiefly minde ſelf-denial, mortification, crucifixion to the world, keeping up cloſe communion with God, love the people of God whatever the world ſay or think of thee; for God is highly

plea-

pleaſed when he ſeeth his Children loved.

Keep up Religion in your families, whatever ſcorn or contempt is caſt upon you. Oh that you would labour to be of *Abrahams* ſpirit; *I know* ſaith God, *he will command his Children and his Houſhold after him, and they ſhall keep the way of the Lord*, Gen. 18. 19.

I do not know any one better means for the keeping up of Religion in this Nation, than for Maſters of Families to be conſciencious in the diſcharging of this duty.

Be good in bad times; be patterns of good works to thoſe that ſhall behold you.

Let no reproach or obloquy make you to abate your exact walking with God; whatever you meet withal in the wayes of holineſs and a ſtrict life, ſay, If this be to be vile, I will be more vile.

Make conſcience of a ſtrict obſervation of the *Lords Day*; take heed of that Sacriledge of ſtealing away holy times; of proſtituting that to common and civil uſe, which is impropriated and dedicated to the ſervice of God.

Pray for, and love all thoſe that have been inſtrumental for your ſpiritual good in the work of the Miniſtry, whatever dirt is now thrown in their faces, and though you never get more good by them.

Forget not to diſtribute to the neceſſities of Gods people, that are many of them in a low condition; for this is a ſacrifice of a ſweet odour, and well pleaſing to him.

Carry your ſelves with all patience and Chriſtian meekneſs towards them that wrong you: pray for them that are your enemies, and when you are reviled, revile not again, but commit your ſelves to that God who judgeth righteouſly.

Do your duty to your Superiours, and to thoſe that are in Authority.

So carry your ſelves that it may be with you as it was with *Daniel*; they had nothing againſt him, ſaving in the matter of his God.

Bauk

Bauk not any duty for ſuffering: Chooſe the greateſt of ſuffering, before the leaſt of ſin.

In a word, ſo walk as it becometh the Goſpel: And finally, I ſpeak to you, as the Apoſtle ſpake to them, *Phil.* 2. 16. *Holding forth the word of life, that I may rejoyce in the day of Chriſt, that I have not run in vain, nor laboured in vain.*

The third Uſe is for comfort, to all thoſe that do conſciencionſly endeavour in all things to pleaſe God; the comfort lies in this; you may ſuffer, but when ever you ſuffer, the Father will not leave you alone: pleaſing of God does not ſecure a man from ſuffering from men, ſometimes it rather expoſes a man to ſuffer from men: But now though it does not prevent ſuffering, yet it takes away the ſting and venome of ſuffering; it makes it to be like *Sampſons* Lion, when it was ſlain he found nothing but honey in the belly of it; Oh! the preſence of God in a time of affliction is exceeding precious, it turns gall into honey, thorns into roſes. Be not troubled in your thoughts about what you may undergo; if God be with you, all will be well: if God comes when the Croſs cometh, the weight of it ſhall never hurt you: what is a priſon when God is there? My brethren though eſtate leave you, relations leave you, all your comforts leave you; ſo long as God doth not leave you, it will be well: therefore do not fear, be not dejected, or diſcouraged. *Iſa.* 43. 1, 2. *Fear not, O Jacob,* why ſo? *when thou paſſeſt through the water, I will be with thee.* We have more reaſon to be afraid of proſperity with Gods abſence, then of adverſity with Gods preſence. A good God will make every condition to be good; it is not a priſon but a palace where God is; they that do the things that pleaſe God, whatever condition they may be brought to, the Father will not leave them alone. Miniſters may leave you, the means of Grace and Ordinances in a great meaſure may leave you, your creature-enjoyments and comforts may leave you; but here is a God that will never leave you: Oh! bleſs his holy name.

Fourthly,

Fourthly, Is this pleasing of God a duty of so great importance and benefit? then be tender and charitable in judging of those that do differ from you and others, upon this account, because they dare not displease God. I may in this caution, aim at my self, and others of my brethren in the work of our Ministry: but I am not here at present to take my last farewell; I hope I may have a little further opportunity of speaking to you: but if not, let me require this of you, to pass a charitable interpretation upon our laying down the exercise of our Ministry: there is a greater Judge then you must judge us all at the great day; and to this Judge we can appeal before Angels and men, that it is not this thing, or that thing, that puts us upon this dissent, but it is conscience towards God, and fear of offending him. I censure none that differ from me, as though they displease God: but yet, as to my self, should I do thus and thus, I should certainly violate the peace of my own conscience, and offend God, which I must not do, no, not to secure my Ministry; though that either is, or ought to be, dearer to me then my very life: and how dear it is, God onely knoweth. Do not add affliction to affliction, be not uncharitable in judging of us, as if through pride, faction, obstinacy, or devotedness to a party, or which is worse then all, in opposition to Authority, we do dissent; the Judge of all hearts knows it is not so: but it is meerly from those apprehensions which after prayer, and the use of all means, do yet continue; that doing thus and thus, we should displease God: therefore deal charitable with us, in this day of our affliction. If we be mistaken, I pray God to convince us: if others be mistaken, whether in a publick or private capacity, I pray God in mercy convince them: but however things go, God will make good this truth to us; in this work he will not leave us, and our Father will not leave us alone; for it is the unfained desire of our soul, in all things to please God.

Dr. Bate's

Dr. *Bate*'s Forenoon Sermon. *Auguſt*, 17. 1662.

Heb. 13. 20, 21.

Now the God of Peace that brought again from the dead our Lord Jeſus, that great Shepherd of the Sheep, through the blood of the Everlaſting Covenant, make you perfect in every good work to do his Will, working in you that which is well-pleaſing in his ſight, through Jeſus Chriſt: To whom be glory for ever and ever.

IT would give light to theſe words, if you conſider the ſcope and deſigne of the Apoſtle in this Epiſtle to the *Hebrewes*; The ſumme of which is, He writes to them, that he might animate their ſpirits againſt *Apoſtacy from the Doctrine of the Goſpel*; they were liable to this upon a double Account: 1. Partly in reſpect of thoſe *Perſecutions* to which they were expoſed; for the *Jews* were filled with a bruitiſh zeal for the Ceremonies of the Levitical Law, and expreſt the greateſt rancour againſt thoſe, who left *Moſes* to follow *Chriſt*. This is the Reaſon why the Apoſtle layes down ſo many preſervatives againſt their revolting from Religion; and he ſpends one part of this Epiſtle in a moſt paſſionate Exhortation to perſeverance, and doth in the tenth Chapter inſinuate himſelf into them; You have already taſted the firſt-fruits of affliction, *verſ.* 3, 4. *You took joyfully the ſpoiling of your goods, knowing in your ſelves, that you have in Heaven a better and an enduring ſubſtance.* This is that temper that Martyrs have expreſt, who have not onely parted with their goods, but with their lives for the Goſpel: When they came to the Stake, they would not ſo much as ſhed a tear to quench thoſe flames,

wherein

wherein they ſhould aſcend to God as in a fiery Chariot: *You took joyfully the ſpoiling of your goods, knowing in your ſelves, that you have a better and an enduring ſubſtance.* Thus he inſinuates himſelf, by repreſenting what they had done, to encourage them to perſeverance; and partly he fortifies them againſt *Back-ſliding*, by thoſe terrible judgements which he threatned againſt *Revolters*, as you may read *Chap.* 6, 7. 2. As they were liable to this Apoſtacy upon the account of *Perſecution*, ſo upon the account of the unſettledneſs and inſtability of their own ſpirits. There were ſeveral of thoſe who had given up their names to Chriſt, who did compare the Ceremonies of the Law with the purity of the Goſpel; Now the Apoſtle, to ſecure them from this mixture, his great deſign is to repreſent the vanity and infectiveneſs of all the Ceremonial Law, and to expreſs and prove the vertue and efficacy of the Lord Jeſus his death, which was the ſubſtance of all the ſhadow. And this takes up one great part of his diſcourſe with them.

Now in theſe two verſes he ſums up, by way of Recapitulation, all that which he had diſcourſed of at large; and in them you may obſerve theſe two things.

(1.) A Deſcription of God, to whom he addreſſes this prayer.

(2.) The Subſtance of the prayer it ſelf.

The *Deſcription* of *God*, that he amplifies by theſe two things: (1.) From Attributes and Qualities of God, (if I may ſo expreſs it) *Now* (ſaith he) *the God of peace.* (2.) From the effects of his power and love, *That brought again from the dead our Lord Jeſus, that great Shepheard of the Sheep.* And theſe Titles, they are not here ſet down by the Apoſtle to adorn his diſcourſe, meerly as an ornament, but they have all a peculiar efficacy, as to the obtaining of the requeſt which here he makes for them.

I ſhall begin with the firſt, the *Deſcription of God* from that

that Attribute. (*Now the God of peace*) The Title that is used in the *Old Testament* frequenly is this, [*The Lord of Hosts*] but in the *New* he is called, *The God of Peace*. Those were darker representations of the mercy and love of God: then, the more full discoveries of his Grace were reserved till the coming of Christ. Their discoveries under the *Old Testament* were but as the *Day-star*, which ushered in the *Sun of Righteousness*. Now this Title of the *God of peace* imports two things;

1. That he is the *Authour of peace*, and works it.
2. That he *loves* and *delights* in peace.

First, That he is the Author of it: And if you consider *Peace* in all its notions and kindes, it is a fruit of God, and that which descends from him. [1.] *Peace in Nature* is the harmony that is between all the parts of the World, the union that is between the disagreeing Elements, that is from God: for without him, the whole Creation would presently disband, and return to its first Chaos of confusion. [2.] *Civil Peace*, which is among the societies of men; that which is so amiable and lovely, and which needs no other soil to commend it, and set off its lustre, then the miseries and cruelties of War; this Peace comes from God also: And when there is a subjection to just Lawes, this is from God likewise. Every rash hand is able to make a Wound, or to cast a Fire-brand, but it is onely the *God of peace* that is able to heal breaches, and to allay those storms that are in a Nation. You know those showres which render the Earth fruitfull, descend from Heaven, from God; so all the counsels of peace descend from above. The fiery Exhalations ascend from the Earth, Councels of War and Disturbance proceed from the devillish hearts of men. Or [3.] if you consider that *Rationall Peace* which is in the spirits of men; that is, when the Understanding exercises a coertion and restraint over our licentious Appetites, when all our

our inferiour Faculties are under the empire and conduct of Reason; this proceeds also from God: For, since the fall, there is a great deal of tumult, many riots and disorders in the soul of a man: *Reason* hates a bad *Guide*, and our *Appetites* those are evil *instruments*, and do many times hurry Reason from its regular actings. But (4.) much more if you consider *Spiritual peace*, that peace doth not onely import an agreement of a man within himself, but the agreement of the soul with God. This is the fruit of the Spirit; and it is onely God that is able to convey this peace to us. And upon a particular account this Title is given to him, by way of eminency and propriety: as

1. He is alone able to allow and dispence this peace to us, for all our sins are injuries committed against him, against the Crown and Dignity; all the Arrests of Conscience are made in the Name of God, and therefore 'tis onely he that can speak peace. As in the Civil State, it is an Act of Supremacy to give a pardon; onely he that can condemn is able to speak pardon; so it is our God that is our Judge, provoked and incensed by us, he hath a judicial power to cast body and soul into hell-fire, is alone able to speak peace, and pass a pardon for us in the Court of Heaven: and this is experienced by a wounded spirit: It is just with such a person as it is with a *Malefactor*, who stands condemned at the Bar, he cannot receive encouragement from any of his spectatours, till the *Judge* speak peace to him: So if an Angel from heaven should come and speak to a wounded spirit, it were impossible, unless God did order, command, and dispence it, that the spirit should receive any peace, because our sins are immediately committed against him.

2. He is alone able to reveal and discover it. There is nothing harder in the world, than to calm and quiet a disturbed Conscience, it must be the same power that makes

light to ſpring out of darkneſs, that muſt cauſe a chearful ſerenity in a dark and diſconſolate ſoul. I know there is nothing more eaſie then *that falſe peace* which is ſo univerſal in the world; for the moſt amongſt us cheat themſelves with *preſumption*, inſtead of *peace with God*, and *ſecurity* inſtead of *peace with conſcience*: but that peace which is ſollid and *true*, can onely be *revealed* by *God himſelf*. We have an inſtance of this in *David*, *Pſal.* 51. although *Nathan* had told him from God, *Thy ſinne is pardoned*; yet notwithſtanding he ſaith, *Make thou me to hear joy and gladneſs, that the bones which thou haſt broken may rejoyce.* He ſtill addreſſes himſelf to *God*, that he would cauſe him to hear the voice of *pardon* and *reconciliation*; for his ſoul could not be *quiet* by the *voice* of the Prophet. There is ſo much *infidelity* in the *ſoul* of a man, that *when he comes* to take a *view* of his *ſins* in all their bloody aggravations, onely the Spirit of God himſelf is able to allay the terrours of the Conſcience: And this he doth by an over-powering light, when he doth in an imperative and commanding manner, ſilence all the doubts of the ſoul, and eſtabliſh it in peace with God. Certainly he that ſhall but conſider the terrours, the faintings, the paleneſs of a wounded conſcience, when you ſhall ſee a perſon diſreliſh all the things of this world upon this account, *fearing leſt God is his enemy*; when all diſcourſes that are addreſſed to him are ineffectual, and but like warm cloaths to a dead carcaſs, cannot inſpire any heat into him. Oh this ſhews, onely God is able to reveal peace. So *Job*, *If he hide his face, who is able to be at peace?* There needs no other fury to compleat the miſery of a man than his own accuſing Conſcience: Conſcience is a vexier Devil than the Devil himſelf, and able more to torment and laſh the creature. Therefore, if that be once awakened, 'tis onely God, to whoſe Tribunall Conſcience is liable, which is able to ſpeak peace to the

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ſoul. Now you ſee in what reſpect this Title [*The God of peace*] is attributed to him, as he is the *Author* and worker of it.

2. As he loves and delights in peace. This is that which is ſo pleaſing to him, that he adopts thoſe into the line of Heaven, who are *Peace-makers, for they ſhall be called the children of God, Mat.*5.6. This characterizes perſons to be his Children, to be ally'd to him. God he onely delights in the reflection of *his own Image*; for thoſe things that we admire in the world, and delight in, do not affect his heart: *He delights not in the ſtrength of the Horſe, he taketh no pleaſure in the legs of a man: the Lord taketh pleaſure in them that fear him, in thoſe that hope in his mercy.* Nothing attracts his eye and heart, but his own *ſimilitude* and *reſemblance*; and therefore where he ſees *peaceable diſpoſitions*, that is, that which indears the ſoul to him, and makes it amiable in his eyes. You may judge of his *delight* in peace by this: It is that grace which in an eſpecial manner prepares us for communion with him: for, we can never really honour nor enjoy him, unleſs we bring to him thoſe *diſpoſitions*, which (if I may ſo ſpeak) are in himſelf. And therefore it is no wonder, that thoſe that have *little peace of Conſcience*, who make ſo little *conſcience of peace*. You know, when God appeared to *Eliah*, he did not appear in the *ſtorm*, nor in the *fire*, but in the *ſmall ſtill voice*: and when *Eliſha* was tranſported with *anger*, he was fain to allay that paſſion by muſick, that ſo he might be prepared for the holy motions of the Spirit: he called for an Inſtrument, and then the Spirit moved in him; I bring it for this end, to ſhew, *how God delights in peace*, and he will onely maintain communion with thoſe that are of calm and peaceable ſpirits. So much way as we give to anger, ſo much proportionably do we let in the Devil, and caſt out the *God of peace*.

Now, the reaſon why this Title is given to God, is upon a double account, partly with reſpect to the *Blood of the everlaſting Covenant*, which made peace between God and us; partly with reſpect to the *Covenant it ſelf*, which founded in that Blood.

1. In reſpect of the *Blood of the everlaſting Covenant*. For, it was the blood of Chriſt that hath ſprinkled Gods Throne, and made peace in Heaven. You ſhall read therefore when Chriſt came into the world, 'tis ſaid, (*Luke* 2. 14.) that the heavenly Hoſt appeared and ſang, *Glory to God in the higheſt, on earth peace*, &c. Since the *Fall* God and man are *enemies*, there is a reciprocal enmity between God and man; God hates the Creature as it is unholy, and man hates God as he is juſt, the avenger of ſin, the Author of the Law: Now, *Chriſt* was the *Umpire* that compoſed this difference, he was God and Man in one perſon, and ſo being ally'd to *both*, he was a fit perſon to reconcile both. He was (as *Job* ſpeaks) a *Dayes-man* between us. He hath paid every farthing that was due: for he did not compound with God, but paid the utmoſt that was due to him. He it is that hath reconciled us to God by the power of his Spirit, in changing and renewing our natures, and creating in us thoſe diſpoſitions which are like to God; ſo that his blood is the foundation of this peace. And now, God appears to us, not as a *Conſuming Fire*, but as a *Refreſhing Light*, full of calmneſs, ſerenity, and peace towards us. Chriſt he brought more honour to God by his obedience, than we brought diſhonour by our tranſgreſſion; and therefore without any injury to God, he might be at peace with us. You know, all our ſins were but the acts of *finite creatures*, and onely *infinite* in regard of the *object* againſt whom they were committed. But the blood of Chriſt was of *infinite value* in regard of the *Subject*; for, he was God, and the enriching union of the Deity conveighed

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ſuch worth and value to his blood, that he was able to appeaſe God, and not onely to free us from condemnation, but to make us the favourites of God. We are not onely pardoned, but preferr'd upon the account of his Blood.

2. He is the *God of peace*, as with reſpect to the blood of Chriſt, which is the purchaſe of peace; ſo with reſpect to the *Covenant* which is made between God and us, [*Through the blood of the everlaſting Covenant*] There are three ſorts of *Covenants* amongſt men, ſome are *Covenants* of *Friendſhip* and *Amity*, ſome are *Covenants* of *Trade* and *Commerce*, and ſome are *Covenants* of *Aſſiſtance* and *Help*. Now all theſe qualifications meet in this Covenant, which is made between God and Believers: It is a Covenant of *Peace* and *Friendſhip*, for now we ſtand upon terms of amity with God, *Thoſe who were ſtrangers and enemies, are now reconciled*. And there is between God and us perfect peace, there is a League (as the Scripture ſpeaks) between God and the Creature. It is a Covenant of *Trade*, there is now a way opened to Heaven, we may now aſcend to God in duties of holineſſe, and God deſcends to us by the excitations of his grace, and influences of joy. And 'tis a Covenant of *Aſſiſtance*, for he promiſes not onely to give us the reward of the Covenant, but to ſecure unto us the Condition; he promiſe to enable us to diſcharge the conditions of *Faith* and *Repentance*. Now upon this account, of that Covenant which is founded in the blood of Chriſt, he is the *God of peace* to his people.

[1. *Uſe.*] Is by way of *Conviction*. This may diſcover to us, how diſtant their temper is from God, who are *enemies to peace*. We unman our ſelves, we unchriſtian our ſelves ſo far as we are oppoſite to this bleſſed temper of peace. Certainly, as diſturbed water cannot make any reflection unto us of that face that looks into it, ſo when

our ſpirits are diſturbed by animoſities, exaſperations, heats, and diviſions, 'tis impoſſible for us to ſee the Image of God, as he is the God of peace. And certainly there is no more doleful conſideration in the world then this, That man, whom God made ſo ſociable a creature, who hath all the engagements and endearments laid upon him, which may cauſe him to live in peace and gentleneſs towards thoſe who are of the ſame nature with him, yet that in fierceneſs of our hearts ſhould exceed thoſe of the moſt ſavage creatures. Man comes into the world naked, and altogether unarmed, as if he were deſigned for the *Picture of Peace*; but could you look into the hearts of men, you would finde there ſuch tumults, diviſions, ſuch ſeeds of enmity againſt their fellow-creatures, that Tygers and Lions are calm and peaceable in compariſon of them. Now, how is this diſtant from the temper of the God of *peace?* 'tis very ſtrange to conſider, that when promiſes are made to bury all differences, as rubbiſh under the foundation, that nevertheleſs the great work of many perſons ſhould be, onely to revive thoſe former animoſities, to make thoſe exaſperations freſh and keen upon their own ſpirits: but is this to imitate the God of Peace? Theſe, to promote diviſions and diſturbances amongſt us, cloath their enemies with the livery of *ſhame* and *reproach*, that ſo they may be baited by their fury; that make it their deſign to repreſent that party, which they think is diſſonant from them, with the moſt odious appearances, (you know this is the old Art) and thoſe *ſhowres of calumnies* which are in the world, they uſually precede the *ſtorm of perſecution*. The Devil was firſt a *Liar*, and then a *Murtherer*; and thoſe who are of this ſeed, they follow his Art. In the Primitive times, all the Perſecutions of the Heathens aroſe from the reproaches of Chriſtians: ſo it is now. It is an eaſie thing to blaſt the name of thoſe perſons, who are deſign'd for ruine.

But

But if the contending Parties would consider, (if I may call one Party contending which is onely liable to Penalties, and is resolved to bear them patiently) how unlike this is to that *God of peace*, methinks it should allay the rancour that is in mens spirits, and make an attonement between all the differences and divisions that is amongst them.

2. If onely Peace come from God, you may from hence take a trial of that peace that is within you, (for hitherto I have been onely discoursing of civil peace) whether it be the effect of this *God of peace*. I know nothing more common in the world than *Presumption*; there is a false *Peace*, which doth not arise from the *knowledge of a mans happiness*, but from the *ignorance of his misery*: Peace, which is onely like a Torch to shine in the night, or like *Players*, that glitter onely by Torch-light; so is the false peace men cherish in their bosome, meerly upon this account, because they do not bring their souls to the light of the Word, they never had it from this God of Peace, because

1. God never speaks peace to a soul, but in the way of holiness and obedience: And therefore you shall finde 'tis the counsel of the Scripture, *Acquaint thy self with God, and be at peace.*

Our peace is found in the way of duty; and there are none who are more blessed with the peace of conscience, than those who with the greatest fervour, frequency, and delight, maintain communion with God in holy duties: For, as friendship among men is cherished and preserved by visits and conversations, so our peace with God is preserved by those visits we make to Heaven in our Prayers.

2. That peace that comes from God, alwayes causes in us a war with sin, for Gods Covenant with us is Offensive and Defensive; and therefore it is impossible any

perſon ſhould have true and ſolid peace, that waking tranquility of ſoul, which is the reward of holineſſe and obedience, that entertains ſin; for every ſin thou doeſt wilfully commit, 'tis an act of hoſtility againſt God, 'tis that which makes him thine enemy, and makes thee an enemy to him. As *Jehu* ſaid, *What peace, ſo long as the whoredom of thy mother Jezabel and her witchcrafts are ſo many?* So, what peace can there be, ſo long as thou doſt indulge thy ſelf in ſin, and make it thy buſineſs to gratifie thy outward ſenſes, though it be to the diſpleaſure of God? 'Tis the greateſt mercy in the world to rob ſuch perſons of their peace, and to diſcover to them their danger; they are onely capable of true peace by the knowledge of that which is falſe. Therefore bring your ſelves to this tryal, whether or no doth that peace which now you pleaſe your ſelves in, cauſe in you an eternall hatred of ſin? doth it ſet you at a diſtance from your moſt beloved luſts? Then it is that peace that ſprings from God. The greateſt part of the world are in a ſtate of *war* with God, though they do not feel the effects of that war. True indeed, God doth not alwayes draw the ſword, either of Famine, Peſtilence, or War, againſt a Nation, and yet they may be *acting* in a moſt *hoſtile way* againſt God: So for a perſon, God may not *blaſt* thy eſtate, or ſend *diſeaſes* upon thy perſon, or raiſe a *tumult* in thy *conſcience*, and make a *conſpiracy* of thy thoughts and paſſions againſt thy peace: thou mayeſt be quiet within, and yet have war with God; becauſe, as in the world, there may be a *Truce*, when there is no *Peace*, the War may ſtill continne, though there be a Truce between two Princes; or rather there is not a Truce between God and the ſinner, but, as a Town that is beſieged for many dayes, may not feel the battery of their enemy, becauſe he is undermining them to blow them up at once; ſo God doth not many times make his battery a-

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gainſt ſinners, but he is undermining them, and the fall at the laſt will be dreadful, if there be not a compoſition.

[*Uſe* 2.] By way of Exhortation; let me preſs you all to follow peace, it is a duty which the *Goſpel* enjoyns with the greateſt vehemency, with the greateſt force of words and expreſſions. The Apoſtle when he is to ſeal up his affection to them, he doth it with that prayer, 2 *Theſſ.* 3. 16. *Now the God of peace himſelf give you peace alwayes, by all means*: What ſtrange expreſſions! Firſt, he gives you here the Title of *the God of peace*, and then he ſaith [*Himſelf*] *the God of peace himſelf*. There's a great deal of force in that word; peace is ſo excellent a bleſſing, and there is ſuch an abhorrency in our corrupt nature to it, that it is onely the *Lord himſelf* that is able to *effect* it: As if the Apoſtle had ſaid, The Lord muſt bow the Heavens, he muſt come down himſelf to create peace among you; and to expreſs the greater vehemency of his deſire, he ſaith, *Give you peace alwayes, by all means*. So another Scripture, purſue peace, *Follow peace with all men*, a word that imports our purſuit after it, though it *run* from us. This is the ſtrain and tenor of the *Goſpel*, and this becomes you as Chriſtians. When Chriſt came to purchaſe our peace, he came as a Lamb, an innocent and meek Creature, *Behold the Lamb of God*. When the holy Spirit deſcended to ſeal the priviledge of peace to us, he deſcended in the form of a Dove; a Gaull-leſs creature, in whom there is no rancour nor bitterneſs. What a ſtrong engagement ſhould this be upon all of us, to purſue and promote peace? And for your encouragement conſider,

1. That in the times of the Goſpel all the promiſes do as it were empty themſelves into this bleſſing, the bleſſing of peace. Thus *Iſa.* 11. 6. you ſhall finde there a gracious promiſe reſpecting the times of the Goſpel, *The Wolf alſo ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid, and the Calf and the young Li-*

on,

on, and the fatling together, and a little childe shall lead them; and the Cow, and the Bear shall feed; their young ones shall lie down together, and the Lion shall eat straw like the Ox. That which I observe from thence, is this, That God here promises to cause an universal peace and unity under the *Gospel*, though it be as difficult as to perswade the most disagreeing natures to a peaceable co-habitation. For here the Scripture instances in those Creatures, between which there is the most natural, and therefore the most fierce animosities. The Lord will reconcile men though their differences be never so great. What is too hard for the *God* of peace to effect? Is not *God* of infinite power, of infinite love? then it should quicken us to pursue peace. 1. By prayer to him, because he is able to effect it: certainly that *God* that was able to bring Order into the World, when it was a meer lump and mass of confusion, is able to bring peace and to unite our spirits.

And it is observable, the greater our differences and divisions are, the more will the power of this God appear in reconciling them. 'Tis said in the *Psalms*, that *God's throne is in darkness*, that is, his wayes of providence are very difficult for us to trace and finde out: and therefore when our Divisions are at the highest, he is able by one word to allay the storm. This should encourage us in prayer. This is the course of God to glorifie himself, by putting a stop to the greatest troubles, when nearest to us, and to work out one contrary by another. To give you some instances, that so we may encourage our Faith, and quicken our prayer to God for this blessing; Consider how still God hath made *difficulties the way for enjoyment*: for Instance, The promises that *Sarah* should be the Mother of a Childe; but he made way for that by her dead Womb: for all that numerous Progeny which like the Stars of the Sky descended from her. That he first maimed *Jacob*, and then gave him the blessing. He brought

brought *Joseph* from the Prison to a Princely Palace. First *David* was harassed with troubles, and then his head was deck'd with the Imperial Crown. So if you look into the Kingdom of Christ, who would have thought that a few *Fisher-men* should have advanced the Empire of Christ in the World: had you lived to have seen those despicable beginnings, when a few unlearned men were the Heraulds and Preachers of Christ, how would this have caused you to fail and sink in your spirits! and yet the Gospel hath been preached in all the parts of the world, and that by a few *Fisher-men*. The Providences of God are like those plated Pictures if you look one way upon them, there is the appearance of a Serpent; if you look on the other side, there's the appearance of an Angel. So here, many times God is pleased to suffer exasperations to go very high, that so his power may appear more eminent in the composure of them. He it is that enables the faith of his people to draw water out of the Rock when the Fountain is dry; that makes meat to come out of the Eater, (as in *Sampson's* Riddle) that is able to bring a peaceable harmony out of devouring differences: and therefore it should quicken our Prayers to him.

2. To make us more serious in our endeavours after peace. Consider, what a dishonour it is to the Gospel, that those that profess themselves Sons of the same God, Members of the same Christ, Temples of the same Spirit, should be at deadly jars one with another. It is strange and unnatural that *Lillies* should prove *Thorns* to one another: that those who are *Saints in pretence*, should be Devils in practice to one another: that Gods Diamonds should cut one another; this is very strange, yes thus it is. But how especially, it is most sad, when *Religion* which should restrain and bridle our passions, is made fuel and insensitives of them: How far distant is it from the coun-

counsel of the Apostle, *Rom.* 14. 10. where he speaks concerning their lesser differences, *One values one day above another, another esteems every day alike*; what's his counsel? he speaks as a person that was filled with bowels and compassion: Oh, saith he, let not him that doth not esteem the day judge him that doth: *For we shall all stand before the judgement-seat of Christ*, there we shall appear all upon a level, stand upon equal ground, and receive our final doom from him: This therefore should calm our spirits. Why may there not be some differences in *judgement*, without division in *affection*: for it is as impossible that all judgements should be of the same extent, as all our faces to be of the same colour and figure. Therefore consider what an injury it is to our profession, how doth it obscure the glory of God, and lustre of our Religion?

3. Doth not the *publick enemy* rejoyce over us, I mean the *Papists*? do they not warm themselves at the sparks of our divisions? for you know the old Maxim of *Divide and Reign:* Therefore it should compose our spirits, and quicken us to labour after union. *Unmortified lusts* are thence, whence all wars and enmities springs in the world. The Apostle *Paul*, when he would compose their differences, he doth not lay down Rules to decide their controversies, but corrects their secret passions, pride, self-seeking, revenge, &c. this being the seed of all disturbances in the Church: And although these lusts may not be conspicuous and visible to the eyes of men, yet they are certainly the fuel of our distempers.

The sum of all is this, those that have the Spirit of God, they cannot but mourn and be sensible of these divisions. I know a great part among us are unconcerned: some rejoyce, those that are rather buried in the affairs of the world and incumbred with much business, or those that are steeped in the pleasures of sense, are altogether unaffected with these things, and stand as *Newters*, dis-re-

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garding all events: But the Saints of God cannot but mourn over them, when our divisions hinder the progress of the Gospel, and are serviceable to nothing but to the kingdom of darkness. Therefore I beseech you, let what hath been spoken quicken you in your prayers to God, to *pray for the peace of Jerusalem*, (that's the least effect of our love and desires after peace) and by all endeavours to labour to bring back peace to us, that we may see that Prophesie fulfilled in our time, that *the Lord shall be one, and his Name one amongst us.*

Dr. *Bates*'s Afternoon Sermon.

Heb. 13. 20, 21.

Now the God of peace that brought again from the dead our Lord Jesus, that great Shepheard of the Sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ: to whom be glory for ever and ever.

THe Apostle describes God by the *effects of his power and love*, [*That brought again from the dead our Lord Jesus*] The Resurrection of Christ from the dead is one of the most transcendent testimonies of Gods *love* and *power* towards us.

1. Of his Love, because as the *Anger* of God was that which crucified our Saviour, so on the contrary, it must be his *Love* that should raise and restore him. Christ when he died, he looked upon God as an Enemy, as a Judge; and as those colours which we see conveyed to us, are answerable to the Medium through which we see them; as if we look through a coloured glass, we see the object of that colour: So the Lord Jesus, when he was upon

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the Cross, looked upon God through the black cloud of our sins, and through the red cloud of his Fathers wrath, and so died as a sacrifice to Divine Justice. But when he was raised from the Grave, that was the testimony of Gods love to him, and of his love to us; for he died as our *Surety*, he was arrested for our *Debt*, he was cast into the *Grave*, as into a *Prison*: But by his *Resurrection* he was redeemed from Prison and Judgement. And therefore you shall finde, when Christ was risen, he salutes his Disciples with this; *Peace be unto you*, *Luke* 24. 31. There was the dawning of Peace at the *Incarnation* of Christ, for then the Angels Sung, *Peace upon earth*; but the compleat Sun-shine of peace was at his *Resurrection*, when he had made full and compleat satisfaction to Gods Justice: for this was a clearing of him before all the world, when God rais'd him from the Grave. And in this respect it was very agreeable for the Apostle to say, *The God of peace, that brought again from the dead our Lord Jesus.*

2. It was the effect of *Infinite Power*. You know it is naturally impossible for a dead body to quicken it self, to revive; but for the Lord Jesus, who had the load of the sins of all the Elect upon him, who was, as it were, secured in the Grave by Gods Justice and Power, for him to rise again: This must be an effect of *Infinite power*, of the great God. This raising of Christ, sometimes is attributed to the *Son*, being God equal with the Father, but here 'tis attributed to *God*: and therefore, when the Scripture would speak with the greatest magnificence of the *Power of God*, it expresses it thus, *That power which raised Jesus Christ from the dead.* When Christ wrought deliverance for the lost world, (all those who were committed to his charge) This could be no less then the work of an infinite Power. And upon this account also it is very proportionable to the design of the Apostle, for that Prayer he makes to God is, for that which onely can be accomplish

fulfilled by *infinite Love*, and *infinite Power*, *i.e.* to make the Christian *Hebrews perfect in every good work to do his will.*

I come to a further description. *He that brought again from the dead* [*our Lord Jesus.*] The Title of the *Lord Jesus*, was onely given to our Saviour after his *Resurrection*, he was called *Lord* before, and *Jesus* before; but these two Titles were never united till after his Resurrection; *They came to see the place where the body of the Lord Jesus lay*; the reason was this, Because the Resurrection of Christ was a solemn proclamation to the world, that *Christ* was the *Son of God.* 'Tis true, this Title was given him immediately upon his Conception, but it was never compleatly declared to the world, till after his Resurrection; for before, Christ was a *Prince in disguise*, the beams of his *Divinity* was abated by the vail of his *Humanity*; but then he was declared by power to be the Son of God.

It follows, [*That great Shepherd of the Sheep.*] For the opening of this.

1. We will consider this Title of Christ.
2. The Person for whom this Title relates.

First, This Title, [*The great Shepherd.*] 'Tis a wonderful condescention in Christ, that he will take upon him the Title of a *Shepherd*, that which rather expresses *Love* and *Care*, then *Power* and *Dominion*: yet he is pleased to assume this Title, to express his affection to us. For the opening of it, wherein he appears to be the *great Shepherd*, I shall lay down these particulars.

1. He is great in the *Dignity of his Person*; for, he that is Lord of Angels, is become the *Shepherd of the Sheep*; and the *humiliation of his Person* in this respect, is the *exaltation of his Office*: It is looked upon in the world as a mean and low employment, to have the care and inspection of a Flock; but now herein appears the Love of Christ, he was pleased to become our *Shepherd*, that so he

he might secure and bring us to the Fold of Heaven, and there make us to feed upon those pastures, and to drink of those Rivers of pleasure which flow from the presence of God.

2. In the *derivation of his Authority*; that Authority which is communicated to him, whereby he is our Shepherd, and that is originally from God himself; it is not by any mediate deputation, but from God himself. He is our Shepherd, and hath a title to his Flock, upon a double account. 1. They are committed to him as his *Charge* and custody, *John* 6. 37. *&c.* All the Elect of the world were given by God the Father to Christ, not by way of *Alienation*, but by way of *Opignoration*, as so many pledges which he was to bring to grace and glory, and this charge he doth most fully execute, for there is none missing of those committed to him. 2. They are given to him by way of Reward and Recompence, for all his Blood and Sufferings, *Isa.* 53. 10. The Lord Jesus put such a value on souls, that he purchased an interest in them by his own Blood; and he thinks himself exceedingly recompenced for all his pains on the Crosse, Agonies in the Garden, Temptations in the Wilderness, *&c.* if souls will submit to his care. And here observe the course of Heaven, God would endear souls to Christ upon all reasons, by vertue of his comand, and this charge he gives to them, and by vertue of his own purchase.

3. If you consider the *extent* of his *care* and *affection* for all the Saints of the world, those who are dispersed in all places, in all ages, they are all his Flock; and therefore 'tis the Royalty of his Administration, *John* 10. 16. *there shall be one Fold, and one Shepherd.* As Christ is the onely *Catholick King*, so he is the onely *Universall Bishop*; for all other Shepherds have but particular portions of his Flock committed to their charge; and they

they should be such portions as they have *regard to*, and *are under their inspection*. And at the last day, all his sheep shall congregate together, and stand at his right hand. All the Saints of God that are now scattered, as so many Stars in the Firmament, shall be united in one constellation, when they shall appear in glory before him.

4. In respect of his endowments and qualifications, which fit him for the discharge of his Office. And

1. Take notice of his affection and love to us, and that is the wonder of heaven and earth, *Christ laid down his life for his Sheep*, *Joh.* 10. 11. This is strange, that Christ should be a *sheep for the slaughter*, that he might become our Shepheard, that he should be a Sacrifice, before he could take his Office upon him: Other Sheep lay down their lives for the Shepheard, but Christ laid down his life for the Sheep. So great was his love, that it brought him from Heaven to *seek and find those that was lost*; he left a *Palace* to come to a *Wilderness*; a Throne of Heaven, to come to a Fold here upon Earth. We read of *David*, that he exchanged a *Sheep-hook* for a *Scepter*; but Christ quite contrary, he exchang'd a *Scepter* for the *Rod and Staffe of a Shepheard*. It was said by one, There is no thing so conspicious in Christ, as the *prodigality of his Love* to us. Oh! do but consider *how great love* that was that should make him to die for us, that he might bring us home to his Fold. We were all of us like *erring sheep*, who had strayed from him, and fell to the *Lord of the Soile*, as strange Cattle; we were gotten into the possession of *the God of this world*; the Lord Christ would buy us off from thence; though we forfeited our *right in him*, yet he would not lose *his right in us*, but he laid down his life that he might reduce us to his Fold, that of *Wolves* he might make us *Lambs*, and fit us for the comforts of his Presence.

2. In respect of his *exact diligence* and *inspection over them*. When but one Sheep went astray from his Fold,

we read, he left the ninety and nine, and went and sought for that *One*, Luk. 15. where we have that Parable, to expresse the diligence and watchfulnesse of Christ over his Sheep. There is no person, be he never so mean, never so obscure, though lost in the number and account of the world, if he be one of Christs Sheep, he is alwayes under his inspection and watchfulnesse. We read of the *High-Priest*, that he carried the names of the *Tribes* upon his *Breast-Plate*; the Lord Christ carries the names of all his sheep in his *heart*; therefore, *Rev.* 13. speaking concerning the Saints, all that dwell upon earth, *Whose names are written in the Book of Life*. His diligence and care is so exact, that he hath all their names writ in his Book: He that tells the Stars, counts their hairs, and alwayes exercises the most watchful providence over them for good. You know Sheep are either liable to *rage*, or *erring* and *wandring*; Christ's diligence is such, that he protects them from the rage of Satan, reduces them from all their wandring, and brings them home to himself.

3. *In making proportional all their Services and sufferings, to those degrees of strength which he gives to them*, Isa. 40. 11. *He shall feed his Flock like a Shepherd, he shall gather the Lambs with his Arms, and carry them in his bosome, and shall gently lead those that are with young*. Christ alwayes makes a proportion between the Services, Sufferings, and strength he calls them to. He it is that with that tenderness, speaks to *Peter*, *Peter lovest thou me? feed my Lambs*. He hath provided for them the most ample, and most satisfying nourishment, the Ordinances of the Gospel, the Word, the Promises, which are the Breasts of Consolation; these are all provided by him for his People. And in this respect he is the great Shepheard, for he doth not onely allow them means, but blesses the means to them: he is able to enlighten the dark mind, and he can make pliable the stubborn Will, and he can spiritualize disordered affections,

affections, which all other Shepheards in the world are not able to effect.

4. He is the great Shepheard, if you consider his *power to preserve them from danger*: not only those dangers which respect Satan (for that fell under his care before) but those diseases to which they are liable, which threaten ruine: Other Shepheards possibly may cure diseases, but not defend them from danger. Christ it is that *gives eternal life to his sheep*, he begins the *life of holiness*, which though at present is but as a spark in the Sea, yet he keeps it alive till it shall break forth into a triumphant flame. That *life* that is encompassed with so many enemies, and liable to so many weaknesses, the Lord Jesus will *bring forth judgement to victory*, and will make them to be powerful over spiritual and eternal enemies.

The sum is this: The Lord Christ is so perfect a Shepheard, so compleate, as to all the qualifications of that office, that the Prophet *David* breaks forth into exultation, Psal. 23. *The Lord is my Shepheard*, &c. and then afterwards expresses all those provisions which are made for him by God as a Shepheard, *He makes me to lie down in green pastures, he leadeth me beside the still waters*. So that you see, Christ, whether for diligence, love, tenderness, for preserving us from danger, for securing us to life eternal, is only the *great Shepheard*, he is the God of Shepheards, as well as the God of Sheep, and all other Shepheards are but inferior to him, and must be accountable to him for the Souls of his Sheep, which are more valuable than all the world.

It follows, *The great Shepheard* [*of the Sheep*]. I shall not spend any time in making any resemblance between the People of God and the Sheep: only,

1. They are Sheep in respect of their *Innocency*. You know of all creatures the Sheep are unarmed, other creatures either they are armed with strength, or skin, or swift-

neſſe, to guard themſelves, and offend others; but the Sheep hath neither the ſtrength of the *Lyon*, the craft of the *Fox*, Swiftneſſe of the *Deer*, and of all creatures is moſt weak, inoffenſive, and moſt liable to dangers and injuries. Of all perſons, God's people are moſt liable to danger, and when out of Chriſt's protection, the weakeſt perſons in the world.

2. In reſpect of their *Meekneſs*. A Sheep is an *emblem of Meekneſs*, that's their temper, and therein they imitate Chriſt, who hath propounded himſelf to be their pattern, *Learn of me, for I am meek and lowly*; both theſe qualities are expreſt by the Prophet, *Iſa.* 11. where ſpeaking concerning the times of the Goſpel, ſaith, *The Lamb ſhall lie down with the Wolf*; now, where the *Prophet* expreſſes their *ſafety*, there he expreſſes their *Innocency* and *Meekneſs*. This is the reaſon why the *Prophet* ſaith, *For thy ſake we are killed all the day long, we are counted as ſheep for the ſlaughter*; becauſe of all creatures moſt liable to injuries, that which doth leaſt reſent them: And where ever the grace of Chriſt comes, it ſweetens the moſt cruel nature, and poliſhes the moſt rough diſpoſition, and makes them to be like *Chriſt, meek and lowly*.

3. In regard of their *profitableneſs*; for of all creatures, they are moſt profitable, the food, as to their fleſh, the cloth, as to their fleece. And the people of God, however they are expoſed to the contempts and injuries of the world, they are the moſt *profitable*; for, were it not for them, the whole frame of Nature would fall into pieces, the Stars would fall like leaves in Autumn, and all the Elements would fall into confuſion; we ſee it by one *Lot*, who kept ſhowers of fire and brimſtone from falling on *Sodom*, till he was got out of it. And it is the people of God, for whom this frame of nature is continued, and when they are brought into the fold of Chriſt, the Juſtice of God will have a ſolemn triumph over all the world.

As they are liable to *wandring*; Sheep are wandring creatures, and when ſtrayed, not able to reduce themſelves. And in this reſpect the people of God are ſheep, they have a thouſand allurements to draw them from the wayes of God; and if God ſhould not guide them by his eye, 'tis impoſſible they ſhould go in the way that leads to heaven. Therefore *David* ſaith, *I have gone aſtray like a loſt ſheep, ſeek thy Servant, Pſal.* 119. 176. This ſhall ſuffice to make the Parallel and Reſemblance of the people of God and ſheep.

The ſecond Argument is this, That he hath deſign'd Chriſt to be the Shepheard of the Church, *The great Shepheard of the Sheep*; this is another Argument and evidence that he is reconciled to us; and that he is the *God of Peace*: For when God gave Chriſt to be our Sacrifice, and raiſed him up to be our Shepheard; theſe are the moſt clear Teſtimonies of his Love: For, although Chriſt now ſits in heaven, and *All the Angels of God worſhip him*, yet he doth not diſdain to exerciſe the ſame care, and to expreſſe the ſame Love to his People, that he did when he was upon the earth. All the Offices of Chriſt expreſs God's love to us, for he feeds us as a *Prophet*, died for us as a *Prieſt*, governs and defends us as he is *King*; and all theſe meet together in this Title, feeding of us, dying for us, defending of us, as he was *God* he loved us, as he was *Man* he died for us. This doth expreſſe the effects of his two Natures in this Title; and therefore an admirable evidence that God is at peace with us.

It follows, [*Through the blood of the everlaſting Covenant.*] The blood of Chriſt is that which cements God and us together: For you muſt remember, our *original peace* with God was broken; that Peace we have with him now, is called *Reconciliation*; it is as a broken bone, which, well ſet, is ſtronger than before, becauſe nature conveys moſt liberal ſupplies to the weakeſt part: ſo now being reconciled

cil'd to God, through the blood of his Son, we ſtand upon ſurer terms with him, than we did in Innocency. The *Blood of Chriſt* ſpeaks better things for us, than all our *Sins* ſpeaks againſt us; it ſpeaks peace to our Souls, and that in heaven purchaſed by his death. Chriſt died as a *Teſtator*, and bequeathed to the Church a *Legacy of Peace*; he lives as the *Executor* of that Covenant, and now in heaven conveys to us that bleſſing of Peace, which he bequeath'd in his death. And as our Peace was founded in his *Blood*, ſo it is conſerv'd by his *Interceſſion*; he appears in the Court of Heaven as our Embaſſadour, to make up all thoſe differences, which fall out between God and us; for you know, Amity and Friendſhip is kept between forreign *States*, by their Reſidents and Agents that are kept in their ſeveral Courts; ſo, we have an *Agent* in the Court of Heaven, the Lord Jeſus Chriſt, that was raiſed from the dead: And, as a believer falls into Sin, which is a breach of peace between God and us, ſo that Peace is made up by the exerciſe of repentance on our part, and by ſprinkling of Chriſts blood upon us, on Gods part. The renewed exerciſe of Repentance, and application of Chriſts blood, preſerves that peace that is between God and Believers. And (to ſum up the force of the Argument) when we had fallen from God, and it did not conſiſt with the Majeſty of God to make peace with us without ſatisfaction, then was he pleaſed to pay our Ranſom out of his own Treaſury, and redeem us by the blood of his Son; ſo that all his Attributes might ſhine forth in their luſtre, and glory, in our Salvation, and that upon ſure terms we might be able to challenge an intereſt in his favour and love.

It follows, *Through the blood of the* [*Everlaſting Covenant.*] It is called an *Everlaſting Covenant* in two reſpects.

1. In oppoſition to the *Old Covenant*, which was made with *Adam* in Innocency; but that Covenant which ſecures

gave to us the reward of that *Life Eternal*, did not secure to us the Condition, that was *perfect Obedience*; and in reference to this Old Covenant, sometimes the *Gospel* is called a *New Covenant*, sometimes a *Better Covenant*, because it supplies all weakness in the first Covenant; not as the Law of God was weak or faulty in respect of it self, for the Law is *Holy, Just, and Good*, but weak in respect of us; for it is impossible that *that Covenant*, by the breach of which Sin and Death came into us, should reconcile us to God, and appease his anger; and therefore God contrived another Covenant for us, a Covenant in the Gospel, that was made with us in *Christ*, and this is called an *Everlasting Covenant*, because it remains for ever, the tenor of it shall not be changed; for, the first Covenant is only abrogated and made null, while frustrated as to the intent it was first given.

2. It's called an *Everlasting Covenant*, as it brings to those that are parties in it an everlasting glory: So the Lord Jesus his blood is called an *Everlasting Redemption*, for it ransoms the souls of men from that *Eternal Death* to which they were liable, and gives them a title to *Everlasting Life*; for this Covenant which now God hath made with us, it not only secures the *Reward*, but the *Condition* to which the reward is made; for God saith, *I will put my fear in your hearts, that you shall not depart from me.*

I have now gone over the Title, and that in order to the Prayer which follows, [*Make you perfect to do his Will, working in you that which is well pleasing in his sight,*] the general sum of it is this, That God of Peace who is reconciled to us in his Son, as he is the *Father of Mercies* to us, so he is the *Fountain of Holiness* to us; and in this respect we can only expect from him the *treasures of Grace*, as he is the *God of Peace*; for God, as he is our *Judge*, dispences to sinners nothing but revenge; there

is nothing to be expected but the curse of his Law, the execution of that sentence of death from him. For although the world despise holiness as a base & contemptible thing, they had rather be *ungracious*, than *inglorious* in the eyes of men, and upon this account they are afraid to be *holy*, lest they should be the publick scorn and contempt of the place wherein they live: although holiness is of so low a price in the world, yet in Heaven, next to God, Christ, and the Spirit, Holiness is the most rich Jewel, *That* God can bestow upon us; and therefore we must first look upon him as the *God of Peace*, before we can beg any grace from him. And this is the reason why the Apostle represents God by these Titles, that he might encourage the *Hebrews* to believe God would grant this request. When Christ died for us, it was not his design onely to quiet our consciences, but to quicken our souls; not onely to free us from *damnation*, but from the *domination of sin*: And therefore you shall find these two are joyned together, *Tit.* 2. 14. *who gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people, zealous of good works.* The death of Christ, as there was a *value* in it to purchase God's favour, so there was a *vertue* in it to restore to us God's Image. And the account of his dying for us is this, that we must expect the least degree of Grace and Holiness from God. And this is the reason why the Apostle prefaces this, *Now the God of Peace, &c.*

I know you expect I should say something, as to my nonconformity. I shall onely say thus much, It is neither Policy, faction, nor humour, that makes me not to comply, but meerly for fear of offending God. And if after the due means used for my illumination, as prayer to God, due course, study, *I* am not able to be satisfied concerning the lawfulness of what is required; if it be my unhappiness to be in error, surely *men* will have no reason to be angry with me in this world, and *I* hope *God* will pardon me in the next.

John 13. 34. *A new Commandment give I unto you, that ye love one another, as I have loved you.*

WE are this day called to a love-feast, and nothing can be more suitable then to Treat of Christian Love; Jesus Christ hath given us a great evidence of his love to us, he bled Love at every Vein; therefore we are to imitate him, and as becometh Christians, to Love one another. 'Tis a general complaint, how true I know not, *That this is the great Grace that is defective among Christians.* Although they pretend much love to Christ, yet they have little love one to another.

I have in former Sermons discoursed concerning Faith, how that by Faith we must receive Christ in the Sacrament; and now I shall speak something of Love; Love is needful at a Feast, it is requisite when we sit down at our own Table. I remember it is said of *Augustine, He would not suffer any to feast at his Table that came in a Spirit of Rancor, and sat down in Passion.* Sure I am, they are not fit to be Guests at Christ's Table, that come not in a Spirit of Meekness and Love. It is true, we are to eat the Passover with bitter Herbs, but they must be the bitter Herbs of Repentance, not the bitter Herbs of Malice, Wrath and Fury; we must come here with bitter Tears, not with bitter Hearts: Here what the Text saith, *A new command I give unto you, &c.*

Wherein, First, you have the command, *A new command I give unto you*; It is not left to our discretion, but, we are bound to it by vertue of a command, *A new command I give unto you.*

Secondly,

Secondly, This command is inforced by Chriſt's own Example, *as I have loved you.* It is called a new command; but Love is an old command, this Law is written in the nature of man. It is engraven in every mans heart by nature, and it is an old command, becauſe found among God's Antient Statutes, the Antient Records of his Law: But 'tis a new command too, becauſe preſſed by a new Example of Chriſt, *As I have loved you, ſo do you love one another.*

Doct. *Chriſtians ought to make conſcience of theſe duties of loving one another. Confident I am we ſhall never ſee Religion thrive in the World, until we ſee this grace of love flouriſh in the hearts of Chriſtians.*

For the illuſtration of this Propoſition, I ſhall do theſe two things; Firſt, ſhew you the truth of this love; Secondly, the extent of this love.

Firſt, Truth of this love; If you love one another, ſaith Chriſt, ſee you do it purely, not diſſembling, but from the heart. 1 *Joh.* 3. 18. *My little children, let us not love in word, neither in tongue, but in deed and in truth*; diſſembling love is like painted fire that will never warm; we muſt not be like the Bee, that hath honey in her mouth, but withal hath a ſting in her tail; we muſt not pretend to love, to have honey in the mouth, but withal have the ſting of malice in the heart; no ſaid the Apoſtle, *Let us love in deed and in truth.*

Secondly, Extent of our Love; this Fountain of love muſt run in three ſtreams.

1. We muſt love all men, love their perſons, although we muſt not love their ſins, we have all the ſame make, the ſame lump and mould, and therefore muſt love; there is a natural love that every creature bears to his own ſpecies and kind.

2. Our love muſt eſpecially ſtream out to the Saints of God, the houſhold of faith. It is with our love, as it is with our fire, you keep fire all day upon the hearth, but upon

ſpecial

special occasions you draw it out larger, so our love must always burn to all: but to the Saints you must draw out the line, enlarge your affections, we must love as God loves, and doth especially love the Saints; love every creature with a common love, but especially the new creature; and indeed there is that in every true Saint, that may excite & allure our love. What are the graces of the Spirit, but so many pearls to adorn the Bride of *Christ*? what is holiness in the heart, but the imbroydery and curious workmanship of the Holy Ghost? here is enough to intice and draw out our love: and beloved, if we love the Saints for their graces, then we love all the Saints.

And here I beseech you consider these six particulars.

First, We ought to love the Saints in what condition soever they are; although they be poor in the world, low in their condition, for commonly so it is. They that have the lowest hearts, have the lowest condition too. I read of the King of the Moors, that he was offended at the Christians because of their poverty; and truly when wicked men do hate the Saints, it is no wonder if they be poor: methinks grace in a poor man, is like a pearl that lies in the dust, or like cloth of gold that is hid under rags; you must love the gold, that is the grace, notwithstanding the rags. The poorest Saint alive hath the Angels riches: the poorest believer is a member of Christ, and shall we not love him? we love the picture of a friend, although it be hung in a mean frame: we must love a rich Christ in a poor man.

Secondly, We are to love the people of God, although they have many weak infirmities: shew me the man that is perfect, and let him throw the first stone, even the best, Saints like the Stars they have their twinkling, they have their blemishes & their failings: in some their's too much pride, in others too much censoriousnes, in others too much rash anger and passion, but we must love the grace that is in them, notwithstanding the infirmities that are in them; you

love

love gold though in the oare, and mixed with much impurity, a Saint on earth, is like a Diamond that hath its flaw, like to the Rose that is sweet and perfumed, but yet hath its prickles. The best Saints have some mixture and infirmity, and we must love them for the good that is in them: this is our great fault, we are apt to over-look all the good, and so take notice of the stain and blemishes in them; as those that see a little stain in a piece of Scarlet, despise the Cloth for the stains sake; so do we. But God doth not so by us, he is pleased to overlook many sad failings, he seeth the faith, and winks at the failings of his people; you that cannot love a Brother because you see an imperfection in him, would you have God do so by you, would you have him damn you for every blemish of sin?

Thirdly, We must love the Children of God though weak in parts; all are not born Politicians; But though the Saints of God have not always so good Intellectuals as others, yet if they have good vitals, and the life of faith in them, love them for that grace; you do not despise your Children because they are weak, but you love them because they are your Children. Oh! do not despise a Saint because he is of low parts, but love him as he is a Child of your Heavenly Fathers.

Fourthly, We are to love the Saints of God, though in some lesser things they differ from us, if they keep the foundations of Religion, and hold the Head, Christ; yet we are to bear other things: one Christian hath more light than another, and shall we unsaint all that cannot come up to our light? It's great wisdom to separate between the precious and the vile. O what a blessed place will Heaven be, because there our light shall be clear, and our love shall be perfect. And that is the fourth.

Fifthly, Love the Saints of God when reviled and persecuted; a bleeding Saint should be the Object of our love. *Onesiphorus*, saith *Paul*, *was not ashamed of my chain*; a sign he loved

loved Christ's graces in *Paul*. Christ Jesus loveth no Saints more than his persecuted Saints, his Martyrs have the highest thrones reserved in the Heaven for them; we must love to see Christ's livery upon a man, though sprinkled with blood; he that is ashamed of a persecuted Saint, will never suffer for a crucified Christ.

Sixthly, We must love the Saints of God, though their graces may eclipse and out-shine our graces. Beloved, in the sweetest fruits worms are apt to breed, and in the best heart the worm of pride is apt to be breeding, if God doth not keep us, we shall not only envy anothers graces, if they out-shine us, but their persons too. What though anothers graces do out-shine yours? yet love him, because the eminency of his graces bringeth much honour to the Gospel of our Lord Jesus Christ.

And thus my beloved, I have shown you how you must love all the Saints, 1 *Pet.* 2. 17. *Love the Brother-hood, love the whole fraternity of Blievers.* Oh! that this sweet spice of love might send forth its perfume among Christians, that we could turn all our heart-burnings, into heart-breakings and quench the fire of divisions and contentions, and keep the fire of love burning upon the Altar of our hearts. And my beloved, as we must love all the Saints, so we must shew this love by the fruit of it, for God doth not value that love that is invisible; the fruits of our love to the Saints, must be these four.

Four Fruits of Love to the Saints.

First, We must shew love to them, by prising their persons above others, *Psal.* 15. 4. spoken of a man that shall go to Heaven, *In whose eyes a vile person is contemned, but he honoureth them that fear the Lord*; the wicked are so much rubbish and lumber, but the Saints are called the jewels, *Mal.* 3. 17. and we must prise these jewels above all the lumber in the world; as they said of King *David*, *thy life is worth ten thousand*

thousand of ours, 2 Sam. 18. 3. so is a godly man above a wicked man; God he will give Kingdoms to ransom his Saints, *Isa.* 43. 3. *I gave Egypt for thy ransom, Ethiopia and Sheba for thee*: and thus should we set the highest rate upon the Saints of God, for that is to love them.

Secondly, We must show love to all the Saints of God, by vindicating of them, when they are traduced and slandered; it's a great sin to slander a Christian, its to go to pollute Christ's Image: the wicked their throats are open Sepulchres, to bury the names of the righteous in; now you that are Christians, must not be ready to receive a false and groundless report of a Saint, but rather vindicate them, for that is to love them.

Thirdly, We show our love to the Saints, by praying for them; you know not what good your prayers may do them. Ministers must pray for their people, and the people must pray for their Ministers; for prayer commands God himself, *Isa.* 45. 11. Prayer is the golden Key that unlocks the heavenly Treasure of God's bowels. *Oh pray one for another*; we should not strive one with another (as its too frequent) but pray one for another; that is to love your brethren.

Fourthly, Shew your love by being ready according to your abilities to relieve their wants; to love another is to be a well-wisher to him, and to do all the friendly offices we can one for another; there are, my beloved, many of the dear Servants of God in the Ministry, that have been already reduced to misery and want, and abundance more are like to be reduced to great necessities; Now I beseech you to show your love to the houshold of Faith, for that is a sign of your true love to God, and to the Brotherhood; that when as myrrh drops freely from the tree, so works of mercy drop freely from the heart. If Jesus Christ should stand in the midst of this Congregation, and say, *Show your love to me by your good works*; I believe no heart here would be so hard as to deny Jesus Christ; Why, remember whatsoever

serves you give Ministers, and to his Members, he takes it as given to himself.

That is the second, Our love must extend to all Saints.

Thirdly, Our love must reach to our enemies, we must love them that do not love us, *Luke* 6. 1. *Love your enemies, do good to them that hate you.* I confess, a mortal enemy I would be loath to make a bosom friend. But though Policy teacheth us not to trust our enemies, yet Piety teacheth us to love them: *Christ*, he did pray for his enemies, & he shed tears of compassion for them that afterward shed his blood. So much for the Doctrinal part. Now for a word of Application, and I have done.

USES.

And first, This may serve to reprove those who seem in other things to be excellent, and profess much love toward *Christ* & his Gospel, but have no love to the Saints of God: there are some that upon this very account, have for these great many years absented themselves from the *Lords Supper*, because they pretend not to be in charity. This is a double-dyed sin, a sin with a witness, its a sin not to come, & its a sin not to be in charity. But let me say this to them, Surely such kind of *Christians* are a shame to their profession. What, doth not the Gospel teach you charity & love, as well as faith? Surely that *Christian* hath no grace in his heart, that liveth out of charity with his brother; for as the Philosopher saith, *All the vertues are link'd together, and tied as with a string, and where there is one, there is all: and where one is wanting, there is no vertue*: so I say of the graces, they are link'd together, and where there is one, there is all: and where one is wanting, there is none at all. Saith *Augustine*, *Thou bragest of thy faith in Christ, but shew me thy faith by thy love to Christ, for faith and love cannot be separated*: for as in the Sun, there is light and heat, and these cannot be separated one from the other: so faith and love is twisted together, and where there is the one wanting, the other is wanting: as he that did first engrave his name on the Buckler of

Minerva,

Minerva, that whoever went about to take out his name, ſpoiled the Buckler: ſo Faith and Love are ſo inſeperable, that if you go to take away the one, you ſpoil the other. Oh! remember and mourn for it, thou that ſayeſt thou art not in charity; it's a ſad ſymptome, thou art not in a ſtate of grace, *Titus* 3. *ver.* 5. *For we our ſelves alſo were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice, envie, hateful, and hating one another*; that is, before converſion we were ſwelled with the poiſon of malice and wrath; but when once the grace of God came, then it was otherwiſe; that man that hath not Love and Charity in his heart, ſurely he hath nothing of God in him, for God is Love; he knoweth nothing of the Goſpel ſavingly, for the Goſpel is a Goſpel of peace; he hath none of the wiſdom which cometh from Heaven, for that is meek and gentle, and eaſie to be entreated.

If there be any on the other ſide, that are not in charity, and yet will come to the Lord's Table, remember this, you get no good by the Ordinance, you do but defile the Ordinance. The Apoſtle calls it, the *leaven of malice*; it doth ſowr all your holy Duties, Sermons, Prayers, and Sacraments; its a little Gall imbitters a great deal of Hony: ſo where there is a little of this gall of malice and hatred, it imbittereth and ſpoileth all the honey of your Graces and Duties. The Apoſtle bids us in prayer to lift up pure hands without wrath, 1 *Tim.* 2. 2. *I will therefore that men pray every where, lifting up pure hands without wrath and doubting*. What the Apoſtle ſpeaketh of the duty of Prayer, I may ſay of the Lord's Supper; when you come to receive the Body and Blood of the Lord, Lift up pure hands without malice, bitterneſs and wrath. That is a ſad ſpeech of *Auguſtine*, *that is full of rancor and malice, he is a man-ſlayer*: Nay, the Apoſtle ſaith it in the firſt Epiſtle of *John*, 3. 15. *verſe. Whoſoever hateth his brother is a murderer, and ye know no murderer hath Eternal Life abiding in him*; Do not think this Ordi-

nance

ſtance will profit you, if you do not come in love to the Sacrament; ſuppoſe a man drinketh down Poyſon, and afterwards taketh down a Cordial, ſurely this Cordial will do him but little good; ſo thou that drinkeſt down the Poyſon of wrath and malice into thy Soul, and comeſt afterwards to drink down the Cordial of Chriſts blood in the Sacrament, why certainly this cordial will do thee but little good.

EXHORTATION.

Therefore to conclude by way of Exhortation; I beſeech you in the Lord, that you would remember this Text this day when you come to the Lords Table, read over this leſſon, *A new Commandment I give unto you, that ye love one another, as I have loved you*; come to the Sacrament in love to Chriſt Jeſus, and in love one to another, be not full of bitterneſſe, but full of bowels; the primitive Saints were of one heart; you all expect I know one Heaven, and will not you be one Heart? this I believe is a great reaſon, why the Sacrament hath no more profited many receivers; you know if there be a ſtopping at the ſtomack, the meat taken in will never concoct and nouriſh; why thou that haſt wrath and anger, and malice at thy heart, there is an obſtruction as it were at the ſtomack, and therefore it is that the bread of life doth not nouriſh thy Soul. Why Chriſtians, are not we all Souldiers under one Regement? under Jeſus Chriſt the Lion of the Tribe of *Judah*, and Captain of our Salvation? Are not we all Branches of the true Vine? and are we not all Members of the ſame body? and ſhall there be a ſchiſm or rent in the Body?

I ſhall only ſay this, we ſhould do all as the Serpent; *Naturaliſts* obſerve the Serpent, that before he goeth to drink the waters, he caſts up his poyſon; ſo before you come to the Table of the Lords Supper, caſt up your poyſon of bitterneſs, wrath and malice, and then Chriſts blood will be both a Medicine to heal you, and a Julip to refreſh you.

Mr. WATSONS Afternoon Sermon, *Auguſt*, 17. 1662.

2 Cor. 7. 1. *Having theſe promiſes, dearly beloved, let us cleanſe our ſelves.*

IT is the Title that I intend now, by the help of God, to inſiſt upon, that ſweet Parentheſis in the Text, *Dearly beloved*, wherein you have the Apoſtle breathing forth his affections unto this people: He ſpeakes now as a Paſtour, and he ſpeaks to them of his Spiritual Children, *Dearly beloved*; where you have,

Firſt the Title, *beloved*.

Secondly, The Exhortation to holineſſe, *Let us cleanſe our ſelves*.

Thirdly, The means how we ſhould be cleanſed and ſanctified, *Having theſe Promiſes*.

It is the firſt of theſe that I intend, the Title that the Apoſtle gives to his Children, *Dearly beloved*.

From hence obſerve this Doctrine.

That the affections of a right Goſpel-Miniſter towards his people, are very ardent.

Dearly beloved, there are two things in every Miniſter of Chriſt that are much exerciſed; his head, and his heart, his head with labour, and his heart with love; his head with labour in the work of the Miniſtry; if done aright it is a work fitter for Angels then for men, it is our work to open the Oracles of God, even thoſe ſacred profound things that the Angels ſearch into, and if God did not help us, we might ſoon ſink under the weight of ſuch a burden; and as a Miniſters head is exerciſed with labour, ſo his heart is exerciſed with love, and it is hard to

which of the two exceeds, his labour or his love: Thus is it here in the Text, *my dearly beloved*. In theſe words we have St. *Paul* laying ſiege to theſe *Corinthians*, and labouring to make a happy victory to conquer them with kindneſſe; *dearly beloved*. St. *Pauls* heart was the ſpring of love, his lips were the pipe, the *Corinthians* were the ceſtern into which this ſpring did run; this holy Apoſtle was a mirrour and a pattern of love towards the ſinning *Corinthians*; *Pauls* tears did drop towards the praying *Corinthians*, his love did burn; holy *Paul* was a *Seraphin*, his heart did burn in a flame of affection to his people: how many paſſages do we find ſcattered in his Epiſtles, he tells his people, which ſometimes he did write to, and ſometimes he preached to, he looked after their Souls more than their ſilver, 2 *Cor.* 12. 14. *We ſeek not yours but you*: as a tender nurſe cheriſheth her child with the breaſt, ſo Saint *Paul* gave his people the breaſt-milk of the word, in 1 *Theſſ.* 2. 7. this man of God did not only beſtow a Sermon upon his People, but was willing to impart his very Soul to them if it might ſave theirs, 1 *Theſſ.* 2. 8. *We were willing to have imparted to you our own ſouls, becauſe you are dear unto us*: Such was St. *Paul's* affection to his People, that without a complement he loved them more than his life, *Phil.* 2. 17. and *if I be offered upon the ſacrifice and ſervice of your faith, I rejoyce with you all*; that is as if he had ſaid, if it be ſo, that my blood be poured forth as a ſacrifice, if my death may be any way ſerviceable unto you, if it may help forward the ſtrengthning and confirming of your Faith, I am willing to die, I rejoyce to it: So full of affections was this Apoſtle, that he could not chooſe but love his People, though the more he did love, the leſſe he ſhould be loved: In 2 *Cor.* 11. Oh! how did *Paul* ſweeten all his Sermons with love, 2 *Cor.* 12. if he reproved ſin, yet he was angry in love, he dipt the pill in ſugar, *Gal.* 4. 9, 10, 11. *How turn ye again to weak and beggerly Elements? ye obſerve dayes, and*

months, and years, I am afraid of you, least I have bestowed upon you labour in vain; Brethren I beseech you, be as I am. See how Saint *Paul* chides their sins, and yet at the same time courts their Souls; no sooner did he lanch the wound, but presently he poured in wine and oyle into it; so did *Paul* love his people, that he would not justly give any offence to the weak believer, 1 *Cor.* 8. 13. *If meat make my brother to offend, I will never eat flesh more whilest the world standeth.* *Paul* was like some tender mother, who forbears to eat those meats that she might, for fear of hurting the child that she gives suck to. Thus you see he was a spiritual father made up of love; and surely my brethren, this affection in some degree, is in all the true Ministers of Jesus Christ, they are full of sympathy and bowels unto those over whom the holy Ghost hath made them Overseers.

I shall only glance at the Reason, why it will be thus, and why it should be thus, that such flaming affections there should be in all Christs Ministers to their People.

It will be thus for these two Reasons briefly.

First, From that principle within that teacheth Love. Grace doth not fire the heart with passion, but with compassion; Grace in the heart of a Minister, files off that ruggedness that is in his spirit, making him loving and courteous. *Paul* once breathed out persecution, but when Grace came, this bramble was turned into a spiritual Vine, twisting himself about the Souls of his People with loving embraces.

Secondly, There will be this ardent love in a Ministers Heart, from that spiritual relation that is betwixt him and his People, he is a spiritual Father, and shall we think him to be without bowels, 1 Cor. 4. 15. *Though you have ten thousand Instructers, yet have you not many Fathers; for in Christ Jesus I have begotten you through the Gospel.* Some he begets unto Christ, others he builds up in Christ. Doth not a Father provide chearfully for his Children, can a Fa-

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ther see bread taken from his Child, and not have his heart affected with it? is it not a grief to a Parent to see his Child put out to a dry nurse?

Thirdly, There should be this ardent love and affection in all Gods Ministers for this reason, because this is the livelieſt way to do most good; knotty and stubborn hearts will sooneſt be wrought upon with kindness. The fire melteth the hardeſt metal: the fire of love with Gods blessing, will melt the most obdurate Sinner. A *Boanerges*, a Son of consolation, who comes in the Spirit of Love and Meekness, is the fitteſt to do a piece of Gospel-chyrurgery, to restore and put such an one in joint again that is overtaken with a fault, Gal. 6. 1. *Restore such a one with the Spirit of love and meekness.* Thus much in short for the doctrinal part.

Give me leave now to make some Application.

And first, here are several Inferences that may be drawn from this; As

First, See here the right Character of a Gospel Minister: He is full of love, he exhorts, he comforts, he reproves, and all in love, he is never angry with his People, but because they will not be saved; how loath is a Minister of Christ to see pretious Souls like so many jewels, cast over board into the dead sea of Hell, a conscientious Minister would count it an unhappy gain, to gain the world and lose the Souls of his People; he saith as the King of *Sodom* to *Abraham*, *Give me the Persons, and take thee the Goods*, Gen. 14. 21.

The second branch of Information is this, Are true Gospel Ministers so full of Love, then how sad is it to have such Ministers put upon a people as have no love to Souls? *The Work of the Ministry, it is a labour of Love*: O! how sad is it to have such in the Ministry, that can neither labour nor love, that are such as are without bowels, that look more at Tyths than at Souls, it must needs be sad with a people in any part of the world, to have such Ministers

set over them, as either poysons them with error, or do what in them lies to damn them by their wicked example: How can the Devil reprove sin? How can the Minister cry out in the Pulpit against drunkenness, that will himself be drunk? *Rom.* 2. 22. *Thou that teachest a man should not steal, dost thou steal? Thou that sayest a man ought not to commit Adultery, dost thou commit Adultery?* We read that the Snuffers of the Tabernacle, were to be made of pure Gold, *Exod.* 37. 23. those who by their calling are to reprove and snuff off the Sins of others, they should be pure gold, holy persons. In the Law, God did appoint the lip of the Leper should be covered, he ought to have his lip covered, he should not be permitted to speak the Oracles of God, who though he be by Office an Angel, yet by Life is a Leper.

Thirdly, See from hence the happiness of a Minister, who is placed among such a people as give him abundant cause of love; how happy is he that can say to his people from his heart, Ἀγαπητοὶ, *my dearly beloved*: And here let me speak by way of encouragement to you of this Parish; I find St. *Paul* commending the good he saw in his people, 1 *Thess.* 1. 3. *We are bound to thank God always for you beloved, because your faith groweth exceedingly.* Here *Paul* is commending his people; in imitation of the Apostle, let me at this time speak a commendatory word to you; I have exercised my Ministry now among you for almost sixteen years, and I rejoyce and bless God that I cannot say, The more I love you, the lesse I am loved; I have received many signal demonstrations of love from you, though other Parishes have exceeded you in number of houses, yet I think not for strength of Affection: I have with much comfort observed your reverent attentions to the word preached; you rejoyced in this Light not for a season, but to this day: I have observed your zeal against Error, and as much as could be expected in a critical time, your unity and amity; this is your honour, and if for the future

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there should be any interruption made in my Ministry among you, though I should not be permitted to preach to you, yet I shall not cease to love you, and to pray for you; but why should there be any interruption made, where is the crime; some indeed say, That we are disloyal & seditious, Beloved; what my actions and sufferings for his Majesty have been, is known not to a few of you: but however we must go to heaven through good report and through bad report, and it is well if we can get to glory, though we passe through the pikes. I shall endeavour that I may still approve the sincerity of my Love to you, I will not promise that I shall still Preach among you, nor will I say that I shall not, I desire to be guided by the silver thred of God's Word, and of Gods Providence, my heart is toward you: there is you know an expression in the late Act, that we shal be now shortly, as if we were naturally dead; and if I must die, let me leave some legacy with you before I go from you, I cannot but give you some counsel & advice for your souls, and I hope there is no hurt in that: There are my beloved, these twenty Directions, that I desire you to take special notice of, which I would leave as advice and counsel with you about your souls.

First, I beseech you, keep your constant hours every day with God; the godly man is a man set apart, *Psa.* 4. 3. not only because God hath set him apart by election, but because he hath set himself apart by devotion; give God the *Auroræ sitiam*, begin the day with God, visit God in the morning before you make any other visit; wind up your hearts towards heaven in the morning, and they will go the better all the day after: Oh! turn your Closets into Temples, read the Scriptures; the two *Testaments* are the two lips by which God speaks to us: these will make you wise unto salvation; the Scripture is both a glass to shew you your spots, & a laver to wash them away; besiege heaven every day with prayer, thus perfume your houses, and keep a constant intercourse with Heaven.

Secondly, Get good Books into your houses; when you have not the Spring near to you, then get water into your Ciſtern: So when you have not that wholſome Preaching that you deſire, good Books are Ceſterns that holds the waters of Life in them to refreſh you. When *David's* natural heat was taken away, they covered him with warm cloaths, 1 *Kings* 1. So when you find a chilneſſe upon your Souls, and that your former heat begins to abate, ply your ſelves with warm cloaths, get thoſe good books that may acquaint you with ſuch truths as may warm and affect your hearts.

Thirdly, Have a care of your Company, take heed of unneceſſary Familiarity with Sinners, we cannot catch health from another, but we may ſoon catch a diſeaſe; the diſeaſe of Sin is very catching; I would be as fraid of coming among the wicked, as among thoſe that have the plague. *Pſal.* 106.35. *They were mingled with the heathen, and learned their works:* If we cannot make others better, let us have a care that they make not us worſe: *Lot* was a miracle, he kept freſh in *Sodoms* ſalt-water. My beloved, take heed of the occaſions of ſin, evil company is an occaſion of ſin. The *Nazarites* in the old Law, as they might drink no wine, ſo they were forbidden grapes, whereof the wine was made, as you read in *Num.* 6. to teach us, that all occaſions of ſin muſt be avoided; evil company is *belluo animatrum* the Devils drawnet, by which he draws millions to hell: How many families, and how many ſouls have been ruined and undone in this City by evil Company? many there are that go from a Play-houſe to a Whorehouſe, and from a Tavern to *Tiburn*.

Fourthly, Have a care whom you hear; it is our Saviour Chriſts counſel, Mat. 7.15. *Beware of falſe Prophets, that come to you in ſheeps cloathing, but inwardly are ravening Wolves.* Let me tell you, the Devil hath his Miniſters as well as Chriſt, Rev. 12.15. *The Serpent caſt out of his mouth water as a flood after the woman;* that is, as the Learned expound it, *Satan* by his Miniſters, and *Emiſſaries* caſt out the flood of

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Arian doctrine to drown the Church. These are some, who by the subtilty of their wit have learned the Art to mix error with truth, and to give poyson in a Golden Cup. Take heed who you hear, and how you hear, be like those noble *Bereans* that searched the Scriptures whether the things that they preached were so or not, *Acts* 17. 11. Your ears must not be like spunges that suck in puddle-water as well as wine, but your ears must be like a fan, that fans out the chaff, but retains the pure Wheat; you must be like those in the Parable, *Mat.* 13. 48. that gathered the good fish into vessels, but cast the bad away; The Saints are called Virgins for their wisdome: they will not let every one defile their Souls with error, they have a judicious ear, and a critical palate, that can destinguish between truth and error, and put a difference betwixt meat of God's sending, and the Devil's cooking.

Fifthly, Study sincerity, *Psal.* 51. 6. *Behold thou desirest truth in the inward part*: be what you seem to be, be not like Rowers in a Barge, that look one way and row another: Do not look heaven-ward by your profession, & row hell-ward by your conversation; do not pretend to love God, and yet love sin: *Simulata sanctitas, duplicata iniquitas*, Counterfeit piety is double iniquity. Let your hearts be upright with God: the plainer the Diamond is, the richer it is, and the more plain the heart is, the more doth God value his jewel; A little rusty gold, is far better then a great deal of bright brass; a little true grace, though rusted over with many infirmities, is better then all the glistering shews of hypocrites; a sincere heart is God's currant coyn, and he will give it grains of allowance.

Sixthly, As you love your souls be not strangers to your selves, be much and often in the work of self-examination; among all the books that you read, turn over the book of your own heart, look into the book of Conscience, see what is written there, *Ps.* 77. 6. *I commune with mine own heart:*

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set up a judgement seat in your own souls, examine whether you have grace or not, prove whether you are in the faith, be as much afraid of a painted holiness, as you would be afraid of going to a painted heaven; do not think your selves good because others think so; let the word be the touch-stone, by which you try your hearts: let the word be the looking-glass, by which you judge of the complexion of your souls; for want of this self-searching, many live known to others, and die unknown to themselves.

Seventhly, Keep your spiritual watch, *Mat.* 13. 37. *what I say unto you, I say unto all, watch*; if it were the last word I should speak, it should be this word, *watch*. O what need hath a *Christian* to be ever upon his watch, the heart is a subtile piece, and will be stealing out to vanity, and if we are not careful, it will decoy us into sin: we have a special eye upon such persons as we suspect; thy heart is a suspicious person: O have an eye upon it, watch it continually: it is a bosome traytor, *Job* set a watch before his eyes, *Job* 13. 1. We must every day keep sentinel; sleep not upon your guard: our sleeping time is the Devil's tempting time: let not your watch candle go out.

Eighthly, You that are the people of God, do you often associate together, *Mal.* 3. 16. *they that feared the Lord, spake often one to another*; *Christ's* Doves shall flock together: one *Christian* will help to heat another: a single coal of Juniper will soon die, but many coals put together will keep life in one another. Conference sometimes may do as much as Preaching; one *Christian* by good discourse drops holy Oyl upon another, that makes the lamp of his grace to shine the brighter. It is great wisdom to keep up the trade in a *Corporation*. *Christians* by meeting often together, setting good discourse on foot, keep up the trade of godliness, that else would decay and soon be lost; is not the communion of Saints an Article in our Creed? do not then live so as under, as if this Article were blotted out. The Naturalists observe

observe there is a sympathy in Plants, they say some plants grow better when they grow near other plants, as the Vine and Elm, Olive and the Myrtle thrive best when they grow together: it is true in *Religion*, the Saints are *trees* of *righteousness*, that thrive best in *godliness* when they grow together.

8 Ninthly, Get your hearts screwed up above the world, set your affections upon things above, *Col.* 3. 5. We may see the face of the Moon in the water, but the Moon is fixed above in the Firmament: so though a *Christian* walk here below, yet his heart should be fixed above in heaven, in heaven there is our best kindred, our purest joy, our Mansion-house; O! let our hearts be above, it is the best and the sweetest kind of life: the higher the bird flies, the sweeter it sings, and the higher the heart is raised above the world, the sweeter joy it hath. The Eagle that flies in the air, is not stung by the Serpent, those whose hearts are elivated above the lower Region of this world, are not stung with the vexations and disquietments that others are, but are full of joy and contentment.

9 Tenthly, Trade much in the Promises, the Promises are great supports to faith, faith lives in a promise, as the fish lives in water, the promises are both comforting and quickening, they are *mitralia Evangelii*, the very breasts of the Gospel, as the child by sucking the breasts gets strength, so faith by sucking the breast of a promise gets strength and revives; the Promises of God are bladders to keep us from sinking when we come into the waters of affliction, the promises are sweet clusters of grapes that grow upon *Christ* the true Vine; O! trade much in the promises, there is no condition that you can be in, but you have a promise, the promises are like Manna, that sute themselves to every Christian palate.

10 Eleventhly, To all you that hear me, live in a calling. *Jerome* gave his Friend this advice, *To be ever well employed, that when the Devil came to temp him, he might find him working*

working in his vineyard. Sure I am the ſame God that ſaith, *Remember the Sabbath-day to keep it holy*, ſaith alſo, *Six dayes ſhalt thou labour.* The great God never ſealed any warrants to idleneſs; an idle profeſſor, is the ſhame of his profeſſion; 2 *Theſ.* 3. 11. *I here there are ſome* (ſayes the Apoſtle) *that work not at all, but are buſie-bodies; ſuch we exhort, by our Lord Jeſus Chriſt, that with quietneſs they work:* *Solon* made Laws to puniſh idleneſs; and *Cicero* ſaith of an idle man, *Spiritum trahit, non vivit*, he draws his breath, but doth not live, he is not uſeful; but a good *Chriſtian* acts within the ſphear of his own calling.

12. Let me intreat you to joyn the firſt and the ſecond Table together, piety to God, and equity to your Neighbour; the Apoſtle puts theſe two words together in one verſe, δικαίως καὶ εὐσεβῶς, *Tit.* 2. 12. *That we ſhould live righteouſly and godly:* righteouſly, that relates to morality; godly, that relates to piety and ſanctity: alwayes remember this, every command hath the ſame divine ſtamp and authority as another command hath. I would try a mortal man by the duties of the firſt table, and I would try a profeſſor by the duties of the ſecond table; Some pretend faith, but have no works, others have works, but they have no faith; Some pretend zeal for God, but are not juſt in their dealings, others are juſt in their dealings, but have not one ſpark of zeal for God; if you would go to Heaven, you muſt run both ſides of the table, the firſt and ſecond table, joyn piety and morality together; as we blame the *Papiſts* for blotting out the ſecond Commandement, let not the *Papiſts* blame us for leaving out the ſecond table.

13. Joyn the Serpent and the Dove together, innocency and prudence, *Mat.* 10. 16. *Be wiſe as Serpents, and harmleſs as Doves.* We muſt have innocency with our wiſdome, or elſe our wiſdome is but craftineſs, and we muſt have wiſdome with our innocency, elſe our innocency is but weakneſs: We muſt have the harmleſneſs of the *Dove*, that we

may

may not wrong others, and we must have the prudence of the *Serpent*; that others may not abuse and circumvent us, not to wrong the truth by silence; here is the innocency of the *Dove*: not to betray our selves by rashnesse, here's the wisdome of the *Serpent*: how happy it is where these two are united, the *Dove* and the *Serpent*, the *Dove* without the *Serpent* is folly, and the *Serpent* without the *Dove* is impiety.

14. Be more afraid of sin then of suffering. A man may be afflicted, and yet have the love of God, but he cannot sin but presently God is angry; sin eclipses the light of God's countenance, in suffering the conscience may be quiet. When the hail beats upon the *Tiles*, there may be musick in the house, and when there is suffering in the body, there may be peace & musick in the conscience; but when a man sins wilfully and presumptuously, he loseth all his peace. *Spira* abjured his faith, and he became a terror to himself, he could not endure himself, he professed he thought *Cain* and *Judas* in hell did not feel those terrors and horrors that he felt. He that will commit sin to prevent suffering, is like a man that let's his head be wounded, to save his shield and his helmet.

15. Take heed of idolatry, in 1 *John* 5.21. *Little Children keep your selves from Idols.* Idolatry is an image of jealousie to provoke God, it breaks the marriage-knot asunder, and makes the Lord disclaim his interest in a people, what kind of Religion is *Popery*? it is the Mother of many Monsters. What soul-damning doctrines doth it hold forth, as the meriting of Salvation by good works, the giving of pardons, the worshipping of Angels, Popish indulgencies, purgatory, and the like; it is a soul-damning Religion, it is the breeder of ignorance, uncleanness & murder: the *Popish* religion is not defended by *strength of Arguments*, but by *force of arms*, keep your selvs from *Idols*, & take heed of *Superstition*, that is the Gentleman-usher to *Popery*.

16. Think not the worse of Godliness, because it is reproached

proached & perſecuted, wicked men being ſtirred up by the Devil, do maliciouſly reproach the ways of God: ſuch were *Julian* and *Lavian*; though wicked men would be godly on their Death-beds, yet in the time of their life they revile and hate godlineſſe, but think not you the worſe of Religion, becauſe it is reproached by the wicked. Suppoſe a Virgin ſhould be reproached for her chaſtity, yet chaſtity is never the worſe: if a blind man jeer the Sun, the Sun is never the leſs bright. Holineſs is a beautiful and glorious thing, it is the Angels glory, and ſhall we be aſhamed of that which makes us like the Angels? there is a time coming, when wicked men would be glad of ſome of that Holineſſe that now they deſpiſe, but they ſhall be as far off from obtaining it, as they are now from deſiring it.

17. Think not the better of ſin becauſe it is in faſhion, think not the better of impiety and ungodlineſs, becauſe moſt walk in thoſe crooked wayes; Multitude is a fooliſh Argument, Multitude doth not argue the goodneſſe of a thing: the Devil's name is Legion, that ſignifieth a multitude. Hell road is this day full of travellers, eſteem the better of ſin, becauſe moſt go this way: do we think the better of the Plague, becauſe it is common? the plea of multitude will not hold at God's Bar, when God ſhall ſay to you, Why did you prophane my Sabbath? why were you drunk? why did you break your Oath? to ſay then becauſe moſt men did ſo, will be a poor plea. God will ſay to you then, ſeeing you have ſinned with the multitude, you ſhall now go to hell with the multitude: I beſeech you as you tender your Souls, walk Antipodes to the corruptions of the times, if you are living fiſh, ſwim againſt the ſtream, dead fiſh ſwim down the ſtream, *Epheſ.* 5. 11. *Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.*

18. In the buſineſs of Religion, ſerve God with all your

might, *Eccles.* 9. 10. *Whatsoever thy hand findeth to do, do it with thy might, for there is no work or device in the grave whither thou goest.* This is an argument why we should do all we can for God, serve him with all our strength, because the Grave is very near, and there is no praying, no repenting in the Grave, our time is but smal, and therefore our zeal for God should be great. *David* danced with all his might before the Ark, and so should we act vigorously for God in the sphear of Obedience. *Rom.* 12. 12. *fervent in spirit serving the Lord.* Take heed of a dull lazy temper in God's service; you must not only say a prayer, or read a prayer, but you must pour out your Soul in prayer; not only love God, but be sick of love to God. God in the old Law would have the Coals put to the Incense, *Levit.* 16. 13. and why so, to typifie that the Heart must be inflamed in the worship of God; your prayers must go up with a flame of Devotion. I confess Hell will be taken without storm, you may jump into Hell with ease, but it is all uphill to Heaven, and therefore you must put forth all your might, *Mat.* 12. 11. *The violent take Heaven by force.* Heaven is not taken but by storm, do you not see men zealous and very active for the Devil and for their Lusts, and shall they take pains for hell, & wil not you take pains for heaven?

19. Do [illegible] the good you can while you live to others; God hath made every Creature useful for us, the Sun hath not its light for it self, but for us, the Fountains run freely, and so do the myrrh drop from the Tree: every Creature doth as it were deny it self for us, the Beast gives us its labour, the Bird gives us its musick, and the Silkworm its silk: how hath God made every thing useful for us, and shall not we be useful one for another? O labour to be helpful to the Souls of others, and to supply the wants of others: Jesus Christ was a publick blessing in the world, *He went about doing good.* We are all Members of the Body politick, nay, we are Members of the Body mystical, and shall

not

not every Member be helpful for the good of the Body? That is a dead Member that doth not communicate to the good of the Body. O labour to be useful to others while you live, that so when you die there may be a misse of you; many live so unfruitfully, that truly their life is scarce worth a prayer, nor their death scarce worth a tear.

20. Every day spend some thoughts upon Eternity. O Eternity, Eternity! all of us here are ere long, it may be some of us within a few days or hours, to launch forth into the Ocean of Eternity. Eternity, Eternity is *status interminabilis*, sayes *Boetius*; no Prospective-glass can see to the end of Eternity. Eternity is a summe that can never be numbred, a Line that can never be measured: Eternity is a condition of everlasting misery or everlasting happines: if you are godly then shall you be for ever happy, you shall be always sunning your selves in the Light of God's countenance: if you are wicked, you shall be always miserably ever lying in the scalding Furnace of the wrath of the Almighty. Eternity to the godly is a day that hath no sunne setting; Eternity to the wicked is a night that hath no sunne rising. O I beseech you my brethren, every day spend some time upon the thoughts of Eternity. The serious thoughts of an Eternal Condition would be a great meanes to promote Holinesse.

1. The thoughts of Eternity would make us very serious about our souls. O my soul, thou art shortly to fly into Eternity, a condition that can never be reversed or altered: how serious would this make us about our Heaven-born Souls. *Zenxes* being once asked why he was so long in drawing a Picture, answered, *Æternitate pingo*, I am now painting for Eternity. Oh how frequently would that man pray that thinks he is praying for Eternity. Oh how accurately and circumspectly would that man live that thinks upon this moment hangs Eternity.

2. The thoughts of Eternity would make us sleight and contem-

contemn all the things of this World, what is the World to him that hath Eternity alwayes in his eye? Did we think seriously and solemnly of Eternity, we should never overvalue the Comforts of the World, nor overgrieve the Crosses of the World.

1. We should not over-value the comforts of the world, worldly comforts are very sweet, but they are very swift, they are soon gone, the pleasures of the world are but for a season, just like *Noah's* Dove that brought an Olive branch in his mouth, but she had Wings, and so did presently fly from the Ark; so are all outward Comforts, they bring an Olive branch, but they have wings too with which they fly away.

2. The thoughts of Eternity would make us not to overgrieve the crosses and sufferings of the world. What are these sufferings to Eternity? Our sufferings, saies the Apostle, are but for a while, 1 *Pet.* 5. 10. what are all the sufferings we can undergo in the world to Eternity? Affliction may be lasting, but it is not everlasting. Our sufferings here are not worthy to be compared to an eternal weight of glory.

And thus my Beloved, I have given you these Twenty Directions for your precious Soules: I beseech you treasure them up as so many Jewels in the Cabinet of your breast. Did you carry these Directions about you, they would be a most excellent Antidote to keep you from Sin, and an excellent means to preserve the zeal of Piety flaming upon the altar of your hearts.

I have many things yet to say to you, but I know not whether God will give me another Opportunity; my strength is now almost gone: I beseech you, let these things which I have spoken, make deep impressions upon all your soules. Consider what hath been said, and the Lord give you understanding in all things.

Isaiah 3. 10, 11. *Say ye, surely it shall be well with the just, for they shall eat the fruit of their works.*
Wo be to the wicked, it shall be evil with him: for the reward of his hands shall be with him.

THis Text is like *Israels* pillar or cloud; it hath a light side, and a dark side: it hath a light side unto the Godly, *Say unto the righteous, it shall be well him*; and it hath a dark side unto the wicked, *Wo unto the wicked, it shall be ill with him*; both you see are rewarded, righteous and wicked; but here's a vast difference, the one hath a reward of Mercy, the other a reward of justice.

I begin with the first of these, *Say unto the righteous, it shall be well with him.*

This Scripture was written in a very sad and calamitous time, as you may read in the beginning of the Chapter. *The mighty man, and the man of war shall cease, the prudent and the ancient, both Judge and Prophet shall be taken away.* This was a very sad time with the Church of God in *Jerusalem.*

If the Judge be taken away, where will be any equity? if the Prophet be removed, where will be any Priests? the whole Body politick was running to ruine, and almost in the rubbish; now in this sad juncture of time, God would have this Text to be written: and it is like a rain-bow in the clouds; God would have his People comforted in the midst of afflictions; *Say unto the righteous, it shall be well with him.*

The great Proposition that lies in the words is this: *That howsoever things go in the world, it shall be well with*

the righteous man; This is an Oracle from God's own mouth, and therefore we are not to diſpute it, it's God's own Oracle, *Say unto the righteous, it ſhall be well with him.*

I might multiply Scriptures, but I will give you one inſtance, in *Eccleſ.* 8. 12. *Surely I know it ſhall be well with them that fear God.*

I know it; It is a golden Maxime not to be diſputed, *It ſhall be well with them that fear God.*

For the Illuſtration of this, conſider two things.

1. What is meant by the *Righteous man*.
2. Why, howſoever things go, *it ſhall be well with the righteous.*

1. Who is meant here by the *righteous man*.

There is a threefold righteouſneſs, a legal righteouſneſs; and ſo *Adam* in this ſence was ſaid to be righteous, when he did wear the Robe of Innocency: *Adam's* heart did agree with the Law of God exactly, as a well made Diall goes with the Sun; but this righteouſneſs is forfeited and loſt.

2. There is a moral righteouſneſs, and thus he is ſaid to be righteous, who is adorned with the moral vertues, who is prudent, and juſt, and temperate, who is decked with the level of morallity: But,

3. There is an Evangelical righteouſneſs, and this is meant here: this Evangelical righteouſneſs is two-fold.

1. There is a righteouſneſs of imputation, and that is when Chriſts righteouſneſs is made over to us: and beloved, this Righteouſneſs is as truly ours to juſtifie us, as it's Chriſt's to beſtow upon us.

2. There is a righteouſneſs of implantation, which is nothing elſe but the infuſing of the ſeed and habit of Grace into the heart: a planting of holineſs in a man, and making him a partaker of the Divine nature: this is to be righteous in the ſight of God, a righteouſneſs of imputation, and a righteouſneſs of implantation.

The second thing is to shew you, why, *how soever things go in the world, yet it shall go well with this righteous man*; it must be thus for two Reasons.

1. Because he who is righteous, hath his greatest evils removed, his sin pardoned, and then it must needs be well with him: Sin is the thorn in a man's Conscience, now when the thorn is pluckt out by forgiveness and remission, then it is well with that man.

Forgiveness in Scripture is called a lifting off of sin, *Job 7. Lord, why dost thou not lift off my sin?* so the *Hebrew* word carries it; it is a Metaphor taken from a weary man that goes under a burden; he is ready to sink under it, now another man comes and lifts off this burden; even so doth the great God, when the burden of sin is ready to sink the Conscience, God lifts off the burden of sin from the Conscience, and layes it on Christ's shoulder, and he carries it now; he that hath his burden thus carried, *it is well with him however things go.*

Forgiveness of sin and pardon, it is a crowning blessing, it is the jewel of a believers Crown, pardon of sin, is a multiplying mercy, it brings a great many mercies along with it: whom God pardons he adopts, whom God pardons, he invests with Grace and Glory.

So that this is a multiplying mercy; it is such a mercy that is enough to make a sick man well, *Isa.* 33. 24. *The inhabitants shall not say I am sick; the people shall be forgiven their iniquity*: The sence of pardon takes away the sence of pain, and then it must needs be well with the righteous, for his greatest evil is removed.

2. *However things go, it is well with the righteous*, because that God is his portion, *Psal.* 16. 5. *The Lord is the portion of mine inheritance*; the lines are fallen unto me in pleasant places; in God there are all good things to be found, and all that is in God is engaged for the good of the righteous, his power is to help, and his wisdome is to teach, and his

spirit is to sanctifie, and his mercy to save. God is the righteous mans portion, and can God give a greater gift unto us than himself? God is a rich portion, for he is the Angels riches; God is a safe and sure portion, for his name is a *strong tower*, he is a portion that can never be spent, for he is infiniteness: He is a portion can never be lost, for he is eternity. *Thou art my portion for ever, Psal.* 72. 26. and surely it is well with the righteous that hath God for his portion. Is it not well with that man that is happy? why, if God be our portion, we are happy, *Psal.* 144. 15. *Happy is the people whose God is the Lord.*

Thus I have cleared up the Doctrinal part. For the Use to this.

Here is abundance of comfort for every godly man, for every person serving God in this Congregation, God hath sent me this day with a Commission to comfort you.

O that I might drop in the Oyl of gladness into every broken heart, and rejoyce every troubled spirit. O here is good news from Heaven, *Say unto the righteous, it shall be well with him.*

But here is a question must be answered, You'l say to me, but how doth this appear, that it shall *be well with the righteous*; for we often see it is worst with them in this world, he is deprived of his comfort many times, he loses his very life in that quarrel, he is made the very reproach of the world oftentimes; how then is *it well with the righteous*?

To this I answer, Yet still *it is well with the righteous*, though he meet with trouble in the world, and one follows on the neck of another, yet *it is well with the righteous*; as will appear in these three or four particulars.

1. The troubles that the righteous man meets with, they turn to good, and so *it is well with him.* That is a most famous Scripture in *Jer.* 24. 5. *Whom I have sent out of this place unto the Land of the Caldeans for their good.* God's own *Israel* were transported into *Babylon* among their

enemies, but it is for their good, saith the Lord. *The troubles of the righteous are a means to purge out their sin.* I have read a story of one who running at another with a sword to kill him, by accident his sword ran into an Impost hume and broke the Impost hume; thus all the evils and troubles of the righteous serve but to cure them of the Impost hume of pride, to make them more humble; when that the body of a Saint is afflicted, his soul that revives and flourishes in grace.

At *Rome* there was two Lawrel-trees, and when one withered, the other did flourish: so when the Body is afflicted yet the soul that Lawrel, doth revive and flourish.

God doth distil out of the bittrest drink his Glory and our Salvation. Saith *Jerome*, that, that the world looks on is as a punishment. God makes a medicine to heal the sore; why then *it is well with the righteous*. The rod of God upon a Saint, is but only Gods pencil whereby he draweth his Image more lively on the soul. God never strikes the strings of his Viol but to make the musick the sweeter. *Then it is well with the righteous*,

2. In the midst of all the trouble that doth befal the righteous, yet still it is well with them in regard of those inward heart-revivings that God doth give them.

We see a godly mans misery, but we do not see his comfort; we see his prison gates but we do not hear the musick that is within his conscience. God doth sweeten to his people outward trouble with inward peace; it is the Title that is given to God, 2 *Cor.* 7. 6. *God that comforteth them that are cast down*. The Bee can gather honey as well from the thistle and from the bitter hearb, as from the sweet flower; the Child of God can gather joy out of sorrow: out of the very carcase sometimes the Lord gives honey; when the body is in pain the soul may be at ease, as when a mans head akes, yet his heart may be well; thus *it is well with the righteous*: God gives him that inward comfort,

that

that revives and sweetens his outward pain.

3. In the time of trouble and calamity, yet still it is well with the righteous, because God doth cover his people in the time of trouble, he hides them in the storm; God hath a care to hide his jewels, and will not let them be carried away; and thus he makes good that Scripture litterally, *Ps.* 91. 4. *He shall cover them with his Feathers, and under his Wings shalt thou trust, no evil shall touch thee.*

God oftentimes verifies this Scripture litterally, he makes his Angels to be his peoples life-guard, to hide them & defend them; when a flood was coming upon the world, God provided an Ark to hide *Noah*; when *Israel* is carried and transported into *Babylon*, God hid *Jeremiah*, and gave him his life for a prey, *Jer.* 39. 11. and in this sense the Saints of God are called *hidden ones*, *Psal.* 83. 3. Why so? not onely because they are hid in God's decree, and hid in Christ's wounds, but often-times God hides them in a time of danger and calamity: they are *hidden ones*, he reserved to himself, seven thousand that had not bowed the knee to *Baal*. The Prophet knew not where there was one, but God knew there were seven thousand. In this sense, *it is well with the righteous* in time of publick misery.

I but you'l say, sometimes it fares yet worse then all this, sometimes the righteous they dye and perish, they are carried away in a tempest; why? *yet still it is well with the righteous*, and that in a two-fold sense,

1. Many times God doth take away the Righteous by death, and that in great mercy: he takes them away, that they shall not see the misery that comes upon a Nation. *Virgil* the Heathen Poet saith, *They are happy that die before their country.* His meaning was, they die before they see the ruine of their country; and truly God many times takes away his people in mercy, that they may not see the ruine that is coming on a Land; you have in Scripture for this, 1 *King.* 14. 13. *He onely of Jeroboam shall come to the Grave*

in peace, because in him there is found some good thing toward the Lord God of Israel. God puts him in his Grave be-times in mercy, because he should not see the evil coming upon the Land: and there's a parallel to this, 2 *Kings* 22. last, it is spoken of *Josiah*, *I will gather thee unto thy Fathers, thou shalt be gathered unto thy Grave in peace, and thine eyes shall not see the evil I will bring upon this place.* *Josiah* he dyed in Battle; how then was it said he went to the Grave in peace? We must understand the meaning of it is this; *Josiah* went to his Grave in Peace, because he was a holy man, and he had made his peace with God, and so he went to his Grave in Peace; and because he should not see the evil approaching, God gathered him to his Grave in Peace.

Jerome speaking of his Friend *Nepotian* (you must observe *Jerome* lived to see some troubles before he dyed) saith he, Oh! how happy is my Friend *Nepotian*, that sees not these Troubles, but is got out of the storm, and is arrived safe in Heaven.

Luther dyed in Mercy before the Troubles in *Germany* broke forth: And thus you see the Righteous though they dye, *yet it is well with them*, God takes them away in mercy, that they may not see approaching Evils.

2. Though the Righteous dye, and are taken away, *yet it is well with them*, because Death cannot hurt them: Death can neither hurt their Bodies, nor yet their Souls, and then it is well with them.

1. Death cannot hurt their Bodies; the Body of a Saint it doth not perish, though it dye; the bodies of the Saints are very precious dust in God's account: precious dust, the Lord locks up these Jewels in the Grave, as in a Cabinet; the Bodies of the Saints lie mellowing and ripening in the Grave, till the blessed time of the Resurrection. Oh! how precious is the dust of a Believer, though the World mind it not, yet it is precious unto God. The Husband-man

he hath some Corn in his Barn, and he hath other Corn in the ground: why? the Corn that is in the ground, is as pretious to him, as that is in the Barn: the bodies of the Saints in the graves, are God's Corn in the ground, but the Lord makes very pretious account of this Corn: the bodies of the Saints shall be more glorious and blessed then ever they were, at the Resurrection. *Tertullian* calls them *Angelical Bodies*, in regard of that beauty and lustre that shall be upon them. As it is with your silks, when they are dyed of a Purple or Scarlet colour, they are made more bright and illustrious then they were before; thus it is with the bodies of the Saints, they shall be dyed of a better colour at the Resurrection, they shall be made like a glorious body, *Phil.* 3. 20. thus it shall be well with the righteous, their bodies shall not perish.

2. It will be well with the righteous at death, as to their souls too. Oh it will be a blessed time! me thinks it is with a Saint at the time of death, just as it was with St. *Paul* in his voyage to *Rome*; we read that the ship did break, but though there were so many broken pieces, yet he got safe to shore, so though the ship of the Believers body break by death, yet it is safe with the passenger, his soul that gets safe to the Heavenly Harbor: let me tell you, the day of a believers death, it is the birth day of his blessedness, it is his ascention day to Heaven; the day of his death, it is his Marriage day with Jesus Christ, Faith doth but contract us here, in this life is but the contract, but at death the Nuptials shall be solemnized in glory, they shall see God face to face, it will be Heaven enough to have a sight of God, saith *Austin*, when the Saints shall enter into joy here, joy enters unto them, but then they shall enter into it: they shall drink of those pure Rivers that run from the everlasting fountain.

And thus you see it will be well with the righteous, however things go, though trouble come, though death come,

yet

yet it will go well with the righteous. And oh let those that are the people of God, comfort themselves in these words. Oh what an incouragement is this to all you that hear me to begin to be righteous: this Text may tempt us all to be godly, *Say unto the righteous, it shall be well with him*; whatsoever things are never so ill with him, yet it is well with him.

We would be glad to have things go well within our habitations, and in our estates; why? when the righteous things go wel with us, thy person is sealed, thou art heir of all God's promises, thou art Christs favourite, thou hast heaven in reversion, & is it not now well with thee? if you would have happiness, you must espouse holiness. *Say unto the righteous, it shall be well with them*: & thus much of the first proposition, the godly mans comfort in *life* and *death*, *it is wel with him*.

But now if all this will not prevail with you, to make you leave your sins and become righteous, I must pass in few words to the next branch of the text, to scare men out of their sin, to affright men out of their wickedness, *Woe unto the wicked, it shall be ill with him.*

This my beloved is the dark side of the cloud.

It may cause in every wicked man that hears me, a trembling at the heart.

Woe unto the wicked, it shall be ill with him.

The Proposition that doth result out of the words, is this.

Doct. When things seem to be well with the wicked men, it shall be ill with them at last, though they have more then heart can wish, yet it shall be ill with them at last. *Eccles.* 8. 13. *It shall not be well with the wicked, nor shall he prolong his days, which are as a shadow*; because he fears not God, it shall not be well with the wicked, the God of truth hath pronounced this.

It is as true as God is true, it shall not be well with the wicked.

Now that I may a little clear this to you, I shall demonstrate this to you in these four particulars.

1. It is ill with the wicked in this life. 2. It

2. It is ill with them at Death.
3. It is ill with them at the day of Judgement.
4. It is ill with them after Judgement; it shall be ill with the Wicked.

1. It is ill with the wicked in this life; a wicked man that hears me will hardly think so, when he hath the affluence and confluence of outward comforts, when he eats the fat, and drinks sweet, he will hardly believe the Minister that shall tell him, it shall be ill with him, but it is so. For is it not ill with that man that hath a curse, yea, the curse of God entailed upon him, can that man thrive that lives under the curse of God?

Floods of blood and wrath hang over the head of a wicked man; he is heir to all the plagues written in the book of God.

All God's curses are the sinners portion, and if he dye in his sin, he is sure to have his portion paid him.

Wo unto the wicked, every bit of bread he hath, he hath with a curse, it's like poyson'd bread given to a dog; every drop of wine he drinks, swallows down a curse with it; wo unto the wicked, there is his curse in a cup, and a curse on his table. God saith, *wo unto him*; we read of *Belshazzar*, *Dan.* 5. 4, 5. that he, did take the wine, and commanded to bring the gold and silver vessels out of the Temple; when they brought the golden Vessels that were taken out of the Temple, out of the house of God that was at *Jerusalem*, and the King and his Princes, and his Wives, and Concubines drank in them.

Belshazzar was very jovial, in the midst of his Cups he was merry, but wo unto the wicked; for in the same hour came forth the finger of a mans hand, and reacht over the candlestick, upon the plaister of the wall of the Kings Palace, and the Kings countenance changed, and he was troubled: what was a hand and a wo written on the wall; let a wicked live til he come to an hundred years of age, yet he is

cursed,

curſed, *Iſa.* 65. 20. his gray hairs, they have a curſe upon them.

2. 'Tis ill with the wicked, not only in his life, but ill with him at his hour of death, & that in theſe two reſpects.

1. Death puts an end unto all his Comforts.

2. Death is the beginning of all his Miſeries.

1. Death puts an end to all his comforts, no more indulging and pampering the fleſh, then no more cups of wine, then no more muſick, *Rev.* 18. 22. *The fruits that thy ſoul luſteth after, are departed from thee.* All things that are dainty and good, are departed from thee, the voice of the Harper, Muſician, and Trumpeter, ſhall be heard no more in thee.

As it is ſpoken of the deſtruction of *Rome*, ſo you may ſay of the wicked man, no more joy and gladneſſe, no more *mirth & muſick*, all a ſinners *ſweet Spices*, his *Scarlet*, his *ſparkling Diamonds*, they all at death depart from him.

2. As death puts an end to a ſinners mirth, ſo it lays a foundation for all his ſorrow: Alas, before death begins to cloſe a ſinners eyes, the eye of his conſcience is inflamed, every ſin at the hour of death, ſtands with it's ſharp Sword in it's hand: thoſe ſins that did in life delight him, now they affright & terrifie him, all his joy and mirth turns into ſadneſs: as ſometimes you have ſeen Sugar lying in a damp place, it doth diſſolve and run to water; thus all the ſugared joyes of a wicked man, at the hour of death run into water, into the water of Tears, into the Waters of ſorrow.

3. It ſhall be ill with the wicked man at the day of Judgement, when he is ſeated before God's Tribunal, when he ſhall leave judging of others, and ſhall ſtand at the Bar, and be tryed for his Life.

I read concerning *Felix*, when he heard *Paul* ſpeak of Judgement, that *Felix* trembled. *Joſephus* obſerves, that *Felix* he was a wicked man, and ſhe that lived with him

name was *Druſilla*, whom he inticed from her Husband, and lived in uncleanneſs with her: now when *Felix* heard *Paul* preaching of Judgement, trembled. Now if he trembled to hear of Judgement, what will he do when Judgement comes; when all his ſecret ſins ſhall be made manifeſt, all his Mid-night wickedneſſe ſhall be written on his forehead, as with the point of a Diamond? At the day of judgement ſhall be theſe two things.

Firſt, There ſhall be a Legal Tryal.

Secondly, The Sentence.

Firſt, A legal Tryal; God will call forth a ſinner by name, and ſay, ſtand forth, hear thy Charge, ſee what thou canſt anſwer to this charge.

What canſt thou ſay for thy Sabbath-breaking, for thy murthers, and drunkenneſs, and perjury? for all thy revenge and malice? for all thy perſecuting of my Members? what doſt thou ſay, *Guilty or not Guilty?*

Thou wretch, thou dareſt not ſay thou art not Guilty; for have not I been an eye witneſs to all thy wickedneſſe? Do not the books agree, the book of thy Conſcience, & the book of my Omniſcience, and dareſt thou offer to plead *not Guilty?* How will the ſinner be amazed with horrour, and run into deſparation!

Secondly, After this legal proceſs or tryal, follows the Sentence, *Go ye curſed into everlaſting fire*; What, to go from the preſence of Chriſt, in whoſe preſence is fulneſs of joy, to go from Chriſt with a curſe. *Why*, ſaith *Chryſoſtome*, *that word Depart, is worſe then the torment it ſelf.* And remember this, you that go on in your ſins, when once this Sentence is paſt, it cannot be reverſed; this is the moſt Supream Court of Judicature, from which is no appeal. Here on earth men remove their Cauſes from one Court unto another, from the Common-Law unto the Chancery; Oh! but at the laſt day of judgement, no appeals to remove the Sentence, for this is the higheſt Court.

4. It

4. It will be ill with the wicked that die in their sins after the day of Judgment: Oh! then there is but one way, and they would be glad they might not go that way; any way but to Prison. Oh! but there is no way but to Hell. *Luk.* 16. 23. *In hell he lifted up his eyes.* Hell, 'tis the very center of misery, 'tis the very Spirits of Torment distilled out: The Scripture tells us, that in Hell there are these three things; There is *Fire*, there is *Darkness*, there are *Chains*.

1. Hell is called a place of *Darkness*, *Jude* 13. *To whom is reserved blackness of Darkness*: Darkness you know is the most uncomfortable thing in the world; a man that goes in the dark, he trembleth every step he goeth.

Hell is a black Region, nothing but blackness of darkness; and it must needs be a dark place where they shall be separated from the Light of God's presence. Indeed *Augustine*, he thinks there shall be some little supernatural light there; but suppose it to be so, that light will serve only that the damned may see the tragedy of their own misery, and see themselves tormented.

2. In Hell, as there is *darkness*, so there is *fire*, it is called a burning lake, Rev. 2. 15. *Whatsoever was not found written in the Book of Life, was thrown into the lake of Fire.* You know that Fire is the most Torturing Element, it makes the most dreadful Impression on the Flesh. Now Hell is a place of Fire.

It is disputed among the Learned what kind of fire it is, and I wish we may never know what kind of fire it is. *Augustine* and others affirm, that it is material fire, but hotter than any fire upon your Hearths, that is but painted fire compared with this. But I do rather think that the fire of the Damned it is partly material, and partly spiritual; partly material to work on the body, and partly spiritual which is the wrath of God to Torment the Soul, that is the lake, the burning fire; Oh! who knows the power of God's anger? who can dwell with these burnings? it is intolerable

rable to endure them, and impossible to escape them.

3. In Hell there are chains, chains of darkness. Those Sinners that would not be bound by any Law of God, such shall have chains of darkness to bind them.

Quest. *What should be the meaning of that phrase, chains of darkness?*

Answ. I suppose it may be this, to intimate unto us, that the wicked in Hell shall not have power to walk up and down, which perhaps might be a little ease, though very little; but they shall be chained down fast, not to stir, they shall be fastned to that stake with chains of darkness: Oh! this will be terrible indeed. Suppose a man should lie alwayes on a Down-bed, and might not stirr out of the place, it would be very painful unto him: Oh! but to lie as the Damned upon the wrack, alwayes under the torturing scorchings of God's wrath, and to be tyed, and not to move, how dreadful are the thoughts of this? and this is the condition of the wicked, they are under fire, and darkness, and chains.

And to add unto the Torments of Hell, there are these two things more to shew you, that it shall be ill with the Wicked, let them die when they will.

The first is the Worm.

The second is the Serpent.

First, There is the Worm to Torture the Damned Spirits, and this is no other then the Worm Conscience; the 9 of *Mark*, the 44 verse, *Where their Worme never dieth.* Oh! how dreadful will it be to have this Worm.

Augustine calls the tormenting Conscience, *A hellish Worm.* Conscience will be just as if a Worm full of Poyson were feeding on the Heart of a man. Those Sinners that would never hear the voice of Conscience, they shall feel the Worm of Conscience. And then,

Secondly, As there is the Worm to torment, so there is the Serpent, that is the Devil, who is called the Old Serpent,

pent, *Rev.* 9. As there is the biting of the worm, so there is the stinging of the old Serpent.

First of all, The Damned shall be forced to behold the Devil. I remember what *Anselm* saith, saith he, *I had rather endure all the torments of this Life, then to see the Devil with bodily eyes*; But now this sight the wicked shall see whether they will or no, and not only see, but they shall feel the stinging of this old Serpent the Devil.

Satan is full of rage against Mankind, and will not shew no mercy; as he puts forth all his subtilty in tempting a man, so he puts out all his cruelty in tormenting of Mankind. And this is not all,

There are two things more to set out the Torments of Hell.

First, These Agonies, and Hell-convulsions, they shall be for ever: take that Scripture for proof, Rev. 14. 11. *And the Smoak of their Torment ascended for ever and ever, and they have no rest day nor night.* Thus it is in Hell, they would die, but they cannot; the wicked shall be always dying, but never dead; *The Smoak of the Furnace ascends for ever and ever.* Oh! who can endure thus to be ever upon the wrack? this word *ever* breaks the heart. Wicked men, now think the Sabbaths long, *When will the Sabbath be over?* they think a Sermon long, and think a Prayer long; but Oh! How long will it be to lie in Hell for ever and ever? after millions of years their Torments are as far from ending, as at the first hour they began.

Secondly, Which is another aggravation of Hell Torment, The Damned in Hell have none to pity them; it is some comfort, some ease, to have our Friends to pity us in our Sickness and Want; I, but they have no Friends, Mercy will not pitty them, Mercy is turned into Justice, Christ will not pitty them, he is no more an Advocate for them. The Angels will not pity them; but they rejoice when they see the Vengeance; they insult and glory over them, they see the Justice of God executed upon his Enemies.

O

How ſad is this! to lie in the ſcalding furnace of God's wrath, and none to pity them, when they cry out, God will laugh at them. Oh! hear this all ye that go into ſin, *It will be ill with the wicked*; Oh! therefore turn from your ſins, leaſt God tear you in pieces as a Lyon, and there be none to help you.

Now for Application.

Oh! what an affrighting Word is this to all wicked men that go on deſperately to ſin, to add drunkenneſſe to thirſt; never ſuch an inundation of Wickedneſs as now, men ſin as if they would ſpight God, and dare him to puniſh them; men ſin ſo greedily, as if they were afraid Hell Gates would be ſhut up ere they come thither: Oh! how manfully do many Sin, they go to Hell ſtrongly in their Wickedneſs? O! theſe are in a ſad Condition; Is it not ſad at the hour of death, and at the day of judgment, and after judgment with them? Wicked men live Curſed, and they die Damned; Sinners are the very mark that God will ſhoot at, his ſhooting mark, and he never miſſes this mark: you know what the Scripture ſaith, *There ſhall be weeping, and there ſhall be gnaſhing of teeth.* And ſaith *Latimer*, *That is ſad fare where weeping is the firſt courſe, and gnaſhing of teeth is the ſecond courſe.*

Queſt. *Whence is it that there is this gnaſhing of Teeth?*

Anſw. Firſt, it doth ariſe from the extremity of Torment the wicked ſuffer, they are not able to bear it, and know not how to avoid it.

Secondly, The Wicked gnaſh their teeth in Hell at the Godly to ſee them in heaven, them whom they perſecuted, and ſcoffed, and jeered, to ſee them in Heaven, and themſelves in Hell, they are mad at it, Luk. 13. 28. *When they ſhall ſee Abraham, Iſaac, and Jacob, and all the Prophets in the Kingdom of God, and they themſelves ſhut out*; they ſhall gnaſh their teeth at this. How may this amaze a wicked man? if all the curſes in the Bible will make a man miſerable, he ſhall be made ſo.

The ſecond Uſe is this.

Take heed that none of you here be found amongſt the number of the wicked; take heed of being of this black Regiment that wears the Devils colours, and fight under his banner; the Sinner and the furnace ſhall never be parted: O! take heed of thoſe Sins which will bring you to hell fire.

There are (ſaith *Bernard*) *fiery ſins which bring men to Hell fire.*

What are thoſe fiery Sins? why, the *fire of malice*, the *fire of paſſion*, and the *fire of luſt* and *concupiſcence*, and the *fire of revenge*; theſe fiery Sins bring men to *fiery Plagues*, to *hell Fire.*

When you are tempted to any wickedneſſe, think with your ſelves, Oh! how can I bear the fierceneſſe of God's wrath for ever? how can I lye in the winepreſs of God's wrath for ever? Oh! take heed of thoſe ſins that will bring you into this place of Torment.

I have read a ſtory of a Virgin, who being tempted by a young man to commit folly, ſaith ſhe unto him, *Grant me but one requeſt, and I will do what thou deſireſt*: what is that ſaith he? *Do but hold your finger one hour in this burning candle*, no, he would not do that. Saith ſhe, *Will not you for my ſake hold your finger an hour in the candle, and will you have my ſoul lye burning in hell for ever.* Thus ſhe rebuked the temptation.

Doth Satan tempt thee to wickedneſs, hold out this Text as a ſhield to the Devil to quench his fiery Darts; Say thus, Oh Satan! do I embrace thy Temptations, I muſt be under thy Tormenting to all eternity. Oh! therefore labour to be righteous, *It ſhall be well with the Righteous.*

But take heed of Sin, *It ſhall be ill with the Sinner.*

I will conclude all with that Saying of *Auſtin*, *When a man hath been vertuous, his labour is gone, but the pleaſure remains; when a man hath been wicked, the Pleaſure is gone, but the ſting remains.*

Mr.

Mr. Lye's First Sermon, August 17. 1662.

Phil. 4. 1. *Therefore my Brethren, dearly beloved, and longed for, my Joy and Crown, so stand fast in the Lord, my dearly beloved.*

MY Beloved, I do very well remember, that upon the 24th. of this instant month, in 1651. I was then under the sentence of Banishment; and that very day did I preach my *Farewel Sermon* to my people from whom I was banished, because I would not Swear against my King, having sworn to maintain his just Power, and Honour, and Greatness; and now behold a second Tryal; then I could not Forswear my self, the God of Heaven keep me that I never may: I am apt to think I could do any thing for this loving Congregation, only I cannot Sin; but since beloved, there is a sentence gone out against us, that we that cannot *Subscribe*, must not *Subsist*; this is the last day that is prefix'd to us to preach; I shall now speak to you (God assisting me) if my passion will give me leave, just as if I would speak, if I were immediately to dye; therefore hearken my *Brethren, dearly beloved, and longed for, my Joy and Crown, so stand fast in the Lord my dearly Beloved. Paul* was now a Prisoner at *Rome* for the Gospel of Christ; 'twas his second Imprisonment, and he was not far from being offered up a Sacrifice for the Gospel he had Preached. This Gospel the *Philippians* had heard him preach, and the godly *Philippians* having heard of his Imprisonment, they sent so far, from *Philippi* to *Rome*, to visit him, and to supply his wants. A gracious temper, which I hope the eternal God hath given the Saints in *London*, and

for which, if for any thing, God hath a bleſſing in ſtore for them. *Paul* is not ſo much concerned in his own Bonds, as in the *Philippians* eſtate: *Epaphrodius* tells him that there were Hereſies, and falſe Doctrines got in amongſt them, but yet the *Philippians* ſtood faſt; and herein *Paul* rejoyces, writes this Epiſtle, bids them go on, ſtand faſt, keep their ground, and to be ſure not to give an inch, but to ſtand faſt, knowing that at a long run, *their Labour ſhould not be in vain in the Lord.*

I ſhall without any more ado enter upon the Text; in which you have two things conſiderable.

A moſt melting *Compellation*, and a moſt ſerious *Exhortation.*

1. A melting *Compellation*, my Brethren, dearly Beloved, *&c.*

2. A ſerious *Exhortation*, and in it firſt, the *matter* of the Duty, ſtand, and ſtand it out, and ſtand faſt. Secondly, the *manner.* Firſt, *So*, ſtand ſo as you have ſtood, ſtand faſt. Secondly, *In the Lord*, ſtand ſo, and ſtand in the Lord, in the Lords ſtrength, and in the Lord's cauſe; to ſtand in your own ſtrength, would be the ready way to fall, and to ſtand in your own cauſe, for your own fancy, would be the ready way to expoſe your ſelves to all manner of Temptations: *Therefore my Brethren, dearly Beloved in the Lord, ſtand, and ſo ſtand faſt in the Lord, my dearly Beloved.*

In the next place, by way of *Obſervation* from the words; and if there be any wicked Catchers here, let them know, that I ſhall ſpeak no more then I ſhall draw from, and is the mind of my Text; I would not give occaſion to be a greater Sufferer then I am like to be. But for the words.

Firſt, For the *melting Compellation*, my *Brethren*, my dearly *Beloved.* *Paul* was an Apoſtle, and an high Officer in the Church of God, and he writ unto the *Philippians*, to all the *Philippians*, to the pooreſt of them; and ſee how he beſpeaks himſelf to them [*my Brethren*,] from hence take this obſervation,

ſervation, *That the higheſt Officers in the Church of Chriſt, though they are indeed by office Rulers over them, yet by Relation, they are no more then Brethren to the meaneſt Saint.* Here we have no ſuch Rabbies, to whom we muſt Swear, becauſe they ſay we muſt Swear it. *Paul* calls them *Brethren*, and ſo writes to them, *Gal.* 1. 2. and *James* a ſcriptural Officer, one of the higheſt Apoſtles Chriſt ever made; ſaith, *Hearken my beloved Brethren*, Jam. 2. 5. So *Peter* an Apoſtle of Chriſt, *wherefore the rather Brethren*; and *John* the beloved Diſciple, *Brethren, I write no new Commandement*, &c. 1 John 2. 7. well then,

1. If this be ſo, that the higheſt Officer in the Church, ſuch as Chriſt approves of, are but Brethren to the meaneſt Saint, then certainly *they are but Brethren to their fellow Officers*; if no more relation to the toe in the body, then no more to the eyes: If there be any of a light Spirit would bear rule, that love to have preheminence, I would deſire them to read two Scriptures; the firſt is, *Luke* 22. 26. the ſecond, *Mat.* 26. 27. doth Chriſt ſay, whoſoever will be *chief among you, let him be* one that will domineer over your Eſtates, over your Perſons, over your Conſciences, doth not Chriſt ſay ſo? no; but *Whoſoever will be chief among you, let him be your Miniſter,——let him be your Servant. Even as the Son of man came not to be Miniſtred unto, but to Miniſter, and to give his Life a ranſome for many*: you have this alſo, Luk. 22. 25. *And he ſaid unto them, the Kings of the Gentiles exerciſe Lordſhip over them*, (i.e.) over their ſlaves, over their vaſſals, *but ye ſhall not be ſo; but he that is greateſt among you, let him be as the younger, and he that is chief as he that doth ſerve.* Sure if *Paul* be but a *Brother* to *Philip*, then he is no more to *Timothy*.

2. If the higheſt Officers in the Church of Chriſt be but Brethren to the meaneſt Saint, then 'tis not for thoſe *Brethren* to *Lord* it over their *fellow Brethren*, Lord it *over God's Heritage*; remember 'tis *God's Heritage*. I hope your con-

ences will bear me witness, that I have laboured as much as in me lyes, *to be a helper of your joy*, not *to Lord it over your faith*, 2 *Cor.* 1. 24. to press or cause you to believe this or that, because I believe it; if this may be allowed, then may I turn *Papist* to morrow. Saith Christ to him that would have had him speak to his brother, to divide the inheritance with him, *Man who made me a Judge over you?* *Luk.* 12. 14. So say I, man who made thee a Tyrant, and Lord over thy fellow brethren. 1 *Pet.* 5. 3. *Neither as being Lords over God's Heritage*, &c.

3. If the highest Officers in the Church of Christ be but Brethren, and no more, then there should be no *discord between those Brethren. Behold, how good and how pleasant it is for brethren to dwell together in unity*; and truly I may comfortably speak that, and 'tis one of the greatest comforts I have in the world. I hope we have lived together in love, blessed be God; *Let us not fall out*, saith *Abraham* the elder, to *Lot* his younger Cousin, *for we are brethren.* Beloved, the discords between Pastor and People, have made the best musick in the ears of the Jesuites.

4. Are Pastors, nay, the highest Officers that Jesus Christ hath, and doth own in the Church, but brethren? Oh! then let those brethren if they will appear before the bar of their Father in Heaven with comfort, *take care of offending the souls of Brethren*; for at the hand of every brother, God will require the Soul of his brother, *Ezek.* 33. 6. *His blood will I require at the Watchman's hand.* We that are called by some the *Dogs of the flock*, what shall we prove *Dumb Dogs?* what a comfort will it be to my dying brethren this day, if they can but say, Lord we are clear from the blood of our brethren? The Officers of Christ should never behave themselves so, that they should give their people occasion to say, we are brethren to Dragons. But, *Jer.* 9. 4. *Take ye heed every one of his neighbour*, &c. I would commend one Scripture to all my brethren in the Ministry,

1 *Cor.* 8. 13. A Scripture that I would have writ in Letters of Gold on the lintel posts of all Ministers Doors. *Wherefore if meat make my Brother to offend, I will eat no flesh while the World stands, lest I make my brother to offend.* Rather then to endanger my Soul, i'le away with all these toys and gew-gaws.

2. From the terms of dearest affection, *dearly beloved, longed for, &c.* Take this Observation, *That it becomes the highest Ministers, much more the lowest, to bear a most tender, vehement, ardent, strong, melting affection, towards that flock or people that God hath committed to their charge.* Thus *Paul* to the *Philippians* in the Text, my Brethren, *dearly beloved, &c.* You shall find *Paul* in all his Epistles, in a thawing frame to his people, melting in love unto them: the *Corinthians* were so in his heart, not onely to live with them, but if God called him to dye for them, so abundantly did he love them, 2 *Cor.* 12. 15. That he would *very gladly spend, and be spent for them*, carried them in his heart, and earnestly longed after them all. As for the *Thessalonians*, 1 Thes. 2. 8. He, as a Nurse, tendereth and nourisheth them as Children, and is so affectionately desirous of them, that he is willing *to impart to them not onely the Gospel, but his own soul*, because they were dear to him. Then,

1. Is this so, ought the Pastors so to love their people? Give me leave to bespeak you in the words of *Job*, (in respect of those hundreds of Ministers, that are to be plucked from their people:) *Have pitty upon me, have pitty upon me, Oh ye my Friends, for the hand of God hath touched me*, *Job* 19. 21. What will nothing serve but plucking out our very eyes? our very heart (being so much the objects of the peoples love) how sad is it for the Father to be pluck't from the child, the shepherd from the flock, the nurse from the child; this is a Lamentation, and ought to be for a Lamentation; that there must be a parting between *David* and *Jonathan*, who loved one another as their own Souls;

this cuts them to their very heart. And this I may say with respect to my self, I bless God, I cannot say as she of her Husband, *a bloody Husband hast thou been unto me: but a loving Congregation have you been unto me.* I know none of you have desired my destruction, nor to taint my name; never did I hear three in this Congregation, speak of pressing anything against me, that was contrary to my conscience, nor can I say, that there are four in this Parish that did ever deny to pay me my *legal due*, blessed be God for such a people; you have not encroached upon my Conscience, as I hope I have not upon yours. Pastors must love their people, do not blame them if their hearts be almost broken, when they are to part with such a people.

2. Must the Pastor love his people; then, the people must love their Pastor. 'Tis true, it lies in the power of man to separate the Pastor and people, but not to separate their hearts; I hope there will never be a separation of love, but that will still continue; if we do not see one another, yet we may love one another, and pray for one another: I hope a husband doth not cease from loving his wife because she is absent from him. But oh! for my brethren, hundreds of them think that you are undone, but you are not undone, though you cannot see as far as other men, you may live in love, and keep your consciences quiet.

3. Must Pastors love their people? then you see from hence *what should be the grand object of the pastors affection*, i. e. *the people*, not what the people have. This is the great enquiry, what's the Benefice worth? what's the preferment? do they pay well, *&c.* Whereas we should not seek so much the fleece as the flock, we should not take over-sight of a Congregation for love of their *pay*, but of their *souls*; not, 'tis an excellent good living, as one said, I have heard of, let me have their Tithes, and let their Souls go to the Devil, but as the Apostle, *I seek not yours but you*, 2 Cor. 12. 14. And I hope there be many hundreds can say, it hath been

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the peoples ſouls they have more loved and affected, then any thing that the people had.

4. Once more: we muſt love them, and love them tenderly; why, and yet leave them? Yes my beloved, we are ſo to love our people, as to venter any thing for them, but our own damnation. I come not here to throw firebrands, *I* bleſs God *I* have a moſt tender affection for all my brethren in the *Miniſtry*, & though *I* am not ſatisfied my ſelf, yet *I* condemn no man; *I* believe there be many of them do as conſcientiouſly ſubſcribe as deny to ſubſcribe. *I* proteſt in the fear of God, *I* cannot ſubſcribe, perhaps it is becauſe I have not that light as others have; for he that *doubts*, ſaith the *Apoſtle*, *is damned*. My beloved, *I* hope you would not have us ſin againſt God & our conſciences: it is not my *Living* that *I* deſire, but my *Office* to ſerve my *Lord* and *Maſter*, but if we ſhould to keep communion with you, looſe our communion with God, this is the ready way to have all our labour and pain loſt, but as *David* ſaid (and oh that *I* could ſpeak it with as good hopes as *David*) *Zadock*, *carry back the Ark of God, if I ſhall find favour in the eyes of the Lord, he will bring me again, and ſhew me both it and his habitations, &c. 2 Sam.* 15.25. Brethren, *I* could do very much for the love *I* bear to you, but *I* dare not ſin; *I* know they will tell you, this is pride and peeviſhneſs in us, and that we have preached againſt it, and are tender of our reputation, & we would fain all be *Biſhops*, & forty things more: but the Lord be witneſs between them and us in this. Beloved, *I* prefer my Wife and Children before a blaſt of air of peoples talk, *I* am very ſenſible what it is to be reduced to a morſel of bread: let the God of heaven and earth do what he will with me, if *I* could have ſuſcribed with a good conſcience, *I* would; *I* would do any thing to keep my ſelf in the work of God, but to ſin againſt my God, *I* dare not do it.

3. *My Joy and Crown, therefore my dearly Beloved and longed for*, my *Joy* and *Crown*, my preſent joy and future Crown:

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my joy, which I value more then a crown, my principal joy. Hence observe this doctrine, *That the fixed standing flourishing growth of Saints in Gospel practise, and Gospel obedience, is or ought to be matter of transcendent joy to their Pastors.* It was so to the Apostle *Paul*; *Paul* heard how they stood; though there was a plague amongst them, yet they were not infected; and though he was in the goal ready to be beheaded, yet this was his joy & crown, that his people did stand; & I hope my brethren it will be our joy & crown to hear of your standing and growth in Gospel-knowledge and profession. And

1. If this be so, as *John* said, *I rejoyced greatly, that I found of thy children walking in the truth*: It should be the prayers and endeavours of all Pastors, really to love the souls of their people, and to pray for them: that when they cannot look after the souls of their Children, yet that good nurses may be look't out for them; What a joy was it that *Moses* mother was made his nurse? and who can tell, it may be, though not out of any merit of ours, yet of their own clemency, our Governours may give us to be nurses over our own children: but if I cannot nurse my child my self, I will wish it well, and as good a nurse as I can: far be it that those that are to succeed, should not prosper. Lord, it shall be the prayers of thy servant, that those that are to succeed may have a double and treble portion of thy spirit, that they may be both painful and faithful, &c.

2. If the peoples growth in grace and knowledge, be matter of joy to a faithful Pastor: then what do you think of those that hinder their thriving? I shall give you two Scriptures, *Joh.* 12, 19. *The Pharisees therefore said among themselves* (they durst not speak publickly; but who was it against? why, it was against Christ) *perceive ye how ye prevail nothing? behold the world is gone after him.* But we will order him so that, we will lessen his Congregation; if we cannot do that, we will shut the doors against him; see *Mat.* 23. 13. *But woe unto you Scribes and Pharisees, Hypocrites, for ye shut up the Kingdom*

Kingdom of Heaven against men: what! shut up the Kingdom of Heaven against men? what the *Pharisees!* that pretended they had the *Keys of Heaven*, and to be the *guides*? I, that is it, because there is not room enough in heaven for us and them too? *No*, saith Christ, *there is no such matter, for ye neither go in your selves, neither suffer ye them that are entring to go in.* I dare not tell you at this time, what it is to *shut up the Kingdom of Heaven against men*: you may better imagine it then I can speak it, but this did the *Pharisees, they would not go in themselves, nor suffer them that were entring to go in.* I remember when I was a child, we had such a Minister, that would one Lords Day preach up holiness, & the next Lords Day preach against the practice of holiness.

And now my brethren, I am come in the next place to speak to the last part, *stand fast*; and because I see a Hurricane a coming, *keep your ground, stand fast*, and live in the love here, that you may live with him hereafter.

Mr. *Lye's* Second Sermon, *Aug.* 17. 1662.

Philip. 4. 1.

Therefore my Brethren, dearly beloved and longed for, my Joy and Crown, so stand fast in the Lord, my dearly beloved.

From this Scripture you have these three Doctrines. 1. *That the highest Offices of the Church of Christ, though they are Rulers of them, yet they are but brethren to the meanest.* 2. *That it becomes a true Scriptural Minister of Christ, to have a most vehement, ardent, strong, melting, tender affection, to that flock or people which the providence of God hath committed to his charge.* 3. *That the fixed standing, flourishing, thriving of that flock in the profession and practice of Gospel know-*

knowledge and obedience, is matter of transcendent joy and triumph to such a godly Pastor. The fourth which is that I would not now prosecute, is this; *That it is the grand and indispensible duty of all sincere Saints, in the most black and shaking seasons, to stand fast, fixed, and steadfast in the Lord.*

This is a grand thing St. *Paul* had to say to the *Philippians*, when he was ready to have his head cut off; for so it was, he was beheaded for the testimony of Jesus: this is all he had to say, when in *Goal*, and in *Bonds*, and that under *Heathen Romans*; you are now my *joy*, you are now my *Crown*. Oh! do but stand, and my joy, which is but two notes above *Gamut*, will get to *Ela*: oh! do but stand, and my Crownes studded with Diamonds: we live if you stand, though we die when you stand. *It is the great and indispensable duty, &c.* Whether these are *black* and *shaking seasons*, I have nothing to say, but I am wholly now upon your *duty beloved*, and for God's sake, let the words of a *civilly dying Minister* prevail with you. There is a kind of a Maxim among some, that in case a person die seemingly, and revive again, that the last words that was heard of that person, when in a rational temper, are the only things that that person will remember when brought to life again. It is most probable beloved, what ever others may think, but in my opinion (*God may work wonders*) neither you nor I shall ever see the faces of, or have a word more to speak to one another till the day of *Judgement*. Therefore I beseech you hear me, as those that would and may live with me to eternity: mark your duty, I have spoken something concerning the *Pastors* duty in the morning; now for the *peoples*. *It is the indispensable duty of all sincere Saints, to stand fast, &c.* I confess I have a love for the whole Auditory, I have a messe for them, but my *Benjamin*'s messe is for those I once called my own people; you are my *Benjamins*, I wish I had a greater then a fifth for you. This Proposition I shall first prove, and then secondly improve.

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In the worſt of times, in the moſt ſhaking ſeaſons, and if I do not greatly miſtake, there is an hour of temptation threatned by God, now beginning to be inflicted: if ever you would ſtand, ſtand now; and for your comfort, let me but hint, that a Chriſtian may ſtand comfortably, when he falls ſadly, that is, he may ſtand by God, when he falls by Man: I knew that a great many years ago.

Firſt then, *'Tis our duty to ſtand.* There be Scriptures more then enough to prove this to be your duty, *Col.* 15. 12. *Stand perfect and compleat in all the will of God*, Phil. 1. 27. *Only let your converſation be as becometh the Goſpel of Chriſt; that whether I come and ſee you* (alas poor *Paul*, thou come and ſee them, thou waſt beheaded before thou couldſt come and ſee them, but) *or elſe be abſent, I may hear of your affairs, that ye ſtand faſt in one ſpirit, with one mind, ſtriving together* (not to pluck out one anothers throats, no more of that: but ſtriving together, not againſt one another, but) *for the faith of the Goſpel.* So 1 *Cor.* 15. 58. *Therefore my brethren be ſtedfaſt, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labour is not in vain in the Lord.* 'Tis our duty to ſtand; but

2. *Wherein muſt we ſtand ſtedfaſt?* I have no new Doctrine to preach now, I ſhal but mind you of what I have formerly ſpoken when you would not believe. I confeſs I do not begin to be of a new judgement now: & ſhould I be continued in the *Miniſtry* (a mercy I can hardly hope for) I ſhould be of the ſame judgement, and Preach this Doctrine, *ſtand faſt.* God will certainly bring the people of God in *England* to his own terms, or elſe fare them well for ever. What's that we ſhould be ſtedfaſt in? I would adviſe to a ſtedfaſtneſs. 1. Of *Judgement.* 2. Of *Reſolution.* 3. Of *Faith.* 4. Of *Conſcience.* So ſtand faſt in the Lord in your *Judgement*, in your *Reſolution*, in your *Faith*, in your *Conſcience.*

1. I would adviſe to *a ſtedfaſtneſs of Judgement.* Strange Doctrines are the greateſt Fetters that do aſſault a ſound

Judge-

Judgment; they are like waves if they do *split*, they will [illegible] the ship to purpose: therefore your way is, to cast [illegible] well, to stand firm on the *rock of truth*, I had almost said all in a word, *Protestant truth*: though the market may rise somewhat high, yet stand firmly there; while strange Doctrines like so many impetuous waves are beating upon you, break themselves in pieces they may, but if you stand, can never hurt you. I am not now to begin to warn you against *Popery*, not that I have the least reflection on any thing in the world, but on the *Scriptures*. I am apt to think, the *wound of the beast must be healed*; however, do not you *spread a plaister* for the *Beast* to heal his wound: *Be no more children tossed to and fro, carried about with every wind of Doctrine*, with every wind of windy Doctrine; *by the slight of men, & cunning craftiness*, that can cog the die; notable *gamesters* there are in the world, but you must stand steady in judgement, you must be firm to your Principles: I would have you *Stars*, not *Meteors*, for *Meteors* are carried about with every blast of wind. I hope better things of you, I shall pray God would make you steadfast in judgement. First be sure to get good Principles, and secondly, be sure to stand in those good Principles that you have got. And though I cannot say but [illegible] *tares* are sown among this Parish, yet I bless the Lord, for the generality, I hope I may say, *I have an Orthodox min[illegible]*

2. 'Tis not enough to stand in *Judgement*, but we must be stedfast to our *Resolution*, 1 *Cor.* 15. 58. *Be stedfast, unmoveable*, such as stand firm on some *basis* and *foundation*, that does not totter and stagger: if they find you *staggering*, to be sure the next moment they *look* upon you as *falling*. Be as they say one or both of the *poles* of the *Heavens*, *though all the [illegible] turns, the poles are immoveable*. If I mistake not, you may see a great turn in the world, and behold at this day, the great turn that ever was in *England*: but yet you must not move, you must not stir, be true to your *Resolutions*, be just to your first *love*, go on in the Lord's work, let nothing take you

If I have preached any falſe Doctrine among you, witneſſe againſt me at the day of Judgement; but if the things I have preached be true, ſtand to the truth; if you do not witneſs againſt my Doctrine (mine 'tis not) but rather witneſs for it: remember, if you leave it, that very Doctrine will witneſſe againſt you at the day of Judgement. Oh! that excellent Heroe, Queen *Heſter*, thus and thus I will do, *and if I periſh, I periſh*. You cannot imagine againſt how many thouſand temptations a ſtedfaſt reſolution will guard you.

2. There's a *Stedfaſtneſs* of *Faith* too; when we ſo believe, as that we do not waver, or do not heſitate. Will you give me leave to propoſe to you (my dear Friends, though my Congregation I cannot call you) that queſtion which our Saviour did unto the Jews (whom he hated, though I love you) *The Baptiſm of* John, *whence was it, from heaven or of men*. The Doctrines you have heard, have they been from heaven, or from men? Anſwer me, if from men, abhor them; man is a falſe Creature, man would make merchandize of your Faith and Souls; but if from heaven, why then ſhould you not believe them? I bleſs the Lord, my Conſcience bears me witneſs, I never did ſo far propoſe a Doctrine to you, I would have you believe without Scripture; if the Doctrines have been from God, believe them, if not, abhor them; and any of thoſe that ſhall dare to bring a doctrine, but dare not bring the authority of the Scripture to warrant them. You may not be like thoſe in *Jam.* 1. 6. *that wavereth like a wave of the Sea, driven with the wind and toſſed*. The moſt godly man may ſtumble in his way, (*i.e.*) tread awry; but a wavering minded man is never ſetled concerning this way. Bleſſed be God, I am not now (on this day that looks as like my dying day, as can be in the world) to begin to fix upon a Religion, to fix upon my way, I know my way, if God will but keep my ſteps, and guid me in that way. If God be God (I appeal to your Conſciences) worſhip him; if *Baal* be God, worſhip him, do not ſtand in diſputing and doubting;

do

do not ſay, ſhall I? ſhall I? if the wayes you have found be the wayes of God, follow them; God hath but one way to heaven, there is but one earth; if *Baal* be God, follow *Baal*, do not ſtand wavering; do not conſult with fleſh and blood; 'tis an infinite mercy that God will give any of us to leave Relations, Eſtates, Congregations, any thing for Chriſt; 'tis an infinite mercy we do not ſplit upon a rock: Be ſure to be either for God or *Baal*; a godly man many times halts in his wsy, but never halts between two Opinions.

4. *Stedfaſtneſs* of *Conſcience*. Indeed the genious of my Miniſtry hath lain this way; and here I could eaſily launch out, but I muſt be ſhort. I would ſpeak a word in ſeaſon to thoſe that are weak, it becomes you to be ſtedfaſt in Conſcience; then have a God-decreeing, a Chriſt-redeeming, a Spirit-quickning, a Goſpel-promiſing, a Heaven-prepared, a God infinitely more ready to ſave him, then he can poſſibly be deſirous to be ſaved by him. Be ſtedfaſt in conſcience againſt the guilt, the filth of ſin, againſt the temptations of Satan, *&c.* Let us draw near with full aſſurance of Faith; you can never believe God's love ſo much, as God's love doth engage you to believe, *&c.* I might add.

5. You muſt be *ſtedfaſt* in *Converſation*; 'its not the running *well*, but the running *out*; 'tis not the *fighting*, but the *conquering* that gives you *title* to the *Reward*; for you to give a great deal of milk, and to throw it down all at length with your foot, may argue you to have a good dug, but a bad foot. Never give thoſe Beaſts of *Babylon* occaſion to ſay, That a man may be a child of God in the morning, and a child of the Devil at night; that we contradict that doctrine by our converſation, that we aſſert in our profeſſion.

But why muſt we be ſtedfaſt?

Alas, why? would you have me marſhal up all the Reaſons? bid me count the ſtars, or number the ſands on the ſea ſhore: There is not an attribute in God, not a precept, promiſe, or threatning in the word, not an ordinance, not a providence;

dence; there is nothing in God, or in the Devil, or in Sinners, or our selves, but all would give a contribution of arguments to prove the Saints should be stedfast. I must but hint at a few things. First, I would argue from Jesus Christ. Believers, you *love Christ*, and therefore you love the *honour of Christ*; now the honour of Christ is highly engaged in your stedfastness. We never cast a deeper blot on the *honour* of *Christ*, then when we grow unstedfast; I need not tell you so, the *Jesuits*, those *meek Papists* will tell you so, those that delight in nothing more than in the milk of the Virgin *Mary*, and in the blood of Saints; they have enough if you be unsteady. 1. You dishonour Christ in his *Sufferings*: pray tell me *Believers*, why did *Christ* sweat blood? why did he die? why did he undergo what the wrath of Devils could inflict, but for this end, to make you steady, to give you the conquest of all spiritual Enemies, and to make you stand in that conquest triumphing? Thus I remember as *Joshuah*, Jos. 10. *Come, put your feet upon the necks of these Kings, &c.* So Christ hath dyed, that you might live, that you might stand; and what dishonour to the *eternal Saviour* of the *world*, to a *dying Saviour*, to see a *flying Christian*. 'Twas never heard of, that souldiers should flie before a conquered enemy, whose legs were cut off, whose arms were broken, whose swords taken from them. 2. 'Tis a dishonor to the *spirit* of *Christ*; the same *spirit* that was with *Christ* in all his *Agonies*, this very spirit he hath given to *believers*, that he might bring them through with some victory: therefore, when we stand not, 'tis a high dishonour to *Christ's Spirit*. 3. 'Tis a dishonour to *Christ's Truth*. Oh! let but a Saint fall, and what dishonour doth it bring to the truth: I have but thought of some late experiments of poor Ministers that I have heard of, carried about in triumph, look here's the man, that hath done this, that, & other thing; and now look here's his--I cannot excuse *Noah* for his *drunkenness*, yet methinks 'tis the part of the *Chamites* to *discover* their *fathers nakedness*. I remember that one hath told

me ('tis a great truth) That *Religion never ſuffers greater wounds, then by the hands of her profeſſed Friends:* Oh! what advantage have the wicked *Papiſts* taken againſt us by the fals of enlgiſh *profeſſors*, both in principle & practice. 4. 'Tis a very great diſhonour to *Chriſt's all-ſufficiency*. Tell me man, Is thy Chriſt able to protect thee againſt all evil? and is he able to ſupply thee with all good? or is he not? if he be not, then deny him, and whatſoever thou haſt ſaid concerning him; if he be, then ſtand cloſe to him; *In the mount he will be ſeen.*

2. I would argue from *Saints*; the infinite advantage that at a long run (I do not ſay preſently) will redound to thoſe that are ſteady in judgement, in reſolution, in faith, in conſcience, in practice, ſo far as all theſe are conformable to the word of God, and no further. The greateſt advantage appears upon theſe four grounds.

1. What ever thou thinkeſt, a ſteady Condition is the ſafeſt Condition.

2. The fulleſt Condition.

3. The ſtrongeſt Condition.

4. The freeſt Condition.

Oh! that I could beat this into my heart, as well as 'tis in my head; The *ſafeſt* Condition in the midſt of *dangers*; the *fulleſt* condition in the midſt of *wants*; the *ſtrongeſt* condition in the midſt of *aſſaults*; and the *freeſt* condition in the midſt of *ſtraits*: I profeſs in the preſence of God, I have felt theſe things, and knew them to be true many years ago.

1. It is the *ſafeſt* condition: never do the Saints take hurt, but by declining, moving from their center; while at their center the Devil cannot touch them; departing thence, is like the poor Bird from her neſt, every one has a fling at them. Remember this, let but a man once leave his Scriptural ſtation, and what Temptation is he able to ſtand againſt: it is juſt like a man thrown down from the top of an houſe, no ſtopping till he come to the bottom. 1 *John* 5. 18. *He that is begotten of God keepeth himſelf, and the wicked one toucheth him not.*

2. I

2. It is the *fulleſt* condition. Oh! my Brethren, Saints living ſtedfaſtly on their foundation, are continually ſupplied by God, as the fountain doth continually iſſue out it ſelf into the ſtreams; I know 'tis beſt living upon a ſingle God. How many thouſands be there yet living in *England*, that can tell you, they never enjoyed *more of God*, then when they enjoyed *leaſt of the Creature*. Some hath profeſſed to me, their *Priſon* was to them as a *Palace*, that were troubled more with theſe things, then ever you were, and the God of Heaven grant you never may.

3. 'Tis the *ſtrongeſt* condition. A man that ſtands ſtedfaſt, is like a man on a Rock, the waters come, they may daſh themſelves in pieces, but never ſhall be able to daſh him in pieces, he is fixed on a Rock, and therefore ſtands. A man that ſtands ſteady to his Scriptural Principles, is like *Sampſon* with his *Locks* about him, let all the *Philiſtines* come, what cares he, he is able to conquer them all.

4. 'Tis the *freeſt* condition. A man that deſerts his principles, is a ſlave to every condition, afraid of every Humour, of every Aſpine-leaf in the world, thinks all thoſe are *Inſormers* that converſe with him, is afraid of ſome *Promoter* or other: But he that ſtands faſt, where the Spirit of God is, there is liberty and freedom: ſuch a man in chains as *Paul* at *Rome*, is in a far freer condition than others not in that reſtraint. Well then, 'tis rational that you ſtand; but it may be your luſts and intereſts can hardly ſwallow theſe things; if we ſtand, we ſhall not fall; nay, if you do not ſtand, be ſure you ſhall fall at laſt. The next thing I would do, is to apply this truth. Is it the moſt important duty of all ſincere Profeſſors, in the moſt ſhaking ſeaſons, to ſtand ſtedfaſt in the Lord? Then,

Firſt, by way of *Lamentation*, and that,

1. *Over our own Souls.*
2. *Over hundreds of Congregations.*

Lord, do we ſay hundreds, nay thouſands of Congre-

gations, that are this day, though they do not accompany us in perſon, yet mingling tears with us, and eſpecially as I hear, on the Weſt of *England*.

1. *Over our hearts.* We muſt ſtand; that's our Duty. Oh! how ſhould it cauſe us to lie low? by reaſon of the inſtability of our heares, and their curſed declining from the true foundation every day. Alas beloved, this is that God complains of, *They are a generation whoſe ſpirit is not ſtedfaſt with God*; & therefore we have very much reaſon to complain of it: Oh! that this ſin might be forgiven: Oh! what an unſetled people have we been? to day we have been apt to cry *Hoſanna, Hoſanna to the ſon of David*; to morrow our note is changed, *crucifie him, crucifie him, give us Barabas*; to day the *Lord* is *God*, to morrow *Baal*: any thing is *God*, provided we may keep our Eſtates. Oh Lord! what wilt thou do with ſuch a people as this? certainly it is a lamentation, and ought to be a lamentation. Believe it beloved, I can now count ſeven years, if not ſomething more, wherin I have moſt clearly expected the dayes I now ſee; no way, but the ſevereſt wayes to be taken with ſuch a falſe people as we have been. Judge in your own thoughts, whether we have been true to God or man, to ſaints or ſinners, to the church of God at hom or abroad, whether or no this be not matter of Lamentation?

2. With reſpect to our *Congregations*. ('tis not againſt the Law yet to call them *our congregations*) This I confeſs, I can rather weep then ſpeak to; I cannot ſpeak, my heart is too big for my head here. Lord, is it the duty of people, of ſaints to ſtand, to be ſtedfaſt? how then ſhould we mourn over theſe poor ſouls, that becauſe their *pillars* are taken away, muſt needs for ought we know *fall*, unleſs thou doſt ſupport them? What Lord, doſt thou complain of a flock of ſheep that are ſcattered? there's no wonder in it, their Shepherd is gone. Do you look on it as a ſtrange thing, to ſee a poor Ship toſſed here and there in the Sea, when her Pilot is deſtroyed? why mother, is it a ſtrange thing for your children

to fall, & knock their arms, legs, their brains out; why their mother is taken from them; oh poor people! good God provide for this *Congregation*, I, & for this *City*, that (let defacing, abominable wretches say what they will) is certainly one of the best *Cities* God hath in the world; and therefore they hate it so desperately because God loves it, & because they hate that God that loves it. I bless God, I can speak of my own *people*, they are not a mad pestiferous *people* for the most of them. How many thousand have their *hearts* at their mouths now at this time before God in *England*? alas, alas, that we should ever have our Seers carried away from us; but what think you, when poor people shall be exposed to *greater temptations*, to an *ulcer* in the very *kidneyes*, to a *plague* in the very *heart*, or *head*; you now fear it, but when you feel it, what then? 2. By way of *exhortation*, *beloved*, I remember good *Jacob*, when he was come into *Egypt*, ready to die, cals his *brethren* together, and before he *dies*, *blesseth his children*. I cannot say you are my *children*, but I can say in the *strength* of *God*, you are dearer to me than the *children* of my own *bowels*. I remember what poor *Esau* said, *hast thou but one blessing my father? bless me, even me also, oh my Father!* Oh beloved! I have a few *blessings* for you, I have a few words of *exhortation* for you; & for *Gods* sake take them as if they dropt from my lips when dying; 'tis very probable we shall never meet more while the day of Judgement; what ever others think, I am utterly against all *irregular wayes*; I have (I bless the *Lord*) never had a hand in any *change* of *government* in al my life; I am for *prayers*, *tears*, *quietness*, *submission*, & *meekness*, and let *God* do his *work*, & that will be best done when he doth it. Therefore be *exhorted* to *stand fast* in the Lord; my own *people* hear me now, though you should never hear me more, be *exhorted to stand fast in the Lord:* you are not a *schismatical*, *heretical people*; I do not know the least *person* among you enclining to *Popery:* therefore be *exhorted*, as ye have been a *people* that have waited upon the *Ordinances* of God, that have not persecuted your poor Ministers, that

have made it your design & business to live lovingly, quietly, & as it becomes Christians (I am confident a Minister may live as comfortably among you, as among any People in *England*,) So be ye stedfast, unmoveable, alwayes abounding in the work of the Lord, for as much as you know that your labour shall not be in vain in the Lord. Here I had prepared I confess, several Arguments to have moved you to this stedfastness.

1. I could have told you, that withdrawing of any one of you back, you will meet with great temptations, which will very much unfit you for Heaven. *If any man or woman draw back, my soul* (saith God) *shall have no pleasure in him*: I could have urged you with examples from the *Heathens*. *Alexander* being in *India*, bid them tell him the greatest *rarity* in their Country; Sir, *go tell them* say they, *when you come to* Greece, *there are many here that cannot be forced by the promises of* Alexander *to change their minds*: I know there are some here, that cannot be easily perswaded to change their Religion. Saith *Lactantius*, *Our very women torment their Tormentors*: I would never desire a more able Disputant, then a woman against a Monck.

2. I could tell you of those enjoyments God hath put on you, our miseries have been great, but our mercies have been greater; I could tell you of six troubles, and of seven; of six, wherein God hath stood by, and of seven, wherein he hath not forsaken; and the truth is, he cannot forsake his people, he may forsake them as for *comfort*, he will never forsake them as for *support*; let him lay on a burden, he will be sure to strengthen the back.

3. I hope, 'tis not dangerous if I tell you, you are ingaged to God; there are *vowes* upon you, Baptismal vowes, to say no more, you have sworn to God, you have lifted up your hands; you are those that have undertaken that you would be true to God, to your lives end: if these vowes have been any way strengthned, Oh! remember *Zedekiah's* Case, Ez. 17. 18,

17,18,19. *Seeing he despised the Oath by breaking the Covenant (when lo he had given his hand) and hath done all these things, he shall not escape: therefore thus saith the Lord God, as I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompence upon his own head.* Remember it, you may play fast and loose with man, you must not think ever to carry it away, by playing fast and loose with God. 4. If you should not stand, you lose all you have wrought, all your prayers, tears, professions, practises, sufferings, are all gone if you give out at last, *&c.* 5. While you stand by God, God hath promised *to stand with you*; and the truth is, I have but one God, 'tis no great matter for all the titles in *mormi*: There be a thousand Devils, but all those Devils are in one chain, and the end of that chain is in the hand of one God: Oh! God will shew himself strong, 2 Cor. 1.6,9. *For the eyes of the Lord run to and fro through the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him.*

Quest. *But what shall I do to stand?*

Answ. 1. If ever you would stand, if ever you would be firm standing Christians indeed, take heed you be not *light and proud Christians*; a feather will never stand against a whirlwind; Error and Prophanness are most apt to breed in proud hearts. The *Proud* & *Blasphemers* are put together, (2 *Tim.* 2.2.) Be but *Humble* Christians, that's the way to be standing ready Christians; if ever you would be steady in your stations, you must be low in your own eyes; do not you go and judge. And now, we shall have another kind of Religion come up, as we have had it a great while; such a man cannot be an honest man, alas, he is a *Presbyterian*, he's an *Independant*, he's an *Anabaptist*, &c. Now, all your great business will be, such a man cannot be good, an honest man, for he doth not *conform*; on the other side, he cannot be an honest man, for he doth *conform*. These are poor things; *I* bless God, *I* lay not the stress of my Salvation upon these:

tis true, I cannot in conſcience conform, but I do not lay the ſtreſs of Salvation on it, as I did not lay the ſtreſs of my Salvation on my being a *Presbyterian*; *I* confeſs I am ſo, and have been, it hath been my unhappineſs to be alwayes on the ſinking ſide, yet *I* lay not the ſtreſs of my Salvation upon it. 'Tis my conſcience, but it may be *I* have not ſo much light as another man, and *I* proteſs in the preſence of God, could *I conform* without ſin to my own conſcience, *I* would; if *I* ſhould do any thing againſt my conſcience, *I* ſhould ſin, and break my peace and conſcience and all, and never ſee good day: do not then ſpend the ſtrength of your zeal for you Religion in cenſuring others. That man that is moſt buſie in cenſuring others, is alwayes leaſt employed in examining himſelf. Remember good *John Bradford*, he would not cenſure *Bonner* nor *Gardner*, but ſaith he, they called *Jo. Bradford*, the *hypocritical Jo. Bradford*, &c. *I* do not ſpeak this, as though *I* can, or did in conſcience approve of thoſe things for which *I* muſt ſuffer, that *I* cannot approve of them, but take off people from thoſe things that are ſo far from the foundation: *look you but to the main things, look into your own hearts, examine them, & then you need not be much perſwaded to look about to others.*

2. You muſt take heed you be not *looſe Chriſtians*; will you remember one thing from me (*the God of heaven grant you never live to ſee it verified*) *a looſe Proteſtant*, is one of the fitteſt perſons in the world to make a *ſtrict Papiſt*. Tell me not of his Proteſtantiſm, being a drunkard, 'tis becauſe his King or Country are *Proteſtants* where they live. There's no Religion in a looſe liver: if ungodlineſs be in the heart, 'tis no difficult thing for error to get into the heart. A looſe heart can beſt comply with looſe principles: ſee, if they will not be of any Religion in the world that's uppermoſt; let the *Turks* prevail, they would ſoon be of his Religion.

3. *Take heed of being worldly Chriſtians*: Oh! this is the *David* that hath ſlain his ten thouſands. A worldly heart will be

be bought & ſold upon every turn to ſerve the *devils* turn. Come to a worldly heart & but promiſe him *thirty pieces of ſilver*, he will *betray* his *Saviour*. The temptations of the world are great upon us at this time, you that are husbands and parents, know it; the world is a great temptation, but if we be overcome by the world, and the world not overcome by us, we ſhall never be able to overcome any one temptation that is offered to us. Therefore that's an admirable ſupport, *In the world you ſhall have tribulation, but be of good cheer, I have overcome the world*: I have overcome the world *for you*; and likewiſe I have overcome the world in you. Oh Lord! if thou wilt but overcome the love and fear of the world, if thou wilt but arm us againſt the ſmiles of the world, then come what will, we ſhall ſtand ſtedfaſt.

4. Take heed you be not *hypocritical Chriſtians*, *i. e.* take heed you do not receive the truth, and onely the truth, and not receive the truth in the love of that truth, 2 *Theſ.* 3. 10. You have received the truth, but have you received the truth, in the love of that truth which you have received? want of this, is that damnable occaſion to *Popery*; *And with all deceiveableneſs of unrighteouſnes in them that periſh, becauſe they received not the love of the truth, that they might be ſaved*, &c. 'Tis juſt with God that they ſhould fall into *errors*, whoſe hearts did never love real truths; better never receive the truth, then to receive it, & not in the love of it.

Take heed of being *ventrous and God-tempting Chriſtians*; what's that! when do I tempt God? I tempt God when I run into a *Peſt-houſe*, & ſay, *God will preſerve me from the plague*. Take heed of running upon temptations to ſin, whether it be in *principles* or in *practice*. I could tell you of two *ſpiritual Peſt-houſes in England* if I had time; for *principles* one, and for *practice* another: I do not ſay that *I* mean *Play-houſes* on the one hand, or *Maſs-houſes* on the other hand. Certainly brethren, *I* read of *Julian*, that wicked bloody *Apoſtate*, that he ſunk into that his Apoſtacy firſt, by going to

hear

hear *Libanius* preach, mistake me not, I am not against your hearing the *Ministers* of *Christ*, for a man may be a true *Minister*, though he be a bad man; all the world can never answer the instance of *Judas*, who was a true *Minister*, though a bad *man*; while I plead for *the truth of his Ministry*, I do not spread a skirt over the *wickedness of his life*. The *Scribes* and *Pharisees sit in* Moses *chair*, *hear them*. But that which I mainly aim at, is this, do not you go, and run, and venture your selves upon temptations: you have heard of a *superstitious* or *idolatrous Worship*, you have a moneths mind to see this, and what if so be when you are found in *Satans* way, *Satan* would lay his paw on you, and claim to you, what do you there in *Satans* ground? Would you be found when you come to die in a *play-house*, or in such a place where the true God is *Idolatrously worshipped*? 'tis a great truth, if you would not be found in the *Devils power*, do not be found in the *Devils pound*. Brethren, we must know, *Satan* is busie enough to tempt us, we need not go to tempt him. *Eve* lost all that she had by hearing one Sermon, but 'twas from the *Devil*. Therefore, if you would not have your pockets pickt, do not trade amongst cheaters, 2 *Tim.* 6. 3, 5. *If any man teach otherwise, &c.* (then that ye have received, and we preached) *from such withdraw thy self*; that's a good, honest, laudable separation, *from such withdraw thy self*.

6. *Where God doth not find a mouth to speak, do not you find an ear to hear, nor an heart to believe*, (pray mind it, this I am sure is of concernment) this is one of the grand points in my card or compass, on which I hope I shall venture all. If any man come with a Doctrine not *according to the Word of God*, let him carry it whither he will, what have I to do with it? either you come from God or no, if you do, shew me his word, and ile believe it, if not, open your pack where you please, &c. where God doth find a mouth to speak where you have not a precept, promise, threatning or example in the Word of God, let them talk their hearts out, 'tis nothing to me, to my *Religion*, to my *Salvation*. *Object.*

Object. *But what ground have you for this?*

Anſ. *Jeſus*, I will tell you my ground: this is my great ſtand I have againſt *Popery*, could they convince me of this, that *I muſt believe with an implicite faith, becauſe they ſay it*, I think it would not be long before *I* turn'd *Papiſt*.

Queſt. *But why muſt I not believe it with an implicite faith?*

Anſ. Look you into theſe three great Scriptures, *Mat.* 15. 2. *Why do thy Diſciples tranſgreſs the traditions of the Elders?* The *Jews* come and tell *Chriſt*, he was not a true Son of the Church of the *Jews*, he was diſobedient to the Church of the *Jews*; why? thou haſt diſciples that walk not as they ought; what do they do? they commit an unpardonable ſin, *they tranſgreſs the traditions of the Elders*, they break one of the greateſt *Commandements*: what's that tradition? *They waſh not their hands when they eat bread*: This was the great ſin, & they charge it on him, eat with unwaſhed hands: why, why bring in you this tradition? what have you to ſay to it? whats that to the purpoſe? prove *Jeſus Chriſt* that there is any thing in the *Word of God*, that is againſt nothing? but prove you out of the *word of God*, where they are bound to waſh before they eat? if you will give out your impoſition, make out your inſtitution; and let me tell you, you talk of tradition, but firſt you ſet up an *Altar* God never thought of; and ſecondly, you pull down Gods *Altar*; *Why do you all tranſgreſs the commandement of God by your tradition? for God commanded, ſaying, Honour thy Father and Mother; & he that curſeth father or mother, let him die the death; but ye ſay, whoſoever ſhall ſay to his father or mother, it is a gift, by whatſoever thou mighteſt be profited by me; and honour not your father or mother, he ſhall be free; thus have ye made the commandment of God of none effect by your tradition: ye Hypocrites*, you were told of it long ago, *well did* Eſdras *propheſie of you, ſaying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me.* They draw near, waſh their hands, waſh their cups, and

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have filthy souls, *they honour me with their lips*, &c. But though their *principle*, their heart is bad, their *worship* is good, is it not so? no, *In vain they do worship me, teaching for Doctrins the commandments of men*. So then my brethren, remember, *all those that teach for Doctrines the precepts of men, in vain do they worship God*. Here's an innocent command, not against the *Word of God*; but this command, you must *wash before you eat*, if you do *not wash*, you do *transgress the tradition of the Elders*: but let you starve Father & Mother, if you *give* but to the *Church*, to a *Nunnery*, *Friery*, &c. all one: so that all those that will for *doctrines* teach the traditions of men, will render the commandments of God of none effect, *in vain do they worship me*. Look therefore whenever God doth not find a tongue to speak, do not you find an ear to hear, nor an heart to believe. *Christians*, if you expect *Christs benediction*, always cal aloud for *Christs institution*, so *Col.* 2. 18, 19, one of the greatest steps you have against Popery, *Let no man beguile you of your reward in a voluntary humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puft up by his fleshly mind*, &c. Deut. 12. 32. *What things soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it*. There are no *Wens* in the body of Gods precepts, therefore none of them to be cut off. You must not deal with Gods Ordinances, as that Tyrant *Procustes* did with men, if they were too long for his Bed, he would cut them shorter, if too short, he would pull their limbs out of joynt to make them longer. Never think your selves in conscience bound to lend an ear to that which God doth not find a mouth to speak.

7. Would you stand fast? *beware of shaking Doctrines*: what are those? there are a great many of such Doctrines, that are shaking; give me leave to instance in three or four.

1. As you love your souls, *beware of all Doctrines that tend to, and preach up licentiousness, looseness, & prophanness*: should any tell you, you may lawfully violate and profane the Sa-

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...th, do not believe it; the doctrine of the *Gospel*, is a doctrine of *godliness, it teacheth us to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world*; therefore if you find any doctrine at any time, that would have the least tendency to encourage you in any sin, know 'tis a doctrine *against* the Gospel.

2. Where ever you find *any Doctrine that shall tend to the lifting up of a mans free will, and debasing of Gods free grace*, know, 'tis a wicked doctrine, and against the genius of the Gospel; perhaps the *Papists* will tell you, *you are alive, Paul* tells you, *we are dead*: they say that we *can do* any thing, many things that we talk to the world, we cannot do; they say, *That we can save our selves, and close with Christ if we will*, whereas the *Apostle* tells you, 1 *Cor.* 1. 14. *The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.* It may be they will tell you, a natural man may love God with his heart really, as so, & savingly, whereas the *Apostle* tells you, *Rom.* 8. 7. *The carnal mind is enmity against God, for it is not subject unto the Law of God, neither indeed can be.* Remember it in all those doctrines wherein we agree with those whom we call *Pelagians*, and *Arminians*, so far we agree with the *Jesuits*, and the *worst of Papists*.

3. As you would avoid Hell, *avoid all those doctrines that would lift up self-righteousness, and debase the righteousness of Christ*; I fear I shall never be in that capacity that I would, to stand you in stead in this *particular*. I confess I am against forty things in *Popery*, but my whole soul is here engaged; if that doctrine be a truth, I never expect salvation by God; either I must be saved by *Christ* alone, or else I must not be saved by *Christ* at all: though *Christ* will never save me without *sanctification*, yet *Christ* never intended my *sanctification* should merit his *salvation*; be as holy as you can, as if there were no *Gospel* to save; yet when you are as holy as you can, you must believe in *Christ*, as if there were no *law* at all to

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condemn you. Come and tell me of the merit of Saints, &c. I will believe that truth, when I believe the Whore of Babylon to be Christ's spouse, see Phil. 3. 9. 2 Cor. 5. 21.

8. Why should you stand? you must be praying Christians I confess, when most of my strings are broken, there is yet one holds; there is a *Spirit of prayer* (remember Atheists among the Saints of God, I can pray yet: and I had rather stand against the Canons of the wicked, then against the prayers of the *righteous*. Oh! *pray that you enter not into temptation*; or, if we enter into temptation, Lord, let not the temptation enter into us; pray, *if possible, let this cup pass from me*, but if not, let it not poyson me, but let me be bettered by it, & in due time deliver me from it. I believe, it would be a great temptation to you, if it should be said to you, you shall trade with no man any more, &c. you have enjoyed these and these comforts, bid them adieu for ever, you shall have no more to do with them; this would be a temptation. Temptations and tryals are great, and certainly where they are so, prayer should be strong. There's no relief to be expected on earth, all our relief is to be expected from God, and that's to be obtained by prayer. Pray that God would be pleased above all things in the world to make you sincere: would you be *stedfast in your profession*, you must be *sincere in your practise*. *To him that hath shall be given*, that's a comfort to him that hath but *truth* of grace, to him shall be given *growth* of grace. Would you be steady *Christians*, then make it your great work to attend the Ordinances that God hath prescribed to make you steady Christians: you were told of this many years ago, concerning attending the *Ordinances* of God.

Quest. *Pray what are these?*

Ans. 1. There are *secret ordinances*: it may be thou canst not be so much in the *pulpit* as thou wouldst; Oh! be more in the *closet*: it may be thou shalt not have so many *opportunities* to hear so many *lectures*, be more *conscientious* in thy *meditations* in secret: it may be thou shalt not have that freedome with God in *publick*, be more earnest with God in *private*.

2. *Mind your Families* more than ever; you have your *Children & Servants* call aloud upon you. How many grave faces do I see at this time, that can tell me, Sir, I remember some twenty or thirty years ago, you could not pass the streets, but here was one family *repeating* the word of God, another *singing* the praises of God, another *praying* to God, another *conferring* concerning the things of God; at that time we had not so much foolish absurd *excursion*, into *streets* and *fields* as now. Oh! for the Lords sake begin to take them up now, let the *Amorite, Pereſite & Jebuſite* do what they will; but oh! for you and your children, and your servants, do you serve the Lord; up again with those godly Exercises; when we cannot *hear* a Sermon, then *read* a Sermon; if we cannot hear a Sermon *well preached*, our *godly parents* would engage us to *read* Sermons well *penn'd*; if nothing new, let the word repeated and meditated call to mind what you have heard; Oh! reduce your selves to your Christian frame; let the debauched *Atheists* know, that they have something among you to be feared; that's your prayers: let them know, that though you have not those opportunities you have had, yet you will improve those you have. And you *Masters* of this Parish, for God's sake *keep in your Servants* on this day more than ever, you are to be accountable for their souls; and they will give you a thousand thanks when they come to age, especially at the day of judgement; Oh! then blessed be God I had such a Master, blessed be God I had such a Mistris, blessed be God I had such Parents.

Quest. *But then for publick Ordinances, what would you have us do?*

Answ. 1. Where ever Christ doth find a tongue to speak, I am bound to find an ear to hear, and an heart to believe. I would not be mistaken, I bless the Lord *I* am not turned out of my ministry for being a *Schismatick*; *I* know *Schism is a sin*, nor know *I* any of my Brethren that are so; do not mistake us therefore, do not go and tell the *Jesuits* we are *Schismaticks*,

ticks, for we are none: But this *I* would adviſe, (*I* ſpeak as though *I* were dying) do whatſoever lies in your power, to hear ſuch whom you think to be godly: beg of God, be earneſt with him that he would give *Paſtors* after his own heart & whom God hath ſent: not ſuch as may daub with untempered *mortar*, & not ſuch as may propheſie lies in the *Name* of the *Lord*; not ſuch as may be clouds without water, but ſuch as may be guides of the blind, burning and ſhining lights, *faithful Stewards*. What ſhall you do? what did you 20. or 30. years ago? what did the good old *Puritans* do? they were not *Schiſmaticks*. But as much as lies in you poſſible, hear them whom in your conſcience you judge God doth hear; Oh! then expect the *Word* of *God* ſhould come to your hearts, when you have ground to believe that it comes from your *Paſtors* heart: *I* muſt confeſs, *I* intend to do the ſame, when put into the ſame condition with you; *I* acknowledge *I* am bound in conſcience to hear the *Word* of *God*, but *I* muſt take care *whom I* hear; hear thoſe by whom God ſpeaks, *I* hope God will grant ſeveral ſuch.

Take but this advice more, and *I* have no more to ſay. *Whatever abuſe you find either in Paſtor or people, or where ever you find it, do not you go as your old uſe hath been, to rail, calumniate, back-bite, & ſpeak behind their backs*, this is wicked and ungodly; but do every one according as God preſcribes us that are *members* of any *viſible Church*; what's that? if *I* know any thing againſt my brother, do not go & make a *ſputter* and a *noiſe*, and *back-bite*, but take the *rule* of *Chriſt*, *If thy brother ſhall treſpaſs againſt thee, go and tell him of his fault between him and thee alone; if he ſhall hear thee, thou haſt gained thy brother, but if he will not hear thee, then take with thee one or two more, and if he neglect to hear them, tell it to the Church*, and leave the blood at their door, thou haſt freed thine own Soul. *I* hope by Gods grace *I* ſhall do ſo. Thus *I* have now ſpoken ſomething from this Scripture: *I* cannot ſpeak what *I* deſire, for beſides the exhauſting of my Spirits, there is ſome-

something to be done after, *viz.* a Funeral Sermon: I shall say no more, but only this; the God of Heaven be pleased to make you mind these plain things; I can truly say this, I have not spoken one word that I remember, which I would not have said to you if I had been just a dying, and being gone to God as soon as gone out of the Pulpit, *and the God of Peace be with you*; only mind that one thing, When God doth not find a tongue to speak, do not you find an ear to hear, and an heart to believe.

Mr. MEDE's Farewel SERMON.

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1 Cor. 1. 3. *Grace be unto you, and peace from God the Father, and from our Lord Jesus Christ.*

YOu will wonder, possibly, that I should pitch on the Apostles Salutation for my Valediction, and make that the conclusion of my Preaching, which he made the beginning of his Writing, and therefore I have made a double Plea for it. I find that this was a form of Blessing peculiar to this *Apostle*, both in the beginning and end of this *Epistle*; for as there is scarcely one *Epistle* but begins with it, so many end with it likewise; as in *Eph.* 9. *ver. ult. The grace of our Lord Jesus Christ be with your spirit.* So in the 2 *Thess.* the last verse of the last Chapter, *The grace of our Lord Christ be with you all.* So that I find the *Apostle* to use it frequently at the beginning and end of his Writing; I thought as *I* made it the matter of my *prayer* for you in the beginning, so *I* might make it my *farewel* to you in the ending; and therefore *Grace be unto you, and peace from God our Father, and from our Lord Jesus Christ.*

Besides this, as *Jacob* said to his *Benjamin* concerning his *Venison*, when his *Father* asked him, *How he found it so quickly?* he

he answered, *because the Lord thy God brought it to me*: The same I may say of this Scripture, for considering of what subject I should speak in my last labours here among you, this Scripture came to my thoughts, and opening the Book, came immediately to my sight, and therefore I may say *God brought it to me*; which I no sooner looked upon, but methinks I saw the Apostle on Mount *Gerizim*, and his mouth filled with blessings; for what greater blessing can a man wish, than that which comprehends all blessings, and that is *Grace* and *Peace*. Being therefore now to part, I thought to go to the top of the Mount, and leave with you *Grace* and *Peace from God our Father, and from our Lord Jesus Christ*. In which words there are two *generals*.

1. A double Blessing desired.
2. A double Spring discovered.

1. A double Blessing desired; and that is, *grace* and *peace*. *Grace* is of all Blessings the richest, *Peace* is of all Comforts the sweetest; both these the Apostle begs for the *Corinthians*, and so do I for *You*. Beloved, *Grace be unto you, and Peace from God our Father, and from our Lord Jesus Christ*.

2. Here is a double Fountain discovered; and that is the Father and the Son, God and Christ. The Father is called the God of *Grace*; the Son is called the Prince of *Peace*; not that *Grace* is from the Father without *Peace*, nor *Peace* from the Son without *Grace*, but both *Grace* and *Peace* from God the Father through the Lord Christ.

The Order of the words is worth noting, *Grace be unto you and Peace*; First *Grace*, then *Peace*, for there can be no *peace* without *grace*, nor *grace*, but there will be *peace*: but there can be no true *Peace* but from God, nor from God, but as he is a Father, not from God as a Father, but as our Father; so he cannot be said to be our Father, but through our Lord Jesus Christ: and therefore he saith, *Grace be unto you and Peace from God our Father, through our Lord Jesus Christ*, are manifested as a golden Chain linked together, not

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without peace, nor peace without grace, but both conjoyned together, to cram the *believers* Soul with *grace* and *peace*: Now from the Order of the Words we might raise several Observations.

1. That Peace is the fruit of Grace.
2. That Grace and Peace are both from God.
3. That Love which is the spring of Grace and Peace, is from God as a Father.
4. That we share not in his Love, but only as he is our Father: All is from Propriety.

First, *Our Father*, then *grace and peace from God our Father*.

5. That God is our Father only through Christ.

But before we draw any thing from the Text by way of Observation, we will speak to the terms by way of Explication. *Grace be unto you*: What is here meant by Grace? This is a sweet Word, it perfumes the Breath, it cherishes the Conscience, it warms the Heart, it ravishes the Soul; as the Spouse was ravished with the rayes of *Christ's glory*, so *Christ* revives the Soul with one of his *gracious rayes* discovered to the heart: *Grace* is the Life of the *Soul*, thou art dead till *Grace* quickens thee, thou art lost till *Grace* finds thee, undone till *Grace* saves thee; *Grace* is the *Manna* of Angels, the spiritual Bread which those that are holy in being are nourished with, and subsist by: Angels live on *Grace*, and stand by *Grace*; man that shares in the *Grace* of *God*, is made fellow Communer with Angels, eats Angels food, & shares in Angels blessings: *Grace* is the substance of Scripture, the end of the Law, the fulness of the Gospel: *Gregory* calls it the heart and soul of *God*; I am sure *grace* is the heart and soul of the *Word*; 'tis a little word, but it comprehends all good; here is more than *Homers Iliads* in a Nut-shel, 'tis the *Epitome* in all the good in heaven and earth; name any word that signifies good to the Soul here, or hereafter, but it is found in the *Index* in this little word *Grace*; *Grace* comprehends *Gods love* to us, & our *love* to *God*, and as *Gods love* to

us is the ſum of all *Mercy*; ſo our love to *God* is the ſum of all *Duty*; *Grace* is the new birth of the Soul, whereby it takes up another nature, a new nature, a ſpiritual God-like nature; as Chriſt was born, and thereby took on him the nature of man, and was made fleſh; ſo man is born by *grace*, & thereby takes upon him the nature of *God*, and is made *Spirit*: and here you have at once the great miſtery of *grace* in the loweſt debacement of a *Saviour*, & the higheſt advancement of a *Sinner*; for the *Lord Chriſt* could not be more debaced, then to be born; it was nothing ſo great an abacement for *Chriſt* to die, as for him to be born, for being once made man, it is no wonder for to dye, but being the great *God*, it's a wonder that ever he ſhould be made *man*. Lo here is the debacement of *Chriſt*; yet if he had been born to a *Crown*, to *Honour*, it had been ſomething, but he was born to *Shame*, to *Sorrow* and *Death*; but *man* by *grace* is born to a *Crown*, to a *Kingdom*, he hath a title to all the glory and bleſſedneſs of Heaven, from the firſt moment of his new birth; So it's in the Text, *Grace be unto you and Peace.*

Peace in Scripture, is a very comprehenſive term, it carries in it all happineſs. *It* was the common greeting of the *Jews*, *Peace be unto you.* Thus *David* by his *Praxy* ſalutes *Nabal*, *Peace be to thee and thy houſe*; and the *Apoſtle* here alludes this form of ſalutation, that he might mix new Teſtament *mercy*, to old Teſtament *manners*, he firſt ſtiles *grace* before *peace*; as *Jacob* did with his *Veniſon*, he made it a ſavory meat, ſuch as *Iſaac* loved. *Peace* is the glory of heaven, in the boſom of God, and brought into the world in the arms of Angels; the firſt *peace* you read of in the Goſpel was *peace* by the adminiſtration of Angels, *Luk.* 2.13, 14. *And ſuddenly there was with the Angels, a multitude of Heavenly hoſt, praiſing, and ſaying, Glory be to God in the higheſt, and on earth Peace, good will towards men.* And when our Lord Chriſt firſt ſent out his Diſciples, this was the Doctrine that he bid them preach, *Mat.* 10.12,13. *When you come into a houſe,*

house, salute it, and if it be worthy, let grace, peace come upon it. Mark here by the way, our *Lord Jesus Christ*, is no enemy to good manners, he would not have *Christians* to be *clowns*; which is the use of some among us, who would have their *Religion* quarrel with good *Manners*; no, but *In what soever city or town you enter, salute it, and let grace, peace come upon it:* that is, wish peace to them saying, *the peace of God be upon this place, upon the head and hearts of all in it*; So that *peace* is both a *Gospel-salutation* when *Ministers* and *People* meet, and it's a *Gospel-valediction* when the *minister* and the *people* parts. So did the *Apostle*, and so do *I* now, *Grace be with you and Peace.*

Observe in *Mat.* 10. 13, 14. our Lord bids his Disciples when they enter into a house, *If the house be worthy, to let their peace come upon it, but if they be not worthy, let grace, peace return unto you.* Instead of leaving *peace* with them, to *Shake off their dust of their feet against them:* that is, to shew that God will shake them off as dust, and tread them under feet as fuel. My *Brethren*, your diligent attendance on the *word* at this place, hath comfortably prevented that part of my charge, *to shake off the dust of my feet*; for, how beautiful have the *feet* of a poor worm been to you, being shod with the *preparation* of the *Gospel* of *Christ*? And therefore seeing our *Lord Jesus Christ* said, *If they be worthy of their peace, abide with them*; on this account *I* wish to you *grace and peace from God our Father, and from our Lord Jesus Christ.* But what is this *peace*? it's the beauty of *Union*, the harmony of the *Creation*, the pleasure of *Life*, the feast of a good *Conscience*, 'tis that which makes *life* sweet, and *death* ease: *Peace* sweetens all our *possessions*, and all our *afflictions*; without this, the fulness of the world is a burden; with this, poverty and emptiness is a pleasant *companion*; without this, our bread is gravelled with sowreness, and our water mingled with bitterness; with this green hearbs become a feast, and our water is turned into wine; *Peace*, 'tis the most beautiful Creature in the world; And therefore it is beloved of all, courted of all,

many seek her, but few there be that enjoy her, they do not go the right way to find her; for, *In the wayes of righteousnes is peace.* Peace is the seminary of all blessings temporal, as Grace is of all blessings Spiritual; in grace you have implyed all holiness, in peace all happiness; in grace all inward, in peace all outward blessings; grace and peace are the *Alpha* and *Omega* of all blessings, as God is of all beings; no blessing comes before grace, and no blessing lasts longer: Then see in this phrase of speech, the Apostle wishes upon them, as I do upon you all, the blessings both of time and Eternity, and yet he wished no more to them, than God promised to give them, 1 *Tim.* 4. 8. *For godliness hath the promise of this life, and that which is to come; grace be unto you, and peace,* &c. not one without the other: though a man may have *grace* without *peace*, as in a time of dissertion or temptation, & a man may have peace without grace, as in a sure and unregenerate Condition; grace without peace is often found in a troubled conscience; and peace without grace is often found in a seared conscience; as grace without peace is very uncomfortable, so peace without grace is very unprofitable; like *Rachel*, beautiful, but barren: therefore the *Apostle* desires ye should have both *grace* and *peace*: we say, the *Sun* and *Salt* are the most useful creatures in the world; the one for shining, the other for seasoning. (My *Brethren*) grace and peace are the *Christians Sun* and *Salt*; grace is the *light* of their souls, and peace is the *savour* of their comforts; grace shins through all their faculties, and peace seasons all their mercies. The *blessings* of God are become as twins, as Christ said of the Spouse, *Cant.* 4. 2. *She is like a flock of sheep that are even shorn, which came up from the washing, whereof every one bear twins, and none is barren among them*; *grace* & *peace* here are knit together by the spirit of God, in a sacred knot not to be untied; as *Castor* and *Pollux*, when seen together, portend happiness to the *Mariner*: so when grace and peace are found in a soul together, they portend the highest secu-

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dy and blessing to the *Believer*; they are said in Scripture to be bound together, where God gives the one, he never denies the other: if he gives you the upper spring of *grace*, he will give you the other spring of *peace*, for they go both together. If he gives you the *dew of heaven*, you need not question the *fatness of the earth*: if his right hand be *full of mercy*, his *left hand shall not be empty*. Therefore *grace and peace be with us from God the Father, & from our Lord Jesus Christ*.

Grace hath a double sense, either *for the grace of God to us*, that justifies us, or *the grace of God in us*, that sanctifies us: Now there is a different peace flowing from each of these, but still it is *grace* and *peace*.

First, justifying *grace* hath a *peace* attending that, *Rom. 5. 1. Being justified by faith, we have peace with God*. So far as we have confidence in justifying *grace*, there remains no conscience of condemning *sin*. As there can be no bitterer *War*, then between *conscience* and the *eare*, so there can be no *sweeter peace*, then when *mercy* and *peace* meet together, and when *conscience* and *peace* kiss each other: The former is the taste of heaven, the latter is the perambulation of heaven; both which the *Believer* shares in upon his Justification by Faith. If Christ had *peace*, who was made our sin, needs must the Believer have *peace*, who is made the righteousness of God in him.

Secondly, Sanctifying *grace* hath a *peace* attending it, and this *peace* differs from the former, as the *root* from the *fruit*. The *peace* of *Justification* is a radical *peace*, the root of *peace*; but the *peace* of *Sanctification* is the bud, the blossom of the tree: the former flowes from the blood of Christ sprinkled on the *Conscience*; the latter from the conformity that is between the *Word* and the *Will*, between the *Commands* and the *Conscience*; *As many as walk according to this rule, grace be unto them and peace*, Gal. 6. 16. So that *peace* is the fruit of *sanctifying grace*. Now as the *blood* of the *Paschal Lamb* (which was a token of peace) was not to be struck on the posts of

the *Egyptians*, but upon the posts of the *Israelites*; so neither is the blood of *sprinkling*, which brings perfect *peace*, to be stuck on the posts of the *carnal sinner*, but on the posts of the *true Believer*, an *Israelite* indeed, in whom there is no guile; no *grace*, no *peace*, that is *God's Law*. How can a *sinner* have *peace* in a state of *sin*, when *God* and *Conscience*, when *Word* and *Conscience*, when *Law* and *Conscience*, and all the Attributes of *God* are against a *Sinner*? *No peace saith my God to the wicked*. Pray mark that Chapter, it begins with the *peace*, and ends in no *peace*. *In ver.* 2. 'tis said, *He shall enter into peace*, that is, the righteous; in the last verse, *There is no peace to the wicked*. It's the state of *grace* that's the only state of *peace*. And thus *I* pass from the double *grace* desired, *grace* and *peace*; to the double *fountain* discovered, God our Father, and our Lord Jesus Christ.

But here is a Question to be answered; *If grace and peace be from God the Father, then how is it said to be from Christ? and if from Christ, how then from God the Father?*

Answ. It's a known rule that the transient, external works of *God* are attributed to all the 3 *persons* in the *Trinity*, the same works that are attributed to the *Father*, are also attributed to the *Son*; and the same works attributed to the *Son*, the same also to the *Father*; so *grace* and *peace* are here ascribed both to *God the Father*, and to our *Lord Jesus Christ*; that is, they are both from mercy, and from merit.

From mercy on *God's* part to us, from merits on *Christ's* part for us; they are from *God the Father*, because he wills them to us, from *God the Son*, because he works them in us; they are from *God to Christ*, from *Christ to us*; they are from *God the Father* originally, and from *Christ* derivatively, and to us actually; *God the Father* is the fountain of all *grace* and *peace*, *Christ* as mediator is the conduit of all *grace* & *peace*; *Man* in Union to *Christ*, is the Cestern into which these streams of *grace* and *peace* runs; God wills *grace* and *peace* to us, and Christ works them in us; God gives grace and

peace

peace to be applied to the creature, this is from the love of the *Father*, but the application of this peace to the soul, is from the merit of *Christ* the *Redeemer*: Thus you see there's a double spring of this double blessing. Time will not serve me further: The onely Observation.

That all the grace and peace which believers share in, is derived from *God the Father*, through our *Lord Jesus Christ*: these three things opened will clear this: 1. That grace and peace are the believers priviledge. 2. That the fountain of this grace and peace is from *God the Father*. 3. That it is not given out from *God the Father*, but through *Christ*.

First, *That grace and peace are the Saints priviledge*; if grace is, then peace is. But grace is the priviledge of every believer, and that whether you look upon it as taken from the love and favour of God to us; this is the believers priviledge. God can as well forget Christ at his right hand, as cease his love and favour to the soul of a believer; the believers title to all their blessings, arises out of this never-failing love of God; or if you take grace for the fruit of Gods love to the soul, still it falls to the believers priviledge: *Vocation*, *Justification*, *Adoption*, *pardon of sin*, *purging from sins*, *strength against sin*, *Holiness*, *Love*, *Faith*, *Obedience*, *Perseverance*; all these are the priviledges of every *believer*, nay a man cannot be a *believer* without any one of them, they are as essential to the being of a Christian, as reason to the being of a man.

Secondly, *As grace*, *so peace is the believers priviledge*: There is *peace external*, *peace supernal*, *peace internal*, and *peace eternal*: There is *peace external*, this is peace with Men; there is *peace supernal*, that is peace with God; there is *peace internal*, that is peace with Conscience: All these three are to be had upon earth, and then there is *peace eternal*, and that is only to be had in Heaven. The *Apostle* here doth not exclude the former, but chiefly intends the latter: peace with man is a good thing to be desired, but peace

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with God and conscience, is much more to be desired. Peace with God is the spring of all things both within and without, both below and above, both in time and eternity: so sayes *Job, if he gives peace, who then can make trouble?* Now this peace is the saints priviledge. It is a legacy left to every believer, by the last Will and Testament of a dying Redeemer. Will you see a copy of his Will, then look in *John* 14. 27. *Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you.* There is it seems a peace in the worlds power to give, and there's a peace of Christs bestowing. Now Christ would have us here not to mistake the worlds peace for his, for the difference is very great; for first, the worlds peace is a false peace, it is a counterfeit coyn, it han't the curant stamp of heaven on it; but the peace that Christ gives to a believer, is true peace, & perfect peace. *Thou wilt keep him in perfect peace whose mind is stayed on thee.*

Secondly, The worlds peace is an outward peace, it is but skin deep, it wets the mouth, cannot wash the heart, *Prov.* 14. 13. *In laughter the heart is sorrowful, and the end of that mirth is heavines*: the worlds peace is but the shel of peace, their conscience lowers when their countenance laughs; but the peace that Christ gives, is an inward and spiritual peace, *Ps.* 4. 7. *Thou hast put gladness in my heart, more then in the time that their corn and their wine increased; thou hast put gladness in my heart*; Peace is that gladness, or peace smooths the brow, but this fills the breast; as the liver hath trouble within in the midst of all his peace without, so a believer his peace within, in the midst of all his troubles without: *In the world you shall have trouble, but in me you shall have peace.*

Thirdly, The worlds peace has only a neather spring arising out of the creature, out of worldly comforts, therefore it must needs be unclean; *for an unclean fountain cannot bring forth clean water*; But the peace of Christians has an upper spring, it flows from the manifestation of the love of God in *Christ*; it is from the sprinkling of *Christs* blood on the conscience,

science, it flows upon the workings of *Christs* Spirit upon the Soul, which is first a Counsellor, then a Comforter: Oh! how pure must this peace be in a Believers Soul, that flows from so pure a spring!

Fourthly, The worlds peace, is a peace given to sinners, it is a peace in sin, and its a peace with sin, as the Prophet *Isaiah* tells us, *It's a Covenant with hell, & an agreement with death*, (God deliver us from that peace.) Again, *Christs* peace is given to none but believers, it's their priviledge only, a Stranger don't intermeddle with his Joy, *Prov.* 14. 10. *The heart knoweth his own bitterness, but a stranger doth not intermeddle with his joy.*

Fifthly, The worlds peace is a fading, dying, transitory thing, it withers in the Sand, *The triumphing of the wicked is but short, and the joy of the hypocrite is but for a moment*, Job, 20. 5. *Solomon* doth elegantly liken it to *crackling of Thorns under a pot*, which is but a blaze and is gone, *Eccles.* 7. 6. so is the sinners peace, it is for a spurt, & is soon gone, but the peace that *Christ* gives to believers, is dureable and abiding peace: Your joy no man shall take from you, it appears in life, in death, & after death: first, its our peace in life, grace brings forth present peace. It's said of the Primitive Christians, *They walked in the fear of the Lord, and in the comforts of the Holy Ghost*, *Acts* 9. 31. It's a remarkable expression, *Ps.* 19. 11. *In keeping thy commands there is great reward*; he don't say for keeping them, which respects the end of the work, but in keeping of them, which looks at the work it self; (My Brethren) every duty done in sincerity, reflects a peace in conscience, as every flower carries its own sweetness; its possible, I grant, a believer may not always find and feel this peace, few do, some seldom find it, few find it so, always; the remains of corruption bringing forth to interrupt, or temptations to hinder, and Gods dissertion may darken and hide it, and a believer may seem to be totally lost; yet in this condition, which is the worst, a child of God

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can be in, he hath a double peace. *First*, A peace in the promises in this very condition, and what you have in Bonds and Bills, you account as good as money in your pocket. *Secondly*, He hath it in the seed, *Light is sown for the righteous, and gladness for the upright in heart*, *Ps.* 97. 11. Grace is the seed of Peace, which Christ hath sown in the furrows of the soul, and therefore Peace shall spring out of the furrow of the soul: indeed this seed springs up sooner in some, then in others, yet every Saint shall have a reaping time sooner or later, *Ps.* 126. 6. *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoycing, bringing his sheaves with him*: If he stays long for the fruit, he shall have a greater crop at last, if he reaps not now, he shall be sure to reap hereafter, *Ps.* 37. 37. *Mark the perfect man, and behold the upright, for the end of that man is peace.* *Secondly*, By this peace which is the peace of a child of God, it's a peace of Death; grace will minister to us then, and that ministration shall be peace: the sinners peace leave him when he coms to the grave; though in life it fills him, yet in death it leaves him. A believer hath a two-fold spring of peace, the first is from above him, the other is from within him: That spring that runs with peace above him, is from the blood of Christ, sprinkled on his conscience: the other that is from within him, is from the sincerity of his heart in the wayes of obedience. My brethren, when we lie on our death beds, and can reflect on our sincerity in all Gods wayes, this will be peace at last, so it was in *Hezekiah*, Isa. 38. 3. *Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which was good in thy sight*: there's nothing makes a death-bed so hard and so uneasie, as a life spent in the service of sin & lust, and nothing makes a death-bed so pleasant, as a life spent in the service of Christ: grace will bring forth peace, if not in this life; yet, *Thirdly*, it will be sure after Death: if time brings not this fruit to ripeness, yet eternity shall;

grace

grace in time, will be glory in eternity; Holineſs now, will be happineſs then; whatever it is a man ſows in this world, that he reaps in the next world: *Be not deceived, God is not mocked, for whatſoever a man ſoweth, that ſhall he alſo reap: He that ſoweth to the fleſh, ſhall of the fleſh reap corruption, but he that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting*, Gal. 6.7,8. When ſin ſhall end in ſorrow and miſery, grace ſhall end in peace, in joy, in glory; *Well done thou good and faithful ſervant, enter into the joy of thy maſter*, Mat. 25. 21. Whoever ſhares in the grace of Chriſt in this world, ſhall be ſure to ſhare with the joy of Chriſt in the next world, and that joy is joy unſpeakable, and full of glory. I will wind up all in a three-fold Application, by way of exhortation to three ſorts of perſons, 1. To ſuch as have this grace and peace. 2. To ſuch as have this grace and no peace. 3. To ſuch as have neither grace nor peace.

Firſt, To ſuch as have both grace and peace; ile ſpeak to them in two or three things. *Firſt*, Admire thankfully the Father & the Son, the Fathers grace, and the Sons love, for both had a hand in this, therefore bleſs both the Father for willing it to us, and the Son for working it in us; grace and peace are the fruits of Gods eternal Election, for this bleſſing the Father gives, but the application of it to us, is the fruit of Chriſts redemption and interceſſion: How can you think of *hell* and *damnation*, and ſee your ſelf freed from it? And how can you think of the dreadful fury and vengeance of God, your ſelf not under it? How can you look on your ſtate changed, your hearts renewed, grace ratified and reconciled, and your conſcience quieted? How can you think of theſe things, but muſt admire the love of the Father in giving this to you, and the love of the Son in purchaſing this for you? All the grace and mercy that is given to us, is by Chriſt purchaſed for us; Grace and peace are fruits of the redeeming blood of Chriſt purchaſed.

Secondly, Do not envy the conditions or poſſeſſions of th:

the men of the world; they have riches and honours, pro[fits] & pleasures, but they neither have grace nor peace, there[fore] do not envy their happiness. There is a story of a *Ro[man]* that was condemned by the *Court-Martial* to die, [for] breaking his rank to steal a bunch of grapes; and as he was going to his execution, his fellow Souldiers laughed at him, & others envied at him that he should have grapes & they none: Now (sayes he) *Do not envy me for my bunch of grapes, for you would be loth to have them at the rate I must pay for them.* (My Brethren) You that are the children of grace and peace, do not envy at the men of the world, at their riches, their comforts, their pleasures; for I am sure you would be loth to have them at the price they pay for them; for the end of these things are death.

Thirdly, Do not complain of the worst condition that the providence of God shall cast you into; in this world it may be you shall suffer hard things, but remember, so long as thy soul is secure, never complain of hard things. (My Brethren) As God your Father brought you into a state of grace and peace, and thereby secured his love to your souls in *Christ*, can you complain of hard things? So let the joy of the Lord be your Strength; *Rejoyce in the Lord alwayes, and again I say, rejoyce*, Phil. 4. 4.

The second Use, is to such as have neither grace nor peace: May not I say, *I* speak to many such? *I* would *I* might not; Are there not many that are without grace, and therefore must needs be without Peace? They may have the worlds peace, but they have none of this peace; let me beg of you to get out of this graceless condition: if you love your souls, don't live one day, nor one hour, nor one moment longer in a graceless state. Oh! that you would believe the words of a dying man, for so *I* am to you, & such words use to be remembred. Oh! remember this as a testimony I leave with you, that the love of *Sin*, and lack of *Grace*, will ruin and destroy every Soul at last: But you will say, *How shall I get a share in this grace and peace?*

I answer, *First*, Break off all your false peace: we can never have true peace with God, when we content our selves with false peace; you will never seek that peace which Christ hath purchased for you, while you content your selves with that cursed peace which the old man hath wrought in you: Oh! therefore break off all false peace, which is not the fruit of grace.

Secondly, Labour to see and be convinced of the miserable, and of the naked condition your souls be in for want of the righteousness of Christ for a covering; without this, soul, thou art miserable, wretched, poor and naked; be convinced also what a miserable thing it is to have God our enemy; God is the sinners enemy; it is a fearful thing to fall into the hands of the living God: Oh! be convinced of thy nakedness, without Christ's righteousness, and thy emptiness without his fulness.

Thirdly, Labour to go out of your selves to Christ for grace and peace: Surely in the Lord, shall one say, I have righteousness and strength; I, there it's to be found. Labour for a thirsty frame of soul, for the promises run far to such, *that he will fill the hungry with good things*: go to Christ soul, beg, pray, never leave God till he hath given thee an interest in Christ, *for none can come to me except the Father draw him*; there is no pardon for the least sin out of Christ, but there is pardon for the greatest sin in Christ, one sin will damn the soul out of Christ, but no sin can hurt the soul in Christ. Oh! go to Christ soul, never give rest to thy eyes, nor slumber to thy lids, till thou hast made peace with God in the blood of Christ; one sting of the fiery Serpent was mortal, without looking upon the brazen Serpent; so one sin will damn a soul out of Christ, but no sin can damn a soul in Christ.

Thirdly, To such as have grace, but no sence of peace, this is the counsel I would leave with all such, *Be much in the exercise of grace, frame much, believe much, use grace much*

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for the exercise and improving of grace will produce peace: there are ten duties which are to be the *sphere of grace* in activity, and in performing of them, we shall have peace; *First*, make religion your business, the main design of your lives, be Christians to purpose: be not only Christians by the bye, but *let your conversation be as becometh the Gospel of Christ*, Phil. 1. 27.

Secondly, Put forth renewed *Acts of Faith* on Christ every day, and remember it's as much your duty to believe in Christ to day, as if you had never believed before. Oh! live by faith every day, and this will bring peace to you.

Thirdly, Maintain a constant communion with God daily, this communion with God is mans chief good; the happiness of a child is in communion with his Father, and the happiness of a Wife is in communion with her Husband; and this is the happiness of a believers soul, communion with *God* the *Father*, through *Christ* our *Head* and *Husband*! The seed of peace, its true, it is sown in the soul in Union, but then it takes root downward, and brings forth fruit upward Spiritual peace will never be obtained, if communion with God be not maintain'd; that gives comfort in the midst of all sorrows, and satisfies all doubts, and recompences all wants. Lo this is the fruit of communion with God.

Fourthly, Be good at all times, but of all, best in bad times; many Christians lose their peace, by remitting of their grace, and let loose their reins of Religion, to avoid the censures of a crooked generation: a *Christian zeal* should be like the *winter fire*, that burns the hotter when the air is coolest; or like the Lilly that looketh beautiful, though among *thorns*, so should a *child* of God, though among *sinners*.

Fifthly, *In all conditions, chuse sufferings rather then sinning*; If ever you would have peace, choose suffering rather then sinning; he that values peace with God, or peace with *conscience*, he must make this his choice: *Daniel* rather chused to be cast to *Lions*, then to lose the peace of his Conscience;

ence; the three children choſe rather to burn in the Furnace, then to bow to the Image: One ſaid, *He would rather go to hell free from ſin, then to live in Heaven with guilt in his Conſcience.* (My Brethren) let me a little inlarge, becauſe ſufferings may overtake us; for perſecution is the genius of the Goſpel, therefore let me leave four ſhort Rules with you concerning Sufferings.

See that your Cauſe be good, your Call be clear, your Spirit meek, and your End right. Suffering cannot bring our peace without either of them, but with them all our ſufferings ſhall be peace.

Firſt, Let your cauſe be good, its not the blood, but the cauſe that makes a Martyr; its not for every cauſe a Chriſtian ſhould engage to ſuffer: every cauſe will no more bear ſuffering, then every little ſtream will bear a ſhip; nor will Chriſt let go ſweetneſs to every ſuffering, 1 Pet. 4. 15. *Let none of you ſuffer as a Murderer, or as a Thief, or as an evil doer, or as a buſie-body in other mens matters.* To ſuffer this, is neither Chriſtian-like nor comfortable, Some ſuffer rather as Maleſactors, then as Chriſts Martyrs.

Secondly, Let your Call be clear; its not amiſs to have a good cauſe without a call: ſome may ſuffer for the cauſe of God, and yet ſin in ſuffering for want of a call. Chriſt calls not all to ſuffer: to ſome it is given, to others it is not. If thy call be clear, thy peace will be ſweet, though thy ſufferings be never ſo great. But you will ſay, How ſhall I know when I am called to ſuffer?

I Anſwer, Firſt, when Truth ſuffers by our ſilence, then are we called to ſuffer.

Secondly, when our lives will be the denial of Chriſt, then are we called to deny our lives for Chriſt.

Thirdly, when ſin and ſuffering ſurrounds us, that we cannot get out, but we muſt either run through ſin or ſufferings, then I may ſafely conclude, that Chriſt called me to ſuffer, & in this cauſe we may expect the peace and ſweetneſs of his preſence.

Thirdly, the third Direction for ſuffering is this, our ſpirit muſt be meek; ſo was Chriſt, he went as a Lamb to the ſlaughter.

Its poſſible a man may be right in his cauſe, & yet ſinfull in his carriage, and if ſo, no wonder if Chriſt be not ſweet to us. To be fierce, and raging, and reviling in ſuffering, its not becoming humanity, & therefore much leſs like Chriſtianity. A Chriſtian ſhould be like Chriſt. Acts 5.41. *And they departed from the preſence of the Council, rejoycing that they were counted worthy to ſuffer ſhame for his name.* It becomes thoſe that are found in the Spirit, to give bleſſing for curſing; the more of Chriſts ſpirit is in us in our ſufferings, the more comfort & joy we ſhal receive from our ſufferings.

Fourthly, See that your end in ſuffering be right; if it be ſelf, or ſingular, or ſchiſm, then Chriſt cannot be ſweet to thee. Some have died that their ends live. *Socrates* died in the defence of the truth, and to prove that there is but one God, but whether he died for honor, applauſe, or for Gods ſake, I think it is no hard thing to determine. But let thy cauſe be good, thy call clear, thy ſpirit meek, and thy end right, and then you ſhall have peace in all your ſufferings, that is the 5 thing. Chooſe ſuffering rather then ſining.

Sixthly, If you would have peace, be much in ſtudying the Scriptures: for as God is the God of peace, and Chriſt the Prince of peace, ſo the Goſpel is the Goſpel of peace, which God hath given thee to lead thee in the waies of peace, *Great peace have they that love thy laws.*

Seventhly, Take heed of Apoſtacy, either in doctrine or principles. Though a believer is freed from Apoſtacy in the ſtate of grace, yet he is not freed from Apoſtacy in the degrees of grace. He may fall ſinfully, though he cannot fall finally. *Demas* fell by one, St. *Peter* by the other. Pray with *David*, Pſ. 17.5. *Hold up my goings in thy paths that my footſteps ſlip not.*

Eighthly, Make the word of God your rule in all things

be ſure you have a Scripture warrant for all your practices. But eſpecially keep cloſe to Scripture in matters of Gods worſhip.

There are endleſs diſcourſes about the Mode of Gods worſhip; I have no diſputing time. It is good in difficult caſes, alwaies to take the ſureſt ſide, (for inſtance) if I follow the Traditions of man, for the worſhip of God, I may ſin; but if I keep cloſe to the directions of God in the Scripture, I am ſure I cannot ſin; for this is the ſure word of Prophecy, to which you do well to take heed. therefore in ſuch a doubtfull caſe, Gods will is, that we take the ſureſt ſide: go to the Law and to the Teſtament: labour to be fruitfull and grounded Chriſtians.

Ninthly, keep up the power of Godlineſs, do not let Religion down into a liteleſs formality: *The righteous ſhall flouriſh like a Palm-tree: He ſhall grow like a Cedar in Lebanon, thoſe that be planted in the houſe of the Lord ſhall flouriſh in the Courts of our God, Pſal.* 92. 12, 13. My Brethren, it is as much a duty in them that have grace, to improve it, as for them that have no grace to get it. If you ſit under the dayly means, the dayly waterings of God, and do not grow, do you think this will be peace in the latter end? ſurely no (my Brethren) your fruitfulneſs under the Goſpel is of very great concernment. It is unfruitfulneſs that makes God lay his *Vineyard waſte*. Its unfruitfulneſs that procures the forwarding your account in the day of grace.

Tenthly, Obſerve that excellent rule of the Apoſtle in *Phil.* 4. 8. *Finally, brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, if there be any virtue, and if there be any praiſe, think on theſe things.* And now, my Brethren, I commend you to God, and to the *Word of God*, that is infinitely able to make you wiſe to ſalvation, with this Benediction which I ſhall make my Valediction, *Grace be unto you, and peace from God our Father, & from our Lord Jeſus Chriſt.* *Mr.*

Mr. *Calamy*'s Sermon at the Funeral of Mr. *Ash*.

Isaiah 57. 1.

The righteous perisheth, and no man layeth it to heart, and merciful men are taken away, none considering that the righteous are taken away from the evil to come.

WE are here met this Evening to perform the last office of Love for an eminent and antient servant of Jesus Christ, and excellent Minister of the Gospel, Mr. *Simeon Ash*, one who hath formerly performed this office for many other Ministers, and now we are met to perform this office for him: and it is not long before others will meet to perform the same office for us, so frail, so brittle, and so uncertain is the life of man.

Now the Text that I have chosen, is suitable for this occasion; for this Reverend Minister was first a righteous man, he was righteous in an Evangelical sense, he was one that was justified and sanctified. Secondly, he was a merciful man both in active and passive sense; he was one that shewed mercy to the distressed Members of Jesus Christ, and he was one to whom God shewed mercy; this righteous and merciful man is now perished, as to his outward condition, and as to his everlasting condition: but as to his outward bodily condition, he is perished, and he is taken away: the word in the *Hebrew* is very emphatical; *merciful men, Colligunter* are gathered; it is the same word that is used concerning *Josiah*, 2 *K.* 22. 10. *Thou shalt be gathered to thy Fathers, and to thy grave in peace, and shalt not see the evil that I will bring upon this nation.* This godly & righteous man is now gathered, a ripe corn in the barn of heaven; he is taken away

the evil that is to come, from the beholding that evil that is to come upon the sinful world, he is taken away in mercy, that he may not be troubled with the troubles that are coming upon many; he is taken away from the evil to come.

And thus you see how suitable the Text is to the occasion; there is onely one particular that I desire may prove unsuitable: *for the righteous and merciful man*, is the Text, *perisheth, and no man considers, nor lays it to heart*: These words are *verba commentantis, & objurgantis*, the words of the Prophet bemoaning the spiritual security of the people of *Israel*, chiding and reproving them for their spiritual Lethargy: Now I desire that this part may not prove suitable, but that all of you may lay to heart the death of this ancient, merciful, righteous man.

The Observation from the words, are these six.

First, *That the righteous man must perish as well as the unrighteous.*

Secondly, *That the perishing of a righteous man, is nothing but his gathering to God, Christ, and the blessed company of Saints and Angels.*

Thirdly *That a righteous man as long as he liveth, is the preservative of a Nation, and the supporter of a Kingdom, the Chariot and Horsemen of a Nation.*

Fourthly, *The death of a righteous man is a warning piece from heaven, a Beacon set on fire to give notice of evil approaching.*

Fifthly, *That God doth on purpose take away righteous men, that they might not see the evil that is coming on a Nation.*

Sixthly, *That it is a great and common sin, not to consider and lay to heart the death of a righteous man.*

First, It is a common sin, and therefore it is set down in the greatest latitude, *the righteous perisheth, and no man layeth it to heart*; that is, very few: *And merciful men are taken away, no man considering*; that is, very few.

It is a great sin, and therefore the Prophet *Jeremy* in the

former Chapter calls to all the beasts of the field to devour, that is, all the Enemies of the Church to destroy the children of *Israel*, because they drank strong drink, filling themselves with merriment, and promised themselves happy daies, but did not consider that *the righteous were taken away from the evil to come.*

I shall begin with the first, *That the righteous perish as well as the unrighteous.*

How is it that the righteous perish? not in their soul, they cannot perish so: nay the truth is, they cannot perish properly in their bodies; for the bodies of the Saints never totally and finally perish; for the very dust of the Saints in the grave, is precious in God's sight, and they are asleep in Jesus, and by the power of Jesus Christ, they shall be raised again glorious bodies: Nothing perisheth of a righteous man by death totally and finally, but sin; and therefore the meaning of the word is as *Musculus* and *Justin* Martyr observe, *perit*, perisheth; that is, not according to the truth of the thing, but according to the opinion of the world, and the proper language of this expression is this, *the righteous perish*; that is, the righteous must die and go down to the house of rottenness as well as others, and that upon a four-fold account.

First, Because the righteous are included within the statute of death as well as the unrighteous; *statutum est*: Heb. 9.27. *It is appointed for all men once to die*, the righteous as well as the unrighteous; indeed it is true, Jesus Christ hath taken away the hurt of death, but not death it self: Jesus Christ hath disarmed death, made death like the Viper that fastened upon *Paul's* hand, but did not hurt him; he hath made it like the brazen serpent that hath no sting, but a healing power in it: Christ hath sanctified death, conquered and sweetned death: at present we are all under the statute of death, but at last this enemy shal be destroyed, 2 *Cor.* 15, ult.

2. The righteous consist of perishing principles as well as the unrighteous: the righteous are earthly vessels made of dust,

dust, I, their foundation is in the dust; their lives are a vapour as well as the lives of the unrighteous.

3. The righteous must die as well as others, because they have a body of sin which they carry about them; for there is no man so wise, that lives and sins not, *Eccl.* 7. 10. wherefore there is that which deserves death in a righteous man.

Lastly, and especially, The righteous must perish upon a peculiar account; *For if we have hope only in this life* (saith the Apostle) *we are of all men most miserable*, and therefore they must perish to keep them from perishing: they must say as *Themistocles*, *Perissem nisi perissem*, they must die, that they may rest from their labour: for here is not our rest, *Micha* 2. 10. there remaineth a rest for the people of God: there is no rest in this world: the word *quies* wants the plural number.

2. The righteous must die that they may have their reward, their Crown of glory, that God hath laid up for them: they must first fight the good fight, and finish their course, and then they shall receive a Crown of glory.

3. They must die, that they may be free from sin; for they shall never put off the body of sin, till they put off the body of the flesh.

4. They must die that mortality may be swallowed up of life, that corruption may put on incorruption.

5. They must die, that they may be perfect in grace.

Lastly, they must die, that they may see God face to face, and be for ever with the Lord, which they cannot do till they die: therefore blessed be God that the righteous must perish. If a man should alwaies live on earth, alwaies be young rich and healthful, it would be unwelcom news, for while we are in the body, we are absent from the Lord, and subject to sin; and therefore when *Peter* asked Christ what should be done with *John*, Christ tells him, *If I will that he tarry till I come, what is that to thee?* from henceforth there went a report abroad that *John* should not die, *John* 21. 32. Now the Apostle himself was much displeased with this re-

port, & lookt upon it as a great affliction that he ſhould not die, and therefore he himſelf confutes it; *But yet Jeſus* (ſaid he) *ſaid not that he ſhould not die*; as if he had ſaid, God forbid that I ſhould not die.

Before I come to application of this point, give me leave to ſpeak ſomething to the ſecond point, and ſo I ſhall apply them both together.

The ſecond Doctrine is this, *That the periſhing of a righteous man, is nothing but a gathering him to God, Chriſt, and the bleſſed ſociety of Saints and Angels in heaven.*

This is contained in the ſecond expreſſion, *merciful men are taken away*; the word in the Hebrew is *Colliguntur*, they are gathered; it is evegetical of the former, they did not periſh, but they are gathered to God & Chriſt: there is a great deale of excellency, and a magazine of ſweetneſs in this expreſſion, *They are gathered.* It implies two things.

Firſt, That the righteous are in a ſcattered condition while they are in this world, and that three waies.

1. They are ſcattered among the wicked and ungodly of the world, as ſheep among wolves, as lambs among lyons, rent and torn in pieces forced to wander up and down in ſheeps skins, and goat-skins.

2. The righteous are ſcattered in the world one from another, and that two waies. 1. They are ſcattered by their different habitations, for the godly are forced to ſeperate one from another, as *Lot* from *Abraham*. 2. They are ſcattered one from another by the cruel perſecution of wicked men; and therefore you read, *Acts* 8. that at that time when there was a perſecution againſt the Church at *Jeruſalem, that they were all ſcattered abroad.*

3. The godly are ſcattered in this life from the glorious preſence of God in heaven, indeed they are never ſcattered from the gracious preſence of God, but ſometimes they are ſcattered from the comfortable preſence of God; & as long as we live in the world, we ſhal be ſcattered from the glori-

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ous presence of God: for while we are in the body, we are absent from the Lord.

Secondly, This implies a bringing of Gods people out of this scattered condition; it is a gathering of the righteous out of this world into another, from a sinful persecuted world, into a sinless glorious world, from diversity of dwellings on earth, to dwell altogether in one heaven; it is a gathering out of the reach of man and devils, a gathering them not only to the gracious, but to the glorious presence of God and Christ, and to the souls of just men made perfect, and to the general assembly of the first born, and to the city of the living God, the heavenly *Jerusalem*, where they shall live together, never to be scattered again. To understand this the better, let me offer three things to you, shewing you that the godly are gathered to God three ways: in this life, at death, and at the day of judgement.

First, The righteous are gathered to God in this life, and that is at their first conversion, for by nature we are aliens & strangers to God, scattered from any union or communion with God; not only scattered from the glorious but from gracious presence of God. God made man at first to enjoy communion with himself, but *Adam* lost this by sin, and now we are all *Cains* and vagabonds, scattered from the love of God, and from union and communion with God; but when God converts any of the elect, he gathers them home to himself; for conversion is nothing but Gods gathering them to himself in the second *Adam*, that were scattered from him in the first *Adam*: the first *Adam* was a root of scattering, a root of separation from God, but the second *Adam* was a root of union and conjunction. Christ is the head, and all the elect are all gathered together in him; *Eph.* 1. 10. that he might gather together in one all things in Christ, so that conversion is nothing but a gathering of the elect of God, to Christ by faith, and a gathering to one another by love and charity.

Secondly, Gods people are gathered at death: here they

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are gathered to Christ by grace, but at death they are gathered to Christ in glory; here they are gathered to God by hope, but at death by fruition: here Christ is gathered to us, he comes down and dwels with us; but at death we shall be gathered to him, we shall go up and be joined with him. There's a great deal of difference between *esse cum Christo*, and *esse in Christo*, *esse cum Christo*, to be one with Christ is a *Christians* great security; but *esse in Christo*, to be one in Christ, it is a Christians great felicity, in this life we are gathered to God by faith, but at death by vision.

Lastly, We shall be gathered to God at the day of judgement: it is called the day of the gathering of the Saints together: A day when all the Saints that are, have been, or shall be, shall all be gathered together, 2 *Thes.* 2. 1. I beseech you brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him at the great day: At the day of judgement we shall all be gathered together, and shall be all taken up to heaven: I mean all the righteous, and be ever with the Lord: and so much for the opening of the doctrine.

But here it may be objected; Are not the unrighteous gathered by death as well as the righteous?

I answer, it is true, the unrighteous are scattered in this Life, and gathered by death, as well as the righteous, but with a great deal of difference.

First, the wicked are scattered in this life, but they are scattered from God; but the godly are scattered for God, and for a good conscience many times, as they at *Jerusalem* were scattered: The godly are scattered for the glorious presence of God in heaven; but the wicked are scattered from the gracious presence of God on earth. Again the scattering of the wicked is a curse to them, and it is threatned as a curse *Lev.* 26. 32. I will scatter you among the heathen, and draw out my sword after you: and where ever the wicked come in what part soever of the world the wicked are scattered they bring the curse of God with them: and they bring the

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judgements of God on Towns and Cities where they are, as plague, famine, and ſword, and all miſeries. But the godly, when they are ſcattered, they are ſcattered as a bleſſing, into what Countrey or Town ſoever they come, they come as a bleſſing, they come like a ſhip laden with corn, to a Town ready to periſh with famin: they come as a bleſſing four ways.

First, by their prayers, to pray down a bleſſing on the place where they come.

Secondly, they come as a bleſſing by their holy life and converſation, that is a loadſtone to draw others to holineſs.

Thirdly, they come as a bleſſing, by their holy advice and counſel that they give to the place where they come.

Nay fourthly, their very preſence is a bleſſing; as long as *Lot* was in *Sodom*, *Sodom* could not be deſtroyed; ſo long as *Paul* was in the ſhip, the 300 could not be drown'd. So that the godly come as a bleſſing wherever they are ſcattered, but the wicked are as chaff ſcattered by the wind, and they are ſcattered as the duſt of the earth: You know when the duſt is ſcattered, it gets into mens eys and blinds them; and falls upon their cloaths, and ſullies and defiles them; ſo the wicked, wherever they are ſcattered, they defile the place where they are ſcattered. The godly are as planets, that wander and move from one part of heaven to another, carrying light to the world.

Secondly, as the wicked are ſcattered while they live, ſo when they die, they are gathered; it is true, but how? not to God, and Chriſt, and his Angels; but they are gathered to the Devil and his Angels, and to damned ſpirits: not as bundles of wheat into the barn of heaven, but as bundles of tares to be burned for ever in everlaſting fire.

Now, if the righteous periſh as well as others, and if their preaching be nothing but a gathering to God and Chriſt; then,

First, learn hence the preciouſneſs of every righteous man; the great God will not gather things of no value; great men

men do not use to gather chaff and straw; and therefore, when Christ saith of *Josiah* I will gather thee to thy fathers, it was a sign he was a precious pearl worth the gathering, and of a high value and account in the sight of God; and so is every true child of God, right dear and precious are they in the sight of God, both living and dying; they are bought with a great price; not with gold and silver, and other corruptible things; but they are bought with the precious blood of the Son of God: They are as precious to God as the apple of his eye; so precious that he hath given Christ for them and to them; so precious that he called them his Jewels, his peculiar treasure, his *Jedidiahs*, and therefore God will not suffer them to perish, but gather them to himself before the evil day come, as the husbandman gathers in the corn before the beasts go out into the field.

Secondly, Learn here what reason we have to be comforted in the death of a righteous man or woman, because their death is not a perishing, but a gathering to God and Christ, and the society of Saints and Angels. The death of a righteous man is no more then if a merchant that hath abundance of Jewels in a far Countrey, he should send for them home. Why death to a righteous man is nothing but Gods sending for his Jewels home. Such a phrase there is in *Mal.* 3. 17. In the day that I make up my Jewels they shall be mine. In this life they are imperfect Jewels; they are like gold in the oar, mingled with a great deal of dross; and death is nothing but a perfecting of these Jewels; death is nothing more; and God doth nothing by death, but as a gold-finder gathers up all his ends of gold and silver; it's nothing but just as if a father should send for his son home that had been a long time absent from him to his own house: it is a carrying us to our Fathers house. And therefore let us be comforted when our righteous Friends die, though their death be matter of sorrow to us, in regard of the loss that we sustain by their death, and because their

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death is a warning-piece of evil to come: yet in regard of them we have cauſe to mourn. I ſpeak this of thoſe that are related to the righteous when they die; did you ever hear of a Husbandman that mourned for the carrying in of his corn into the barn? or a Jeweller mourn for making up of his Jewels? Let us mourn rather that we are left ſcattered among the wicked of the earth, and from the glorious preſence of God and Chriſt: and let us mourn for thoſe that are ſcattered from Chriſt, and from grace: and for thoſe that whileſt they live, are ſcattered, and when they die, are gathered to the devil and his angels. Let us not mourn for thoſe that die in Chriſt, but let us mourn for thoſe that live out of Chriſt; let us not mourn over the body the ſoul hath left, but let us mourn over the ſoul that God hath left.

The third uſe is of Conſolation to all the people of God in reference to evil times that are coming upon us, or to the evil of times. Whatever befalls a child of God in this life, though he be ſcattered by wicked men, from *England* into forraign Countries, though he wanders up and down in deſarts and wilderneſſes, though he be ſcattered from houſe to priſon, yet there ſhall be a gathering time ſhortly: there will a time come when all the Saints ſhall be gathered to Chriſt, and to one another, never to part any more. The death of Gods people is not a periſhing, but a gathering: comfort your ſelves therefore with theſe words, againſt the fear of death: look upon death as a gathering, as a gathering to Chriſt: you are here as *Daniel* in the Lions den, as *Jeremiah* in the dungeon; yet there will come a gathering, and if you die in a good cauſe, you ſhall not periſh, but be gathered to Chriſt, to his Saints and Angels.

But you will ſay, *If I were ſure when I die, that I ſhould be gathered to Chriſt, to live for ever with him, this would be matter of great conſolation to me: but you told me, the wicked are gathered by death as well as the godly: how ſhall I know whether (when I come to die) I ſhall be gathered to the devil and his angels,*

angels, or to Christ and his Angels? How shall I know whether I shall be gathered at death as a bundle of tares to be burned in Hell, or a bundle of wheat to be carried up into the barn of heaven?

I Answer, You may know it by four things.

First, if you are righteous, then you shall be gathered to Christ at death; *for the righteous shall go into everlasting life*: Heaven is entailed upon righteous men; by righteousness I mean the imputed righteousness, and imparted righteousness of Jesus Christ: I wave the explication of them, because time will not give leave. *Know you not* (saith the Apostle) *that no unrighteous man shall inherit the Kingdom of God?* Damnation is entailed upon unrighteous men.

Secondly, If you are merciful, the merciful man shall be gathered to Christ: if you are one that is full of bowels of compassion to the distressed members of Christ Jesus, for Christ hath said it, *Blessed are the merciful, for they shal obtain mercy*. Now if you are hard-hearted, covetous, worldly-minded, remember that Text, *He shall have judgement without mercy that shews no mercy*.

Thirdly, He that is gathered to the second *Adam* by faith in this world, shall certainly be gathered unto Christ by vision in the other world; *Christ Jesus* will save all his members, and you must know, that Faith is a transplanting grace, it is not only a heart-purifying, but a world-overcoming grace: it takes a man out of the old *Adam*, and puts him into a new *Adam*: it takes a man out of the root of scattering, and puts him into the root of union and conjunction: Wherefore you that are now joined to Christ by Faith here, shall be joined to Christ in glory hereafter. But now, you that are vagabonds, *Cains* and aliens from the life of God, and from the life of grace: You that are wooden members, wooden legs in Christs body, that have no real conjunction with Christ, you shall not be gathered to him in glory.

Lastly, If you are gathered here to the Saints by love, then

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you shall be gathered to the Saints in heaven, and to the everlasting enjoiment of God with them to all eternitie. Consider this, every man shall be gathered (when he dies) to those whom he delights, and chooseth to keep company with while he lives in this world. If you are gathered to the wicked in love and affection here, you shall be gathered to them at death in hell & destruction, for its pity companions should be parted, wheat must to wheat, & tares to tares, for wheat and tares shall not be bound together at the last day.

The last Use is of Exhortation: If the righteous must perish, and if their death be nothing but a gathering, then take this threefold Exhortation.

First, Let us labour to make the best use we can of our godly Friends and Ministers before they are gathered; let us do as *Elisha* did; he was told that his Master *Elijah* was to be taken up to heaven, and therefore he would never leave him till he had got the spirit of *Elijah* doubled upon him: If *Elisha* had not thought that *Elijah* would have been taken up that day he would never have followed him so punctually and inseparably as he did. O beloved, did you believe that Text, *Zach.* 1. 5. of which we have often had experience, *Your fathers where are they? and the Prophets, do they live for ever?* Indeed if they did live for ever, we might get good from them when we please, because we are sure never to lose them; but they live not for ever, but must perish, and be taken up to heaven. And therefore whilest we have them, let us make what use we can of them, before they be taken away from us. It is a great fault among the people of God, that they make no more use of their godly Friends and Ministers. I have known many that have godly relations that have died, that it hath been the greatest burthen on their consciences, that they got no more good by those godly Relations while they lived. Many of us deal with our Ministers as we do with a strange sight that is to be seen neer our doors; we are not so much solicitous when we see it; but a stranger that comes

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from a fat countrey, is curious, and very careful presently to see it. So do we in this City especially; I have had experience of it by being here many years; strangers that come out of the Countrey, many times get that good by a Minister, that his own people do not, because they think their Minister is continually with them: but a stranger knows he is there but for a day, and he hears so, that he carries Christ home with him, and a great deal of consolation also. Beloved, this is a great fault; I beseech you remember, the righteous must be gathered: let us therefore do with them as we do with Books that are borrowed; if a man borrows a Book, he knows he must keep it but for a day or two, and therefore he will be sure to read it over, whereas if the Book be a mans own, he laies it aside, because he knows he can read it any time. Remember your Ministers are but lent you, they are not your own and you know not but God may take your *Elijahs* from you this night: Therefore make what use you can of them, while you have them.

Secondly. Must the righteous be taken away? Then let the righteous make conscience of doing what good they can before they are taken away. Beloved if it were possible for the godly to grieve in heaven, this would be their greatest sorrow, that they have done God no more service here upon earth. Be wise for God. O ye righteous: do as old men that have rich places & offices, they labor to buy the reversion of their places for their children: so must you to whom God hath given great gifts and graces, labour to propagate your gifts and graces that there may be no loss by your death. Observe the care of S. *Paul* the aged in his exhortation to *Timothy*, 2 *Tim.* 3. 4. 5. *Watch thou all things, endure afflictions, do the work of an Evangelist, make full proof of thy Ministry*, why so? *for I am now ready to be offered: & the time of my departure is at hand* and therefore work thou, see that thou endure affliction, preach the Gospel as becomes a Minister of the Gospel, that there may be no loss by my departure. So in 2. *Tim.* 2. 2.

2. 2. *The things that thou hast heard of me among many witnesses, the same commit thou to faithful men that shall be able to teach others also.* Hath God committed any thing to you, a Treasure of learning or grace? commit it to young Ministers that they may commit it to others, that so there may be a succession of gifts and graces: Do as Physitians do, that labor to communicate their skill to their children, and to others; so should we, that there may be a succession of godly ones, that godliness may be entailed upon us, and our Relations.

Thirdly and lastly, let us all labour to be such, that when we die, when we come to be gathered, we may be gathered to Christ and his Angels; and not to the Devil and his Angels; And for that purpose, let us labour to be merciful and righteous, and let us be gathered to Christ by Faith, and to one another by love and dear affection: and then we shall be gathered at the great day to Christ, and the blessed company of Saints and Angels.

There are four observations yet behind, but I must wave them at this time.

I have now another Sermon to preach, and I cannot without injury to you that are alive, and without wrong to the memory of my dearly beloved brother, but speak something of him, at whose funeral we are met this evening, not so much for his commendation: he needs it not, but for our imitation; it is pity, great pity something should not be said that this reverend minister though dead, may yet preach this night; and I have so much to say of him, that I know not where to begin; and when I have begun, I hardly know how to make an end: I must confess, the little time allotted me for the providing of this solemn work, and the necessary avocations in this little time, have hindred me from informing my self about his breeding and manner of education at *Emanuel* Colledge under Mr. *Stooker*, and his excellent carriage and converse with Mr. *Hildersham*, Mr. *Dod*, Mr. *Ball*, Mr. *Langley*, and other Ministers famous in their generations: and the ma-

ny preſſures and hardſhips that he ſuffered in thoſe parts and times, for the keeping of his conſcience pure from that which he counted ſin, and therefore I muſt draw a vail over that part of his life, and confine my diſcourſe onely to the time ſince his coming to live with us in *London*, which is about the ſpace of 22 or 23 years; all which time I have had the happineſs to be intimately acquainted with him, inſomuch as that I can freely and clearly profeſs, and that with a ſad heart, that I, and many others, have loſt a real, wiſe, and godly friend, brother and fellow-labourer in the Lord; the Church hath loſt an eminent member, and choice pillar: and this City hath loſt an ancient, faithful, and painful Miniſter; who by his prayers & holy life, did ſeek to keep off the judgements of God from falling upon us; and the leſs ſenſible the City is of this loſs, the greater is the loſs. I fear we may too truly repeat the words in the Text, *The righteous periſheth, and no man lays it to heart: and merciful men are taken away, none conſidering that the righteous are taken away from the evil to come.* I have read of *Philo* the Jew, and by chance met with the ſame in the life of S. *Ambroſe*, that when they came to any City or Town, and heard of the death of any godly man, though never ſo poor, they would both of them mourn exceedingly, becauſe of the great loſs that place had by the death of that godly man, and becauſe it was a warning-piece from God of evil approaching. But we have had many godly men, and godly Miniſters taken away of late, and yet I fear me, but few lay it to heart; and therefore as I ſaid, the loſs is the greater to this Citie, becauſe it is ſo little ſenſible of it. It is a great loſs alſo to his relations; his wife hath loſt a dear and loving husband, his ſiſter a dear brother, his pariſh and congregation a faithful paſtour.

The Miniſterial excellencies of many Miniſters were collected and concentred in one *Simeon Aſh*, he was a *Bezaleel* in Gods Tabernacle, a maſter builder, an old diſciple, a *Polycarp*, a Chriſtian of long ſtanding in the ſchool of Chriſt,

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burning and a ſhining light, one whom many Miniſters and other good Chriſtians called Father, inſomuch that it was a common proverb in this City, Father *Aſh*; and I believe, many experimentally lament over him, as the King did over the Prophet *Eliſha*, *My father, my father, the chariots of Iſrael and the horſemen thereof*! For he lived deſired, and died lamented; not only in the City, but I believe in many places in the Country where he was known. But more particularly, there were twelve excellencies I obſerved in this Reverend Miniſter, and my dear brother, that were as twelve jewels or precious pearls in that crown with which God had crowned him: I ſhall name them for your imitation and benefit; He needs them not, for he is above our Eulogy.

The firſt and chief Jewel that did beautifie and adorn this our brother, was his ſincerity and uprightneſs of heart; which indeed is not a ſingle grace, but the ſoul of all grace, and the interlineary that muſt run through all grace; what is faith if it be not unfained? what will love to God profit you if it be not without diſſimulation? what is repentance worth if it be not in truth? as the body without the ſoul is a rotten carkaſs, ſo is all grace without ſincerity; this is the ſoul of all grace, this is the girdle of truth. Sincerity is that which girts all our ſpiritual armor together and makes them uſeful: what advantage is it to have the breaſt-plate of righteouſneſs, the ſhield of faith, the helmet of hope, if they be but painted things? it is the girdle of ſincerity that makes all the other parts of our armour uſeful. Now this excellent grace of ſincerity was eminent in this our dear brother; he was a true *Nathaniel*, in whom there was no guile; I mean no allowed hypocriſie; this was that which carried him through the pangs of death with a great deal of comfort; for he was able to ſay with *Hezekiah*, *Remember, O Lord, how I have walked before thee in truth, and with a perfect heart.* He could ſay with *Paul*, *this is my rejoycing, the teſtimony of my conſcience, that in ſimplicity and godly ſincerity, I have had my converſation in this world.*

Secondly, Another Jewel was his humility, this is a grace that he was cloathed withal, and it is a rare grace; for God dwels with the humble; he resists the proud, but he gives grace to the humble. This Reverend Minister was low in his own eys, and therefore very high in Gods eys; he had a mean esteem of himself, and therefore he was high in esteem with God. He was as *Jacob* said of himself, less then the least of Gods mercies, and therefore he was made partaker of the best of Gods mercies. He was like an ear of corn full of fruit, bowing down in thankfulness to God.

Thirdly, Another Jewel was the fruitfulness of his discourse; for it may be said of him as it was of Christ, he went about doing good: where ever he went, he scattered his goodness: this all that knew him know to be true. He was full of good discourse where ever he came; when I was with him in his sickness, he took occasion to complain much, and not without just cause; (God grant his complaint may make impression upon our hearts) he complained that it was a great fault of Ministers, that when they met together, they discoursed no more of Christ, of heaven, and of the concernments of the other world, and professed that if GOD should restore him he would be more careful in his discourse, and more fruitful then ever yet he had been.

Fourthly, Another Jewel that beautified this righteous man, was his mercifulness; he was a merciful man, which he manifested not onely in his charity to the members of Jesus Christ, but in his frequent visiting of sick persons, and persons that needed his spiritual physick. I know not any Minister in the City more careful in visiting the sick then he was.

Fifthly, Another Jewel was his prudence and spiritual wisdome: he was not only a pious and godly, but a wise and prudent Minister: that had zeal for God, but knew how to mingle his zeal with discretion; discretion without zeal is nothing but carnal policie; but zeal without discretion is

nothing

nothing but frantick fury; discretion without zeal will quickly eat out the heart of Religion, and eat Religion out of the heart. Zeal without discretion, is not a coal from the altar, but a coal kindled by the wild-fire of passion, that is able to set a Nation on fire: but this Reverend Minister had zeal sweetly tempered with discretion.

Sixthly, Another Jewel was his patience; God was pleased to exercise him with long and great afflictions by reason of the Gout, that did often, especially of late years, affix him to his bed, and afflict him with great pain; but God was pleased to put his everlasting Arms underneath him, supporting him under all his pains, and giving him a great measure of patience, insomuch that in patience he did possess his soul, and patience had its perfect work in him.

The seventh Jewel was his high valuation of Jesus Christ; a written copy for us to follow, and for you his people also. Being with him in his last sickness, he exhorted me and other Ministers with him, to preach much of Jesus Christ, and to speak to him of Jesus Christ; and he said, *When I consider my best duties, I sink, I die, I despair, but when I think of Christ, I have enough, he is all, and in all.* I think these were his very words. *I desire* (said he) *to know nothing but Jesus Christ and him crucified: I account all things dung and dross that I may be found in Christ:* To this effect he spake in the morning before the evening in which he died, speaking much of Jesus Christ.

Eighthly, Another Jewel was his diligence in preaching the Gospel in season and out of season; in the time of his health he was a painful, laborious Preacher; one that did not preach to tickle the ear, but to wound the heart; not to please, but to profit; not seeking the applause of the people, but the salvation of their souls: This all know to be true.

Ninthly, Another Jewel that did beautifie and adorn this Reverend Minister, was his excellent gift in prayer; and herein he was very eminent, and did exceed many, nay I may say most of his brethren: As *Apollos* was mighty in the Scriptures,

so was he (as you all know) mighty in prayer; he was a *Jacob*, very skilful in wrestling with God, like *Moses* he often stood in the gap, and at most Fasts all the time of his health, he was the Minister that was chosen to conclude with prayer; and this heightens the loss that we sustain by the death of this godly Minister, because we have lost the benefit of his prayers, which is an invaluable loss: for though I doubt not but he prays in Heaven for the Church in general, yet I believe he prays not for any in particular; as not knowing what our condition is, *For Abraham knows us not*, for the Saints in Heaven knows not what is done upon earth. The loss therefore is the greater, because we have lost not onely a preaching but a praying-Minister; And give me leave to add, that this excellency in this Minister, is sufficient to prove, 1. That there is a gift of prayer, which some against all reason do deny. 2. That conceived prayers when uttered by one that hath the gift of prayer, are not vain *Tautologies*, or empty repetitions, and a rate of non-sence, as some unjustly charge men with, but they are the breathings of Gods Spirit, that pierce not onely into the ears and hearts of the hearers, but into the ears and heart of God himself.

Tenthly, The next Jewel was, He had great acquaintance and communion with God; for he was of a long standing in the school of *Christ*, and a good Proficient in that School. Much acquaintance he had with God, he was often in the mount with God and came down with his face shining, though he in his modesty did not see it; and when he came to die, he was able to say as Dr. *Preston* did when he lay a dying, *I shall change my place but not my company.*

Eleventhly, Another Jewel was, his comfortable passage out of this world, dying with a great deal of calmness and serenity upon his conscience: The morning before he died, I heard him say these words, *It is one thing to speak of Christ, & of heaven, and another thing to feel the consolation of Christ and of Heaven, as I do*, clapping his hand on his breast. Another time

time I heard him say, *The comforts of a holy life are real, soul-supporting; and that he felt the reality of those comforts, and that by him we might know it was not in vain to serve God.* And I cannot forget this speech the morning before he died, *I am a little straitned, but I care no more for my life, then I do for this fillip.* That which was said of old *Simeon*, Luk. 2. may be said of this Reverend Minister, Mr. *Simeon Ash*, who was a *Simeon*, a just and devout man, an old servant of *Jesus Christ*, one that waited for the consolation of *Israel*; one that died, though not with Christ in his bodily arms, yet with Christ in the arms of his faith; and when he died, could say as it is there, *Now Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.*

Lastly, Another Jewel was his constancy and perseverance; he was not a reed shaken with every wind, but as firm as a rock, an immovable pillar in Gods House; he was unchangeable in changeable times: in Religion he was a house built on a rock, not on the sand; and as he lived, so he died holily, even as the ancient Patriarks that died in the faith, and endured faithfully unto the death.

Now this excellent Minister of Christ thus beautified with these Jewels, is now perished as to his outward man, gathered to God, to Christ, and the blessed company of Saints and Angels. The Application that I shall make of this discourse, is this:

1. To us Ministers.
2. To you of this Parish and Congregation.

First to us Ministers. God hath of late years taken to himself many famous men: Seven of the Lecturers of *Cornhil* are dead, Mr. *Burroughs*, Dr. *Bolton*, Mr. *Sedgewicke*, Mr. *Whitaker*, Mr. *Cranford*, Mr. *Vines*, and now Mr. *Ash*. I might name many other excellent Ministers that are dead, as Dr. *Gouge*, Mr. *Walker*, Mr. *Gataker*, Mr. *Marshall*, Mr. *Robinson*, and lately Mr. *Cook*, with many more: Now all these are warning-pieces from Heaven of Judgements approaching; *For*

the righteous periſh, and no man lays it to heart; and merciful men are taken away, none conſidering that the righteous are taken away from the evil to come. Thus *Methuſelah* died a year before the Flood: Now *Methuſelah* in *Hebrew* ſignifies a meſſenger of death. Thus *Auſtin* died a little before *Hippo* was taken; and *Pareus* a little before *Hiddleburge* was taken, and *Luther* a little before the wars in *Germany* began. The death of the godly is like the ſeparating of the Iſraelites from the tents of *Corah* and his company, like the taking of *Lot* out of *Sodome*. When the Iſraelites departed from *Corah* and his company, the earth ſwallowed them up; and when *Lot* departed out of *Sodome*, God rained down fire and brimſtone upon them. Let the thoughts of theſe things cauſe us to provide our Arks, to get our *Zoars*. Let it teach young *Samuels*, to riſe up in the room of old *Elys*; young *Eliſhas*, in the room of old *Elijahs*; and young *Timothies*, in the room of *Paul* the aged; that there may be a ſucceſſion of Goſpel-Miniſters to hold forth the word of life to the Nation. And let us labour to be inheritours of the twelve Excellencies, that beautified this our Reverend Brother.

Secondly, Let me ſpeak a few words to you of this Pariſh, the Auditors of this worthy Miniſter. There is ſcarce one man of a hundred, that underſtands the tie and obligation that is betwixt a Miniſter and his people. O the love and affection that ought to be betwixt them! *Paul* tels the *Galatians*, that they could a plucked out their eyes for him if need were. *Chryſoſtome* tells us that when *Miletius* was taken away by death from his people, their hearts ſunk with ſorrow; and ſuch love had they to him, that they called all their children by his name, and got his picture engraven on their Rings. And I have read of *Chryſoſtome*, that when he was baniſhed from his people, there was not a corner in the City, but was full of people weeping and lamenting. The loſs of a godly Miniſter, is a publick loſs, and therefore there

ought

ought to be publick mourning: it is a ſoul loſs, & therefore methinks, every one of you ſhould weep and mourn; you have loſt your common father: you of this Congregation have loſt your ſpiritual father, your ſpiritual ſhepherd: you have loſt your eyes, your guide: and indeed it is you that are his flock that muſt commend your Miniſter by practiſing that which he preached: ſaid the Apoſtle, 2 *Cor.* 3. 1. *Do we again begin to commend our ſelves, or need we, as ſome others, Epiſtles of commendations to you, or letters of commendation from you? Ye are our Epiſtle written in our hearts, known and read of all men.* As if the Apoſtle ſhould ſay, do we need letters of commendation? is it neceſſary that we ſhould ſpend time in commending our Miniſtry: you are our letters of commendation: your holineſs and piety commends a Miniſter above all other things. As when a man comes into an Orchard or Vineyard, ſaid *Chriſoſtome*, and ſees every thing skilfully handled and neatly trimmed, he need not ſpend time in commending the Vine-dreſſer or Carpender; the work it ſelf commends them. So ought it to be among you; When we preach the Funeral Sermons of Miniſters, we muſt look into the Pariſh or Congregation, and ſee what letters of commendation there are: whether the proficiency of the Auditors commend their Miniſters. I grant, it is not alwaies true: God doth not alwaies give ſucceſs to a godly Miniſter, but the worſt is yours, I had almoſt ſaid, the curſe is yours: but I will ſpeak modeſtly, the worſt is yours. Tell me, how many of you are able to ſay, I bleſs God that ever ſuch a Miniſter was ſent among us: bleſſed be God that ever we heard him preach? what ſeal of his Miniſtry is there here among you? he was in another, and another place in this city; it may be here are people from all places that have been his Auditors, what ſeal of his Miniſtry is there now to be found among you? how many ſouls hath he pluckt out of the ſnares of the devil? how many of you have gone weeping from a

Sermon,

Sermon, knocking your breasts, and pricked at the heart for sin, crying out, Men and Brethren, what shall we do to be saved? your tears and mourning for sin, these are the Auditors that commend your Ministers. Go home now & think with your selves, what can I remember of all the Sermons that I have heard from Mr. *Ash* ! and give me leave to tell you, woe be to you, if as your Minister be dead, so all the Sermons he made die with him: for as *Abel* being dead, yet speaketh, so shall the Sermons of this worthy Minister at the great day, speak for you, or against you: for they are spiritual talents that God hath betrusted you with, & you must be accountable: both he & you shall appear before the tribunal of God: your Minister shall be examined, how he can free himself from the guilt of soul-blood: and you shall be examined, what fruit you have brought forth, answerable to the means that you have enjoyed: and if it appear that you have been unprofitable and unfruitful hearers, Christ will say, *Cast the unprofitable servant into utter darkness.* But I hope better things of you, and things that accompany salvation. Whatever was good in this reverend Minister, let it live in you: and though he be dead, yet let not his Sermons that he preached die with you, but let them be in you: that at the great day, when he and you appear before God, he may be able to say, Here am I, and the children that thou hast given me.

Doctor *Seamans* Farewel Sermon.

Heb. 13. 20, 21.

Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting Covenant, make you perfect in every good work to do his will, working in you that wch *is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever & ever, Amen.*

THe Apostle being now upon the conclusion of this Epistle, after a very large discovery of Jesus Christ, in all those

the things that belong to his *Person*; concerning his *Nature*, as *God*, as *Man*, and concerning his *Offices*, especially concerning his *Priestly*; and concerning the blessings and benefits, especially in matters of *Sacrifice*, doth in this last *chapter*, insist on matters *Hortatory*; and, in the words, draws near to a conclusion, which contains a *prayer*, wish, or desire, which he puts up unto God, in the behalf of them, in order to their good and benefit. *Now the God of peace, &c.*

In which words considered by themselves, there are two things considered.

1. The *matter* of the Apostles Prayer.
2. The *grounds*, which he doth insinuate for Audience.

In the things he desires, the *Matter of the Prayer* is laid down in the 21 *v.* and is summarily & generally propounded in several expressions; yet nevertheless, so as they have their Specialities belonging to them. In the beginning he shews what he aims at, *make you perfect, &c.* In general it refers to their Sanctification, that they might be throughly sanctified, as to their inward man, and outward conversation, as to those things that belong to them, in the Habits of their minds, and External carriage.

The grounds which the Apostle uses, by way of insinuation for Audience, are contained in the words of the 20. *vers.* wherein we have a very large Description of the Person prayed unto; *The God of peace that brought again from the dead our Lord Jesus, &c.* He describes him under such notes and marks, as serve much for inlargement and inforcement, in the matter of his Prayer.

But here a question may arise; Seeing *Grace* is the thing the Apostle principally desires, and tis usual with holy men, both under the *Old* and *New Testament*, to choose out such *Attributes*, as sute most with their particular occasions, and are most agreeable to those requests they have, why he doth not apply himself to God, as *the God of all Grace*, but rather, *the God of Peace*?

Therein

Therein first, the Apostle seems to make use of that same liberty which belongs to holy men. As there is in the general, a *Liberty* left to God's People from God himself: *Paul* in this plac makes use of that liberty he had, as to the manner of Prayer, using such a description of God, as seemed good to him at present. But secondly, if he be *the God of Peace*, it follows, he is *the God of Grace*. If God hath glorified himself so far among the *Hebrews*, as to reconcile them to himself, by the blood of Christ, then there is no question God will proceed further; and having provided for those things, which appertain to their *Justification*, no question but he will for those things that are necessary to their *Sanctification*. Therefore, the Apostle argues plainly from *Justification* to *Sanctification*; He that *justifies* his people through the *blood of Christ*, *Sanctifie* you by the *Spirit* of *Christ*; *make you perfect to do his will, working in you that which is well-pleasing in his sight, &c.* so desires we should be *sanctified*, on the consideration of our *Justification*; having provided for *Justification*, by the blood of Christ, follows *Sanctification* by the *spirit of Christ*, 1 *Thes.* 5,23. *And the very God of peace sanctifie you wholly, &c.* That God who is ally'd to you *the God of Peace*, and hath provided for you *peace*, I desire he would further provide *Sanctification*; For *Sanctification* is nothing else, but the effect of that Grace, which is procured for Believers, through the blood of Christ. There is no access to *God*, for *Sanctification* of our *natures*,, until we prevail with him for the *Justification* of our persons; and he first shews himself to be a God of *peace*, by way of *justification*, before a God of *grace*, by *sanctification*. But to proceed.

First, for the description of the Person; wherein take notice of him.

1. By one of his *Attributes*.
2. By one of his special *Works*, whereby he hath manifested that *Attribute*.

1. The *Attribute* of God, is imply'd under those words,

that

but he is called *the God peace.* The gracious God that provides for Reconciliation between himself and sinners; that finds out ways and means to win those who are by nature children of wrath, to be the children of God. There is no peace, but God is Author of, whether *natural peace*, or *civil peace*, or *political peace*, he is pleased to provide for them: but there is a transcendent kind of peace, which doth with a peculiarity belong to God's People, *i.e. spiritual peace* between God and sinners, and that inward peace that we enjoy, if our Conscience hath been troubled with terrors of sin, wrath, *&c.* Peace belongs so to God, as none of the Creatures can have any glory of it, *Psal.*4.7. This peace, is Gods peace: none can effect it, or devise it, but God; and with respect to this, he is more especially called *the God of peace*; because he hath found out a way to make reconciliation between God and his sinful perishing Creatures, 2 *Cor.* 5. 19. *Ephes.*2.14, *&c. Col.*1.13.

2. There is a special *Work* of God attributed to him, that the Apostle takes into consideration, *i.e.* That he [*brought again from the dead our* Lord Jesus, *that great Shepherd of the sheep, through the blood of the everlasting Covenant*] wherein we have many words, and every word its weight; and we shall scarce be able to weigh every one so, as to take the full sense and emphasis of them. In the words, there is,

1. Something *imply'd.*
2. Something *express'd.*

1. Something *imply'd*; namely, That *the Lord Jesus Christ was sometimes in the state of death*; *and that being in the state of the dead, it was not any ordinary power, way, or means, could ransome him*: He was in the State and condition of the dead: he was, for a while, under the power and dominion of Death: his body, for the space of three daies, lay in the Grave, & in that sense, he was under the dominion of death, as all dead men are. The *great Shepherd of the sheep* could not have his own life, in some sense: no interest he had in God,

by

by vertue of his Sonship, or any of his offices could save h
from death, though the Son of God, an Head of the Church
and, Christ looked upon it so far from being below him, t
thought it necessary for him, and it was his glory, *Joh.* 10.1
12. *I am the good Shepherd; the good shepherd giveth his l
for the sheep: but he that is an Hireling, and not the shepher
whose own the sheep are not, seeth the wolf coming, and leav
the sheep and fleeth*, &c. Hirelings they have no such spiri
principle in them, that they should lay down their lives f
the sheep: but he so much respected his Fathers glory, a
good of his flock, finding there was no way to bring the
to salvation. As he denied himself in all other respects, in
their good: so in this respect lays down his life for them. A
herein the Church of God seems to have a deadly kind o
wound, to be at a deadly loss, *Zach.* 13.7. *I will smite th
Shepherd, and the sheep shall be scattered.* But herein lies th
wonderful goodness and wisdome of God, he is pleased t
improve, as the *life*, so the *death* of Christ, for the good of h
Church, *Luk.* 24. 16. *Ought not Christ to have suffered thes
things?* it was very expedient, that seeing the sheep co
not otherwise be saved but by the Shepherds dying, that t
Shepherd should lay down his life for the sheep: and seein
no other way to make reconciliation to God, it was ve
expedient Christ should die. Therefore 'tis to be taken no
tice of, That it doth not mis-become the Head, therefo
not the members of the Body. They must be content to l
down their Lives for their Flock, for so did the gre
Shepherd.

(2) Something *expressed.* Where, take notice, First, of t
Person spoken of. Secondly, of that which is given us to
taken notice of in particular.

(1) The Person to be taken notice of, is, Our *Lord Je
Christ.* That which we have considerable, is,

First, The Title that belongs to him in his Church: in th
regard, called, *The great Shepherd of his sheep*; The Shep

the ſheep, yea the great Shepherd of the ſheep. Whatſoever glory was to be communicated to any member of the Church, it was firſt put into the Head, before they were to be made partakers of it. Some were to be made inferiour ranks, (*Epheſ.* 4. 11.) But it was not fit any ſhould have ſuch glory, to be called *ſhepherds*, before he had that honour on him. Therefore 'tis *the great Shepherd*; he that is Shepherd not of a particular Congregation, but of the whole Church of God, he is the Savior of all his body, he hath the full number of all the Elect, both among the *Jews* and *Gentiles*, committed to his charge to ſave.

(2) What betides this great Shepherd, through Gods grace towards him, that is, that *he is brought again from the dead*, *i. e.* that he doth attain to a ſtate of Reſurrection. And here take notice of this by the way, for Conſolation; The great Shepherd of the ſheep doth *die*, but the great Shepherd of the ſheep *riſes* again. Herein argues Gods love, that though he would ſuffer him to die, yet not to *ſee Corruption* (*Pſa.* 16. 10.) becauſe he is the *great Shepherd*, therefore he muſt die; but becauſe he is the *great Shepherd*, therefore he cannot continue in the ſtate of the Dead; Death muſt not triumph over the great Shepherd of the ſheep, no, not by any means. As it was *neceſſary* that he ſhould *die*, much more that he ſhould *riſe* again. We read *Revelations* 11. concerning two Prophets: when they had finiſhed their courſe, they die; and their dead bodies are caſt into the ſtreets, &c. but we read alſo of their reſurrection. There is a two-fold ſtate incident to thoſe perſons, one eſtate of *Dying*, another eſtate of *Riſing*; and ſo it is not peculiar to Chriſt onely, but to others with him. The *great Shepherd of the ſheep dies*; no wonder, if the *little ſhepherds die* too. But the great Shepherd is *raiſed*, ſo ſhall the little ones in their order, and in their time, (1 *Pet.* 5. 6) *When the chief ſhepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.* Reſurrection is that which Chriſt exemplifies firſt in his own Perſon, in order to aſſure all his members

members, they ſhall attain to the ſame ſtate with him; and God is as eaſily able to provide, when he ſees expedient, to raiſe them from the dead, as to ſuffer them to die. Chriſt he [brought again] by a high hand, and in a tryumphant maner; he did not ſo with ſo much ſorrow and trouble to himſelf, and his diſciples, go to, as triumphantly come from the grave. So can God, with a word, in a moment bring them to life again.

(2) By what means the great Shepherd comes to have this honour conferr'd upon him, that he ſhould be raiſed from the dead? There was worth enough in his perſon, but 'tis not altogether aſcribed to this; but (*through the blood of the everlaſting covenant*) *i.e.* by, and in, the vertue and efficacy of it: he had died as a *Prieſt*, and his bloud was a bloud of ſacrifice, and it was ſhed for the remiſſion of ſins, & ſalvation of ſouls; becauſe Chriſt did die for ſo noble an end as this, and in ſuch a manner, as that his death became a ſacrifice, and did *ſeal* the *everlaſting Covenant*, whereof Chriſt is the *Mediator*; therefore with conſideration of this bloud of Chriſt, and of the ends, uſes, and benefits of it: hereupon it is Chriſt is raiſed from the dead. In the 9. of *Zac.* the reſurrection of Chriſt was propheſied of, but by vertue of his bloud-ſhed; ſo that Chriſt was more fit to be raiſed, who died for ſuch noble & honourable ends, as the glory of God, and ſalvation of his people, in the vertue of that Covenant God hath made, & in the vertue of the bloud of Chriſt ſhed for the ſealing of that Covenant.

Now, what this *Covenant* is, is worthy to be conſidered, becauſe of its Epithets, Called here *Everlaſting Covenant*: There was a Temporal Covenant God made with the people of Iſrael, and that was ſealed and confirmed by the bloud of Bullocks, &c. Chriſt took not on him this Covenant, he did not bind men to ſtand by thoſe terms contained in the Covenant; for indeed, Chriſt came to make it void. There is an *Eternal* Covenant, and that is nothing elſe but thoſe terms of grace and favour, which are purpoſed to us in the doctrine

doctrine of the Gospel, which amounts to this, Who ever repents shall be saved: He that repents, and forsakes his sin shall find mercy; and that he will be merciful to all on these conditions in all parts of the world; for these terms God will not repent of. If men repent they shall have the benefit of it, and whoever believes shall be saved. 'Tis called [Everlasting] because God will abide by it, both here and hereafter; the states of all shall be determined, according to the terms of this Covenant. Now Christ shed his blood to procure those terms contained in that Covenant; for the case of poor sinners was so miserable, that they could never come to have all their sins pardoned, and their souls certainly saved, unless Christ had died and shed his bloud, and so to satisfie Gods justice, that it might be free for him to be merciful, where he would be merciful. The Covenant is founded in the bloud of Jesus Christ, that bloud being the *blood* of the *Everlasting Covenant*: therefore the Apostle so magnifies it, of all the great and Gospel-blessings that belong to the New Testament, to the condition of a child of God, there is not any one like unto this, *The bloud of the everlasting Covenant*; they that come to this, and have the benefit of this, they shall be surely justified, and eternally saved in the vertue of this bloud. In the business of being saved by *Faith*, it contributes nothing more, but as 'tis an instrument to bring us to be made partakers of the benefit of this blood: we are saved not by the vertue of *our believing*, but by the vertue of *his blood*; so that, 'tis not so much the *act*, as the *object* of Faith, that saves: Christ rose in the vertue of his bloud, and all our Comforts and Hopes are founded in his bloud. The bloud of Christ was of so much value with God, as that he will raise him from the dead, and 'tis of so much vertue to us, that through it we shall have Justification, Sanctification, and Salvation. God being so good and gracious a God to Jesus Christ and his Church; hereupon the Apostle imboldens himself to desire his further manifestation of his love, that

where he hath so bountifully provided for the justification of sinners through the blood of Christ, that he would provide for their sanctification by his Spirit. Hence observe,

1. God is with some singularity, *the God of peace.*

2. To the end that God might shew himself to be the *God of peace*, he hath provided an all sufficient Saviour for his people, here called the *Great shepherd of the flock*; and God being of a gracious disposition towards them, provides to that end Christ shall take the care of them, and of all those things that pertain to their eternal welfare.

3. It was expedient this Person should *die*, though the *Great shepherd*; Nay it was *necessary*, that it might be so much more verified and manifested, that he was the Great Shepherd of the sheep, that he should lay down his life for the flock.

4. It was as necessary that Christ should be *raised from the dead*, as that he should die. Therefore his continuance was but a temporary, nay, a momentary time to him. Now Christ is risen, yea, all power in Heaven and earth is committed to him; and if he was able to do any thing for his people before, much more now.

5. The Resurrection of Christ doth arise partly from the Tenour of the Covenant God made with man, and partly from the virtue and benefit that was in the blood of Christ. God put himself into a Covenant, Christ was Mediator of it, and in vertue of that Covenant, sinners must be saved; but the Saviour must first save himself, raise himself from the dead, and then hath all power committed to his hand, &c. There are two things that I would have you further observe and carry away.

1. That Christ is indeed *the only great shepherd of the sheep.* Whatsoever others there are, they make to his own interest; whosoever there be that may possibly indite themselves under his name and notion, yet this is undeniable, that Christ is the only Great Shepherd of the sheep: therefore in the Governments

ernments of the Church, there is none Christians should honour as Christ; and whose voice they ought to hear before his, or by whom they should be Ruled and Governed, but by Him. If Christ be the great Shepherd, then the Church must hear his voice, for *my sheep hear my voice, &c.* And if He be the great Shepherd, then the Church must be Ruled by him, for the Shepherd must have the ordering of the flock, and the flock must be at the disposal of the Shepherd; and then Thirdly, The flock of Christ must be careful to please him, (for fear he set his dog upon them) that we provoke him not to exercise his correcting power. He hath his correcting power. He hath his Rod of Discipline, (as well as his Staff and Crook) which is to be performed by others as seems good to him, for he hath many ways to let loose the Devil on his own children. *Satan* had a desire to afflict *Job*, and God gave way to it, *&c.* The Church of God, is Gods *Spouse*, and there is a great deal of love between the Husband and Wife, between *Christ* and the Church: Yet *Psal.* 45. 5. this she is so solemnly charged withall. God hath made Christ a head to his Church, therefore his Church must be ruled by Christ; and 'tis not for the Church to say, The inferiour shepherds would order me thus and thus, we must in the mean while say, but what doth Christ say in such cases? It is not for the Church *to go aside by the flocks of his companions*, Can. 1. 7. The *Companions* of *Christ* pretend to be shepherds of the sheep as well as he, but have not that power *Christ* had: They have their societies, and would have the ordering of them; but the Church desires to know where she may hold communion with Christ, that she may not turn aside by the flocks of his companions. There is many Disputations among inferiour shepherds; but this is out of all dispute, that *Christ is the great shepherd of the sheep.* That *great man* at *Rome* never pretended higher, than to be the *Vicar of Christ*, and *Successor of Peter*; now we know, that the *principal* is much more to be regarded than this *Vicar*; therefore if Christ be the *Great*

Shepherd, surely the sheep of Christ must hear his voice before all other shepherds, specially since Christ hath spoken so signally in the case, *My sheep hear my voice, and they follow me, a stranger will they not follow, for they know not the voice of strangers.* And God having so solemnly commanded, *Mat.* 17.5. *This is my beloved Son, in whom I am well pleased, hear ye him.* The Great Shepherd must be heard before all little shepherds. The little shepherds have their division, *Acts* 20. 29. *After my departure shall grievous wolves enter in among you, not sparing the flock, also of your own selves shall men arise speaking perverse things, to draw away disciples after them.* True shepherds are always careful to make disciples for Christ, and to bring all disciples to Christ. All *John*'s work was to *make disciples*, to put them over to Christ, not to make *disciples* to himself, but to make over all his disciples unto Christ. If any man will gather, he must gather for Christ, not himself; others would draw men to any matter or manner of Doctrine, Government, &c. But our eye must be upon Christ, and our ear open to his voice; and our hearts awed with his will and mind in Scripture, made known to his Church; and they love not Christ as they ought, that desire not to hear his voice before any others in the world, for he is *the great shepherd of the sheep.*

2. Though he be *the great shepherd of the sheep*, yet he *died*; and though he die, yet because he is the Great Shepherd of the sheep he is *raised* again. The great Shepherd *dies*, the little Shepherds must not think much of it, if they be called to die. We must be contented, if it be exemplified in us, if occasion serve; for if God spared not the Great Shepherd, what have the little shepherds to plead for themselves they should be spared? If the case fall out, while I labour to serve the Church as I can, I come to suffer for the Church, in the end I do rejoice, and I will rejoice. And truly we had need to pray for such a spirit as this: for, if this was in the Great Shepherd of the sheep, it will very well become the little shepherds. But

against

againſt the fear of death heres the comfort. The Great Shepherd of the ſheep dies, yet is raiſed from the dead; ſo ſhall the little Ones; not one member of the Flock, death can always triumph over him. In this reſpect, Chriſt will have all his members to be raiſed, in that he got the victory over death, for Chriſt aroſe as the *Firſt Fruits*, and aſcended into heaven as *a fore runner*. Though we may have denial as to the advancing of Chriſts ſervice, &c. yet the reſurrection of the dead is that we muſt take into our thoughts, and 'tis our ſolid comfort, God will one day bring all the ſheep together into one fold, and *David* ſhall be their King, and have the ruling and ordering of them to all eternity. There is a reſurrection to little ſhepherds: when we come to lay down our natural lives, we can look for no other recompence for it but our reſurrection, and the thoughts of it muſt be our comfort. And oh! how doth this incourage us to come unto God, though ſin be heavy upon us: Remember, there is *a God of peace*, that takes to himſelf this name for this very end, that ſinners may know, for their incouragement, that reconciliation is wrought out between God and them through Jeſus Chriſt; and if they will but come and take hold of the blood of the everlaſting covenant, Chriſt hath ſaid they ſhall have all the bleſſings and benefits promiſed in the covenant of Grace, and that the bloud of Chriſt can procure for them; they ſhall have forgiveneſs of ſins, and ſalvation of ſoul. Therefore, when we conſider Chriſt hath died to have a flock, and for ſaving of the flock, and to make himſelf the God of peace through his bloud, this ſhould comfort us.

It remains, we come to conſider of the *matter of the prayer*: this is very full. *Make you perfect in every good work to do his will, working in you that which is well pleaſing in his ſight*, &c. Here we are to obſerve two things, Firſt, The *matter* of the Apoſtles deſire, Secondly, The *meaſure* of it. The *matter of his deſire is*, that the *Hebrews* may be made *perfect in every good work to do the will of God*, i. e. that they may be fully and

throughly regenerate, ſanctified throughout both in ſoul and body, and that they may be furniſhed with all Graces, and inabled for every duty. Take notice of every one of the expreſſions: Firſt, Make you perfect: 'Tis the duty of Chriſtians to perfect every good work, to cleanſe themſelves from all the impurity of fleſh and ſpirit, and to perfect holineſs in the fear of the Lord, 2 *Cor.*7.1. Secondly. In every good work, in matters of *Piety*, *Righteouſneſs*, *Charity*, *Sobriety*; for within theſe heads, moſt of theſe things may be comprehended that belong to Chriſtians, they will go a very great way to make a perfect Chriſtian, but that Chriſtian cannot be perfect that is not ſanctified in every one of theſe. Thirdly, *To do his will*; that you may be ready, chearfully willing to do his will on all occaſions.

But, how is it poſſible fleſh and blood ſhould attain to this? that they ſhould be *perfect to every good work*? Why, ſaith the Apoſtle, *working in you that which is well pleaſing in his ſight, through Jeſus Chriſt*. *Working in you.* You ſee thereby, All our works depend on Gods, and 'tis in vain for us to build on any Foundation but this; for 'tis God that worketh in you, both to will, and to do, of his good pleaſure, &c. *Col.*2.12. through the Faith of the operation of God, *working in you*, or doing in you, or cauſing in you, or making in you, that which is well-pleaſing in his ſight. Our work is to depend on Gods work; our outward working, depends on Gods inward working.

Again. *that which is acceptable in Gods ſight*, but 'tis only *through Jeſus Chriſt*, Good works themſelves, though never ſo good, agreeable to the Law and Goſpel; yet if God look not on our perſons and works through Chriſt, they will not ſerve the turn, ye cannot be accepted; *working in you that which is well pleaſing in his ſight, through Jeſus Chriſt*. Will God be pleaſed with nothing, but only for Chriſt Jeſus his ſake? and if it do not pleaſe Chriſt, will it not pleaſe God? 'Tis truly, plainly, verily ſo. That which God cannot accept of

through

through Christ, he doth not accept of at all: but now things are so ordered, that God hath put all things into Christs hands; Christ Jesus hath the ordering of the *Worship* and *Government* of the *Church*, he hath the making of all the Articles of the Christians Creed; a Christian is bound to believe nothing, but what Christ teaches, as necessary to salvation; so that in Christ we are compleat, if we believe as he teaches us to believe; & if we worship God, as he teaches us to worship God; and have such order and government concerning his house; and walk so, as we desire in all things to please our Lord and Master, and have him before our eyes, then are we returned unto Christ, the Shepherd and Bishop of our souls. But, if we present God with any kind of Creed, Model of Worship, or Government, that hath not Christs Image and Stamp upon it, God will say, as Christ, concerning the money; *Whose Image or Superscription doth it bear?* If we can say, *Christs*; the way of Worship we have learn'd from Christ, that Order and Government in the Church, we have learn'd from Christ, then the *Father* and *Son* will own it. If it have *Mans Superscription* on it, not Gods or Christs, I cannot tell how we should presume it can be acceptable to God, through Christ, for God hath so confin'd himself, he will not be pleased, but through Christ; and that all *Matters of Religion* in the *New Testament*, should be ordered according to Christs mind; as the *Old* according to *Moses*. 'Tis necessary we enquire after Christs mind in what we do: If we can do any thing, and in doing it, are sure it will be acceptable to God, through Christ, well and good, otherwise not. This is the Apostles prayer, *That God would make them perfect in every good work to do his will, working in them that which is well-pleasing in his sight, through Jesus Christ.*

The Doxology. Whether we refer it to God or Christ, 'tis all one; we have no body to honor & glorifie in the Church, but God, through Christ: We cannot tell how to divide those that are so nearly united. Therefore when we glorifie God, we

glorifie Christ. And this we must observe: God hath ordered all mans concernments so, that we have nothing to plead for our souls salvation, but Gods grace: the Rule is his Word, his Gospel that he hath made known to us: and therefore, *Let the word of God dwell in you richly in all wisdome.* There is a great deal of *Do* in Gods Church, about This and That: he that must determine the business, is Christ, and there are but two ways: the determining of things for the *present*, and for the *time to come*; hereafter, *by questioning the matter of fact*; for the present, *by making of your Rule.* When the question comes, concerning the matter of fact, there he receives our Rule: What hath Christ said? How hath Christ provided in things of this nature? Its plainly so, and so: but in dubious matter, and customs, and the like, I know not how to answer them, when we come to answer Christ, when we shall put the Question; Did you not know whom you was bound to fear? Did I not speak nothing at all in the case, neither generally, nor particularly? could you not by any means come to understand my mind? I doubt we shall not be able to answer this. But we must say, we found a certain state in the Word; but having laws and Customs among our selves, therein were at a stand. Why (saith Christ) was *your Laws* and *Customs* above, or below my Word? Must your *Law* be ruled by my *Word*, or my Word by your Doctrine? Did not all Christians hold out this, that the Word of Christ was above all Authority, in the matters of Christ? Shall the members of the body become greater then the head? Therefore, you could not be ignorant in this case: your own professing me to be so great, in all my *Natures* and *Offices*; but when you come to practise, then you will deny me. Shall we be able to answer this? We must consider of this, that if we would please God, it must be through Christ; and then we must carry our selves, as directed by Christ Jesus in his Word; and nothing can take us off that principle, no pretence whatsoever; for *Christian Religion* is such a thing in the na-

ture

ure and ſubſtance of it, as Jeſus Chriſt is the Authour of. Therefore if Chriſt be the Author, all that belongs to Chriſtian Religion, as to its ſubſtance, we ſhould account nothing of moment in Religion, but onely that which we can aſcribe to Chriſt, as the Author of it. The care of the Church is in the hand of Chriſt, whatſoever providences are let in on the Church, to exerciſe or try the Church, all muſt be born patiently; but every Member muſt worſhip him: God hath made Jeſus Chriſt a *ſhepherd, &c.* In what he findes fault, we muſt not juſtifie: what he commands, we muſt approve; what he calls to be done, we muſt practiſe: what is not his, we muſt not own as his. Much may be drawn from this, both for inſtruction and conſolation, that *Chriſt is the great Shepherd:* Though he *die* in his Members, he ſhall *riſe* in his Members: I may ſay, though he *dye* in his *Miniſters*, he ſhall *riſe* in his *Miniſters*, *Iſa.* 59.21. *As for me, this is my Covenant with them, ſaith the Lord: my ſpirit that is upon thee, and my words which I have put into thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed, nor out of the mouth of thy ſeeds ſeed, ſaith the Lord, from henceforth, and for ever.* This is a part of the *Covenant*, that the *Word* and *Spirit* of Chriſt, ſhall be continued among the Members, throughout all Ages: God will provide, his children ſhall not live without a *ſpirit*, neither without his *Word*: God hath engaged himſelf for both; for the one as well as for the other, that there ſhall be a ſuper-addition, and perpetuating of them: and herein we muſt depend upon the faithfulneſs of *The great ſhepherd of the ſheep.*

Mr.

Mr. *Venning* his Farewel-Sermon,

Heb. 10. Verse 23.

Let us hold fast the Profession of our Faith, without wavering, (for he is faithful that promised.)

THat Christians are greatly concerned, not onely to believe, and to make Profession of their belief, but to *hold fast their faith*, and the *Profession* of it, is that which I have already proved unto you; the several *Obligations* that lie upon *Christians* hereunto, have been in one or two Sermons handled among you: the great Obligation here annexed in (*for he is faithful that hath promised.*) From whence, and from other places of Scripture, I have deduced several Arguments, and propounded them unto you: the last of which was this; None can promise us better, then *God* can; none can threaten us worse then *God* can, and therefore it concerns us to hold fast; If any body can do no more for you or against you then God can, leave God, and cleave to that person: but seeing that is impossible, let it be as impossible for you to leave God: Can any body promise you better then Heaven? and that God hath promised to them that do believe. Can any threaten you with worse then Hell? and that God hath threatned to them that do not believe. I shall now proceed to touch the remaining Arguments that are yet behind, and give you a few helps, with which I shall conclude this discourse at this time; I pray God I may not say *Preaching* too: There are several Arguments to be drawn.

First, From the *Subject* concerned, *Vs.*

Secondly, From the *Object*, the *Profession* of our *Faith*. And,

Thirdly, From the *Act*, with the *Qualifications*, *Hold fast without wavering.*

First,

First, From the *Subject* concerned, *Vs*; Let [*us*] *hold fast*, whatever others do; if they let go *Faith*, and *God*, and *Heaven*, and *Souls*, and *All*, yet let *us hold fast*. What ever the Apostle speaks of, or to *Believers*, there is a very great Emphasis in the word *we*, or *us*, as in the first of *Tim.* 6. 8. saith he, *Having food and raiment, let us be content.* Indeed he might have said, Let *every man* be content; but the Emphasis lies upon the *us*: if no body else will be content, yet let *us*: for a Christian lies under more Obligations to all manner of virtue, then any other man doth. If Nature will not be content with little, yet let Grace; Let [*us*] be content. So here, let *us* hold fast our *Profession*: It may be, others will let it go; I, but let us hold it *fast*: let *us* among whom, let *us* upon whom, let *us* in whom such mighty things have been done by God, let *us hold fast*, or else it will be an intolerable upbraid, and condemnation to *us*. That it will be both, see but two Texts of Scripture: The first is in the 11. of *Matthew, verse* 20, 21. *Then began he* (that is Christ) *to upbraid the cities wherein most of his mighty works were done, because they repented not. Woe unto thee* Chorazin, *woe unto thee* Bethsaida, *for if the mighty works that were done in you, had been done in* Tyre *and* Sidon, *they would have repented long ago in Sackcloth and Ashes: but I say unto you, it shall be more tolerable for* Tyre *and* Sidon, *at the day of judgement, then for you. And thou,* Capernaum, *which art exalted unto Heaven, shalt be brought down unto Hell: for if the mighty works, which have been done in thee, had been done in* Sodome, *it would have remained until this day. But, I say unto you, that it shall be more tolerable for the land of* Sodome, *at the day of judgement, then for thee.* Pray, do but mark, what an upbraid there is, and upon what ground, because *mightier works* had been done among these, then among others. Now it seems to be a little excusable, that they, where these mighty works had not been done, did not repent; and therefore, their punishment

ment ſhall be the more tolerable: but it will be more inexcuſable for them, among whom leſs mighty works have been done. If they do not comply with the deſign of God, their condition will be far more intolerable: They that have been lifted up to heaven, as it were, that have as it were ſeen Chriſt crucified before their eyes, for them to Apoſtatize, and turn away from Chriſt, *of how much ſorer puniſhment ſhall they be thought worthy?* certainly, thoſe very perſons, that have great and mighty works done among them, and upon them too, great Convictions, and ſtrong Reſolutions, and yet they ſhall Apoſtatize: Oh! how will God upbraid theſe perſons? Now ſee that other Text, that ſpeaks as dreadful as this, *Heb.* 6, 4, 5. and 6 verſes, *For it is impoſſible for thoſe who were once enlightned, and have taſted of the Heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good Word of God, and the power of the world to come, if they ſhall fall away, to renew them to repentance: Seeing they crucifie to themſelves the Son of God afreſh, and put him to an open ſhame.* It is the greateſt diſgrace and affront that man can put upon Chriſt, to Apoſtatize from him, (it is not half ſo much not to own him) for by that they crucifie him again, and put him to an open ſhame: it is as if they told all the World, that this Chriſt is not worth a believing in, and it were but to throw away their time and happineſs to believe in him. Well then, let *us* that pretend to ſuch enlightnings, and ſay. We have taſted of the *Heavenly gift*, and of the *good Word of God*, and of the *firſt fruits of heaven*, *let us hold faſt*, leſt we come under this upbraid and condemnation.

But more particularly, let us *hold faſt*, as we are concerned to do, if we conſider,

First, What we were *before faith.*

Secondly, What we were *by faith.*

Thirdly, What we ſhall be at the *end of faith.*

First, What we were before *Faith*: What were we, before Christ was Preached, and before we believed? What were we? Why, much worse then if we had not been: considered in our case and state, it is better not to be at all, then to be a sinner: it were better not to be a people, then not to be the people of God. Now, What were we before *Faith?* Why, truly, we were not a people: so the Scripture tells you, They that were not a people, are now the people of God; so that, if we were not the people of God, we are, as if we were not a people.

We were; What were we before *Faith? Dark.* We were the *darkness* it self, as the Apostles expression is, in *Ephes.* 5. 8. saith he, *Ye were sometimes darkness.* The very Light that was in us, was Darkness, corrupt in our Understandings and Imaginations,; the Understanding dark. We are dead, yea, under the worst of deaths: dead in sin: *You*, saith he, *that were dead in sins and trespasses, hath he quickned.* How were they dead in sins? Did they not live in sin? Yes, saith he, wherein you walkt. Why, What is their Death? To live in sin, is to be dead in sin; all the while the Prodigal lived in his sin, the Father said of him, he was dead: *My Son that was dead is alive.*

We were: What were we before *Faith?* Why, we were children, of what? of wrath, as well as others.

Now, Beloved, consider how many abide thus to this day in darkness: *Dead in sin*, and *Children of wrath.* When you are, or pretend to be, translated out of this Darkness, *into this marvellous light*; will not You hold fast? You that were dead, as well as others, and now live, is this your requital of God, that you will now let it go? Oh! I beseech you have a care of that.

Secondly, Let us consider, What we are by *Faith*: and that will be another obligation upon us. We were not so bad before *Faith*, but we are better by *Faith.* We were not in so miserable a case before believing, but we are in as happy a

case

caſe *when we do believe.* Why, what are we? We are alive, and *Children of Light*, and *Children of God.*

We are alive: You hath he quickned, ſaith he, or made alive; and, *My Son that was dead, is alive.* Now, what is the work of the Living? It is to praiſe God, *The Living, and the Living, they ſhall praiſe thee as I do this day.* Now if this be the work of the Living, then conſider, if we hold not faſt our Faith; if we apoſtatize, we are ſo far from doing the work of the Living, that is of praiſing *God*, that we do all the diſhonor we can to God; we do the work of dead men: *Yea, we are twice dead.*

We are *Children* of the *Light*: *Ye were in darkneſs, but now are light in the Lord.* Now it is very obſervable, what the Apoſtle ſpeaks concerning the children of *darkneſs*, and the children of the light, 1 Theſ. 5. 5. *You Believers*, ſaith he, *are all the children of the light, and the children of the day, we are not of the night, nor of darkneſs*; and what follows, *therefore let us not ſleep as do others: but let us watch, and be ſober*: why? *for they that ſleep, ſleep in the night; and they that be drunk be drunk in the night*: if any ſtagger, that is the work of the *night*, this is not the work of the *day*: Now every *Apoſtate* that wavers, he is like a man that is drunk, ſo that he acts clean contrary to the Children of the day. Saith he, *They that are drunk, are drunk in the night*; but ſaith he, *Let us watch and be ſober, and let us who are of the day, put on the Breaſt-plate of Faith, and for a Helmet the hope of ſalvation.*

We are by believing, *the Children of God*, Gal. 3. 26. *For ye are all the children of God by Faith in Chriſt Jeſus*: now, Beloved, are we weary of ſo honourable a Title, as being *the Children of God*? why, we are *the Children of God by faith in Chriſt Jeſus.* Will any body part with ſo great a Title as this? why, if we are weary of being Gods Children, whoſe can we be? none but the Devils? and had we rather be the Devils Children then Gods? there are but two

two

wo, either you must be Children of God, or the Devils Children; now *you are the children of God by faith in Christ Jesus*: oh therefore let us hold fast the *profession of our Faith*, seeing by faith we are the children of God.

Thirdly, Let us consider what we shall be at the end of Faith: why, we shall be saved, 1 *Pet.* 1. 4, 5, and 9. verses compared, *He hath begotten us to an Inheritance incorruptible and undefiled, that fades not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last times*; and in the ninth verse, saith he, *receiving the end of your faith, even the salvation of your souls*; so that, it seems, to be weary of believing, is to be weary of being saved; not to hold fast Faith, is not to hold fast salvation; for, saith he, *you are saved through faith, and the end of your faith is the salvation of your souls*. Can you be contented to be damned? Can you have patience to think of going to hell? Now, put all these together, and will you not hold fast? you that before faith were but darkness, were but dead, were but *children of wrath*, who by Faith are made *children of light*, are made *alive*, and the *children of God*; and who at the *end of Faith*, shall receive the salvation of our souls: And shall not we hold fast? shall we leave this Faith? but then secondly,

A second Argument in the Text shall be drawn from the *Object*, and that is two-fold; there is *faith*, and the *profession of this faith*, that is to be held fast; and there are Arguments from both; First *Faith*, hold fast *faith*: why are we so greatly concerned, and so hugely obliged to hold fast *faith*? I will give you this one Reason for it, it is the most *holy faith*, there are many things may be called Faith, that may not be called most *holy faith*: there are many faiths that are at least called holy: *Turkish faith*, is by them called holy faith: the *Romish faith*, is by them called holy faith: I, but this is the most holy faith, there is an expression that

Jude

Jude hath, to commend Faith to us, in the 20 verſe of his Epiſtle: *But ye beloved, building up your ſelves on your moſt holy faith, &c.* Let other pretenders be as holy as they can, they can never riſe to the holineſs of this: this is the moſt holy faith, it is ſo holy in ſo high a degree as to be beyond compare. I, but now, what is it that may denominate this faith to be the moſt holy faith? why, it hath for its *Authour* the *moſt holy God*, it is the gift of God, and the work of God, if we take it for the *Act* of Faith: and the *doctrine* of God, if we take it for the *doctrine* of Faith. There are as the *Apoſtle* ſaith, *gods many, but we know but one moſt holy God*: there are that will be called your *holineſs* in the world; but this is the moſt holy God, a God that is *glorious in holineſs*, yea, whoſe *glory* it is to be *holy*. There is nothing ſtamps *glory* on any *ſubject* like *holineſs*: what is the difference between the *Angels* in *Heaven*, and the *Angels* in *Hell*, but *Holineſs*? that is their *glory*, The *Holy Angels*; and that is their ſhame, the *ſinful Angels*: and what was it that made *Canaan* a better land than another: was it not the *holineſs*? it was the *Holy Land*: what was it that made the *Temple* a better place then *another*? was it not, becauſe it was the *holy Temple*? yea, it is the glory of all the *Attributes* of God, that they are holy. His *Juſtice* would look like *ſeverity*, but that it is holy: His *Power* would look like *Tyranny*, were it not *holy*: His *Love* would look like *fondneſs*, were it not *holy*: His *patience* would look like a *toleration* of *ſin*, were it not *holy*: therefore it is ſaid, *the Lord God glorious in holineſs*. Now this moſt holy God is the *Author* of this Faith, and ſo it is a moſt holy Faith, it being the Word of the moſt holy God; and will you *leave*, and not *hold faſt* this moſt *holy Faith*?

But then beſides, It may be ſaid to be the moſt holy faith in this ſenſe too, that it is its *nature* where ever it comes to make the *ſubject* in whom it is, *moſt holy*: ſaith the Apoſtle, *you hath God choſen*, to wit, by Faith, *to be a peculiar*

peculiar people, a holy Nation, Acts 15. 9. it is ſaid, *He hath purifyed their hearts by faith*, and *he will give them an inheritance among them that are ſanctified by faith*. It may be called the moſt holy Faith, in theſe two reſpects.

First, Conſidering the operation and *effects* it hath upon the *hearts* and *lives* of them in whom it is: it makes them a holy People, beyond all the people in the world: And then upon this account too, as to the *ultimate effects* of it, that it *admits* us into the *moſt holy places*. You know the *Holy* of *Holies* in the *Temple*, was a *Type* of *Heaven*, and *Jeſus Chriſt* is ſaid to *enter into the Holy of Holies*, that is into *Heaven*. Now this doth admit us into the moſt holy place, where that moſt holy God is: ſaith the Apoſtle, *having therefore boldneſs to enter into the holieſt, by the blood of Jeſus*: Alas, in the time of *old* they could go but into the *outward court*: but now, ſaith he, *We have all this boldneſs to enter into the moſt holy place by the blood of Jeſus*. Shall we leave ſuch a Faith as this? ſhall we not hold faſt the moſt holy Faith, that that is from the moſt holy God, that makes the moſt holy people, and that admits us into the moſt holy place? Where do we find ſuch another Faith as this is? if you leave this Faith that is *ſo good* in it *ſelf*, a Faith that doth ſo much good to us; and, which is better, that *makes us ſo good*: for it is much better to be made good, than to have good done unto us; and beloved, what will it avail us, if God ſhould do us good all our days, if we be not made good? if we ſhould have the good of *health* and *wealth*, and long life, and yet not be made *good* all this while, it avails us not: now this is the *nature* of Faith, it is *good* in it ſelf, it doth good to us, and it makes us good: therefore, beloved, let us not lay it aſide, until we can find a better: and that we ſhall never do, unleſs we can find any thing more holy than God.

But ſecondly, The ſecond Branch of the *Object*, is, *the Profeſſion of our Faith*. It ſeems, beloved, it is not enough

to hold fast our *Faith* only, but the *profession* of it: why so? truly there is this in it: the *profession of faith*, is as necessary, as the *faith* it self: mark that. See this from the mouth of that great *Apostle*, I may say from the mouth of God himself, Rom. 10. 9, 10. *That if thou shalt with thy mouth confess the Lord Jesus, and shalt believe in thy heart, that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation*: An *unprofessed* Faith hath no salvation annexed to it; you see the Scripture maketh it as necessary to our salvation, to profess our believing, as to believe. Now beloved, if it be necessary to believe, and necessary to profess, its then necessary to *hold fast faith*; and consequently as necessary, to hold fast the profession thereof; without Faith there is no salvation, saith the Scripture; and saith this Scripture, without the profession of this Faith, there is no salvation; now to say, I will *keep faith*, I will only part with a little profession, it is all one in Scripture, as to part with Faith it self; for why, the Scripture saith, *If thou believe with thy heart, and confess with thy mouth, thou shalt be saved*: so that as long as Faith continues, *profession* is to continue, or there is no salvation; Faith without profession, will do no more for you, then profession without Faith; therefore observe what the *Apostle* speaks, Heb. 3. 14. saith he, *We are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end*: not else.

Thirdly, A third *Argument* is drawn from the act with the qualifications, *let's hold fast without wavering*; Now there are two things, to name no more, that are hugely obliging in this very act, with its qualifications; First, it is a manly Act, to hold fast that which is good: and it is a childish Act, to let it go. I say, it is a manly act: it argues something of a great soul, and of a great understanding, and of a manly resolution, so hold fast that which is good, be

it is childish to let it go; and therefore, see how the Apostle puts these together, Ephes. 4. 13, 14. saith he, speaking there, *That God had given some Prophets, some Apostles, and some Evangelists, and some Pastours and Teachers, for the perfecting of the Saints for the work of the Ministry, for the edifying of the work of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.* Now he comes in the 14. Verse to add, *That we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereas they lie in wait to deceive*: it is not for a man to be tossed to and fro with every wind of doctrine; for a child to be bought out of a Pearl with a bauble, is no great matter; but for a man, what a shame is it? why we should be men, not *children* tossed to and fro with every wind of *doctrine*: now beloved you know the *Scripture* calls upon us in such Language as this, *Be courragious and quit your selves like men, be not like children, that will dance after every pipe, tossed to and fro, and always unstable.*

Secondly, It is not onely a manly act, to hold fast that which is good, and childish to let it go: but it is a Christian act, a proper Christian act, a right Christian act, it is that which doth distinguish a true Christian from a hypocrite and a Counterfeit; you know it is a Character of a godly man, he is a *praying man*: *there went up two men into the temple to pray, the one was a Hypocrite, the other a Publican*; now what is there then in prayer, that doth distinguish these two men: why saith *Job, will the Hypocrite pray always?* no not he. I will warrant you, that is well, he held out in the profession of God, and of his Worship and service; the Saints are always said to pray: but as for the hypocrite, *will he pray always?* no, not he: for here the true children of God, they will hold fast; but *Hypocrites* and *Formalists*, they will let go. Now mark here, the Apostle makes this di-

ſtinction, *Heb.* 10. and the laſt verſe; *But we are not of them who draw back to perdition, but of them that believe to the ſaving of their ſouls*, that is, of them that believe to the end: for the end of our Faith is the ſalvation of our ſouls: now pray you, mark by the way, what you draw back to: when you draw back, you draw back to perdition: they that go backward, go to hell. Now, ſaith he, We are not of them that draw back to perdition, but of them that believe to the ſaving of their ſouls: that is, of thoſe that believe to the end; and this is the difference he makes between them that are the people of God, and them that are not, that the end holds faſt, the other let us go. Thus I have given you an account of the Arguments that are couched in theſe words drawn from the ſubject, the object and the Act, with its qualifications. I think I promiſed you a few helps, with which I ſhall conclude, take them in theſe three or four particulars.

Firſt, Would you hold faſt (I cannot but believe it to be all your deſires) well then, if you would hold faſt, let me beſeech this of you, take heed of all, and every ſort of men, that make Religion a Trade to get money, by which perhaps you will ſay, are there any ſuch in the world? Oh, I would there were not. See that 1 *Tim.* 6. 3, 4, 5. where the Apoſtle acquaints you with ſuch men, ſaith he, If any man teach otherwiſe, and conſent not to wholeſome words, even the words of *our Lord Jeſus Chriſt*, and to the doctrine which is according to godlineſs, the wholeſome doctrine, the healing Word: what then in the 14 verſe, ſaith he, He is proud, knowing nothing, but doating about queſtions, and ſtrifes of words, whereof wines enter ſtrife-railings, evil ſurmiſings, perverſe diſputings of men of corrupt minds, and deſtitute of the truth; ſuppoſing that gain is godlineſs, or as moſt read it, that godlineſs is a gain, a meer trade to get money by: from ſuch withdraw thy ſelf: If you be not baptized, they will tell you you are not a Chriſtian;

stian; and baptized you shall not be, unless you pay for it; they will tell you, eat flesh you must not, at such and such times: but if you will pay for it, you may: they will tell you, you must not sin by no means; but if you will pay for it, you may, and have a pardon for it when you have done, such a one as they can give. Oh I beseech you, when ever any make use of Religion to get monie by, take heed of them, saith the Apostle, from those that make godliness a Trade to get monie by, withdraw thy self, and know, that godliness with contentment is great gain. Doubtless, godliness is the best Trade in the world, if closely followed; but the worst, if worldlily followed; but to take up a profession of the Christian Religion, meerly for pomp and state, and to get gain, oh rueful! is Christian Religion made use of for such ends as this? Oh take heed therefore, as ever you would stand fast in the Faith, and hold fast the Profession thereof; take heed of all, and every sort of men, that make use of Religion to get money by.

Secondly, Take heed of the errour of the wicked, lest you fall from your own stedfastness: this advice you have from the Apostle *Peter*, 2 Pet. 3. 17. *Ye therefore beloved, seeing you know these things before, beware lest you also being led away by the errour of the wicked, fall from your own stedfastness*; the errour of the wicked, is like to make one as wicked as they: pray, what was this errour of the wicked? it was this, there were a generation of wicked men, that said, *It was in vain to serve God, for say they, where is the promise of his coming?* only Beloved, it was as much as to say, there were no reward for godliness, nor no wages for ungodliness. Oh take heed of this errour of the wicked, it is a wicked errour, and none but wicked ones hold it, to wit, *That it is in vain to serve God*: therefore keep this still in your hearts, that, *Verily, in keeping his Commandments there is great reward*; if there were no more but the

very work, it is a great honour to us, that we may be servants to such a God; but Beloved, *Be stedfast and unmoveable, knowing that your labour shall not be in vain in the Lord.* *Mal.* 3.13. there is the like instance: *Your words have been stout against me,* saith the Lord, *yet ye say, what have we spoken so much against thee?* this God is always quarrelling with us, and laying things to our charge: what have we said in the 14. verse, *Ye said, it is in vain to serve God, and what profit is it that we have kept his Ordinances? we have walked mournfully before the Lord of hosts, and now we call the proud happy, yea, they that work wickedness are set up, yea, they that tempt God are even delivered:* well now, what follows? *Then they that feared the Lord, spake often one to another:* as if they had said, let not these things take any thing off the edge of our affections, or quench any flame of our love: did God take any notice of this now, that he had any such friends in the world: yes, saith he, *God hearkened, and heard, and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name, and they shall be mine saith the Lord of Hosts, in that day when I make up my Jewels, and I will spare them as a man spares his only son that serves him:* there is a time coming, the day will declare, whether it be best serving God or the Devil: well then beloved, as ever you would hold fast the profession of your Faith, take heed of the errour of the wicked, never think it vain to serve God, though you may loose by it; for if ye lose for him, ye shall never lose by him.

Thirdly, Would you hold fast the profession of your Faith, then lay up the word of Faith in a good and honest heart, *Luke* 8. 15. It is said there of the good ground; they are, they which having heard the Word, kept it, or hold it fast: where do they lay it up now, in a good and honest heart? so that you must pull out his heart before that you can pull out the Word; and will any man suffer his heart to be torn from him? you will never hold it fast, till you lay it up in a good

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and honeſt heart; if it be onely in the hands of a Bible, as in your hands, or in the head, it will be gone; but if it be in your hearts, you will never let it go; therefore obſerve ſaith he, Having heard it, they keep it, and hold it faſt in an honeſt and good heart, and bring forth fruit with patience: they had a great deal of ſufferings to bring forth with patience; for if they were not under ſuffering, what need were there of patience? Well beloved, conſider a little further, as to this, the Connexion between the verſe preceding the Text, and the Text, ſaith he, *Let us draw near with a true heart, in full aſſurance of faith, having our hearts ſprinkled with a pure conſcience, and our bodies waſhed with pure water. Let us hold faſt the profeſſion of our faith*: the purity of the heart is the beſt preſervative of the Faith, 1 *Tim.* 3. 9. *holding the myſtery of the faith in a pure conſcience*; *a good and honeſt heart* will never part with the *myſterie of faith*.

Laſtly, Would you hold faſt the profeſſion of your Faith, then look much to, and often conſider Jeſus Chriſt, the Author and finiſher of your Faith. *David* had got the faculty of walking with God, and how was it, ſaith he, *I will keep thy loving kindneſſes before mine eyes, that I may walk with thee.* Oh, if we do but keep the loving kindneſs of God in Jeſus Chriſt, before our eyes, we ſhall certainly keep the Faith, ſaith the Apoſtle, having a High Prieſt over the Houſe of God, let us draw near, and let us hold faſt a High Prieſt, that is, Jeſus Chriſt, our great high Prieſt. *Heb.* 3. 1 *Wherefore, holy Brethren, be partakers of the heavenly calling, conſider the Apoſtle, and High Prieſt of our Profeſſion*, Chriſt Jeſus, *Heb.* 4 14. Seeing then that ye have a great High Prieſt, that is paſſed into the Heavens, *Jeſus the Son of God*, let us hold faſt our profeſſion, *Heb.* 12. 2. looking unto Jeſus, the Author and the finiſher of Faith, who for the joy that was ſet before him, endured the Croſs, deſpiſed the ſhame, and is ſet down at the right hand of the Throne of God. Oh let us be thinking of, and looking to this Jeſus. You will

say, what shall we think of him? Oh think of this condescention in the world, of that vouchsafement, which as was never the like of his; how he humbled himself, and suffered from God and man: Think how he became poor that was rich, that we that were poor might become rich; think how he became a curse, think how he became sin for us, think what a good Confession he made before *Pontius Pilate*, even to the death, and was obedient to the death: Think how he conquered death by dying, and how he rose again by his Almighty power, and is ascended into Heaven, and ever lives to make intercession for those that come to the Father through him: Think how he lived here on earth in a sad condition, and joyed in it, so that it might be for our good, and shall we leave such a Christ as this? Oh can you look upon Christ, and leave the Profession of your Faith? It cannot be, keep *Christ* before your eyes, make him your pattern, and you will not, you cannot do amiss, *He that saith he abides in him, ought to walk as he walked*: He walked in obedience all his days, and was obedient to the death: So must we, we must walk in all obedience all our days, though we die for being obedient; You see now, how many *Arguments* there are, for our holding fast the Profession of our Faith. There are many now, that might be added, but the time is past; therefore I shall shut up all in the words of *Jude*, from the 20. verses of his Epistle to the end; *But you, Beloved, building up your selves on your most holy Faith, praying in the holy Ghost, keep your selves in the love of God, looking for the mercie of our Lord Jesus Christ unto eternal life, and of some have compassion, making all difference; and others say with fear, pulling them out of the fire, hating even the garments spotted by the flesh. Now unto them that is able to keep you from falling, and to present you faultless before the presence of his glorie with exceeding joy, to the only wise God and Saviour, be Glorie and Majestie, Dominion and Power, now and ever,* Amen.

Mr.

Mr. *Matthew Newcomen*
His Farewel-Sermon,

Preached at *Dedham* in *Essex*, *Aug.* 20. 1662.

Rev. 3. Verse 3.

Remember therefore how thou hast received, and heard, and hold fast, and repent.

I Began this Scripture the last Lords-Day in this Congregation. I told you then, there were three Doctrines obvious in the Text; the first was,

Doct. 1. *That it is the Duty of Christians, To remember those Truths that they have heard and received.*

Doct. 2. That it is the Duty of Christians, to *hold fast the Truths that they have heard and received.*

Doct. 3. That *continued repentance*, is the Duty of Christians, as well as *initial repentance*. *Remember, therefore, how thou hast received, and heard, and hold fast, and repent.*

The first of these Doctrines, I applied my self to, and applied to the people the last Lords-Day, and shall not now say any thing of it; but proceed to the next Doctrine, That it is the Duty of Christians, *To hold fast the Truths, that they have heard and received.* That which the Apostle enjoyns on *Timothy*, is, in proportion, the Duty of all Christians, 2 *Tim.* 1. 13. *Hold fast the form of sound words, which thou hast heard of me in Faith, and Love, which is in Christ Jesus.* The whole intire body of Divine Truth. Hold it fast against all opposition whatsoever. Now if they that are themselves Teachers of the Truth to others, must hold fast the Truth, according to the Plat-form that hath been delivered to them; then much more is it the duty of private Christians, who are

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ſuppoſed, not to have that latitude of Parts and Gifts that Teachers have: And therefore you ſhall find, that Chriſt requires this, not onely of the Paſtors, but of the Members of his Church, *Rev.* 2. 24. ſpeaking not onely to the Angel, but to the Body of the Church: *But to you, I ſay, and to the reſt in* Thyatira, *as many as have not this Doctrine, and which have not known the depths of Sathan, as they ſpeak, I will put upon you none other burden, but that which you have already: hold faſt till I come.* As if he ſhould ſay, This is all I require of you my people, keep your ſelves, and hold faſt that which you have till I come. And ſo in the 3. of *Rev.* 11. *Behold, I come quickly, hold that faſt which thou haſt, that no man take away thy Crown.* As if he ſhould ſay, That Divine Truth, that thou haſt heard and received, it is thy Crown, thy excellency, therefore hold it faſt. This Duty of holding faſt the Truth, is urged in many other places of Scripture, under other expreſſions; as that of continuing in the Word of God. Chriſt ſaies, If ye continue in my Word, then are ye my Diſciples indeed. And coninuing in the Faith, *Acts* 14. 22. *Paul* and *Barnabas* viſiting the Churches, exhorted them to continue in the Faith. And ſo thoſe terms, of being rooted in the Truth, of ſtanding, and ſtanding faſt, and many others, they all inforce this Duty. Now for the better handling of this point, I ſhall do theſe four things.

First, I will ſhew you, What Chriſtians are to hold faſt.

Secondly, How they are to hold faſt.

Thirdly, Why they are to hold faſt that they heard and received.

Fourthly, I will apply it.

First, What Chriſtians are to hold faſt: the Doctrine ſaies, *They are to hold faſt the Truths they have received.* Now Truths are of two ſorts.

1. Some are Natural and Moral.

2. Some

2. Some are Supernatural, and Divine Truths: Called, Truths of God; because they come from God, and conform the Mind and Soul, that receive them to the Image of God.

3. Now, though it is true, it is good for a man to be right in Moral things, and to know, and cleave to that which is Truth in Morality; yet the Truths that we are here called upon to hold fast, they are Divine Truths, Supernatural Truths, Truths in Religion, Truths in the things of God.

Secondly, Again, Religious and Divine Truths, Truths of God; they are, either such as are so in name, and in the estimation of some men; or else they are such Truths, as are Truths of God, in the truth and reality of the thing: Now, when I say, that Christians are to hold fast the Truths they have received, the meaning is not, that whatever any man, or company of men, offer as Truths, should be received and held fast; for then we must hold fast many Errours. But whatever men call Truth, or offer as Truth, we must examine it by the un-erring rule of Truth, that is, the Word of God. In these things, it is a clear Canon, which we have, 1. *Thess.* 5. 21. *Prove all things, hold fast that which is good.* Prove them by the Word of God, and if they hold Truth by that, then receive them and hold them fast. Divine Scripture-Truths we are to hold fast.

Thirdly, Scripture Truths, Truths that are grounded and warranted in the Word of God, they are either such as are immediately and expresly laid down in the Scripture, or such as are mediately contained in Scripture, and by deduction drawn thence. Now those Truths that are immediately and expresly laid down in Scripture, we are without dispute to receive and hold fast. But those Truths that are drawn thence, we may make use of our Reason to examine them by the Word; and so far as we see them to be drawn from Scripture, we are to receive them, and hold them fast.

Fourthly,

Fourthly, Divine Truths from Scripture, are of two sorts: Either the great and weighty things of the Truth of God, and of Religion, which we call Fundamental Truths; or else they are those things that are of less weight then Religion, and yet Truths of God. Now we are not onely to hold fast those Truths of God that are the Fundamental Truths; as that there is a God, and but one God,; and that there is a Trinity of Persons, in Unity of Essence, Father, Son, and Holy Ghost; and that there is but one Mediator between God and Man, the Man Christ Jesus, and that he is both God and Man in one Person, and that he hath given full satisfaction to Divine Justice, for all that by Faith close with him, and the like.

These are the great points in Religion; these we must be sure to hold fast. And not onely these, but even the lesser those Truths of Religion that comparitively, are, far less then these, we must hold them fast. You know what our Saviour saies of the Commands: there are some that are the first and great Commandments, and there are others that are the lesser; But whosoever shall break one of the least of Gods Commandments, and shall teach men so, the same shall be least in the Kingdom of God. So, whosoever shall renounce the least Truth, God will be even with him for it. For those Truths of God which are little and small, comparitively, they may be of great weight & consequence in their Sphere. *Luther* said, *Let Heaven run together as a Scrowl, rather then one Filing of Truth should be parted with*; Surely, those servants of God, the Martyrs, were not so prodigal of their lives, but knew what they did when they suffered for such Truths, as men now call trifles, and not worth standing for; the least Truths of God must be held fast.

Thus you see, What we must hold fast; Divine Truths, Scripture Truths, whether greater or lesser: we must hold fast what we have received. I should, but that I fore-see the time

time will prevent me, answer an Objection. Is there nothing to be held fast but truth? Doth not the Apostle bid the *Thessalonians*, in the second of the *Thessalonians*, the second Chapter, and the fifteenth Verse, *Hold the Traditions which ye have been taught, whether by word, or our Epistle?* The Papists make much of this place for their unwritten Traditions. In a word: know this; though there were some Doctrines of Faith, and matters of Practise, which when *Paul* writ this Epistle were not expresly to be found in Writing, that had been Preached by the Apostles: yet this will not in the least infer, that now when the Canon of Scripture is compleated, there should be such unwritten Traditions, to which we are to give up our Faith.

I go on to the second thing; and that is to shew, How we must *hold fast the Truths of God, which we have heard and received.*

First, In your Judgements, being fully resolved and setled in your Judgements concerning them, not wavering about them, nor suffering our selves by any means and wayes, to be removed from our stedfastness in them. Saies the Apostle, 2 *Pet.* 3. 17. *Seeing you know these things, beware, lest you also being led away with the errour of the wicked, fall from your own stedfastness.* Take heed you be not removed in your Judgements; Hold fast what you have received, and suffer not every Wind to blow you off from them.

Secondly, We must hold fast the Truths we have heard & received in our Wills & Affections, in our love to the truth; we must receive the truth in the love of it, or else we shall never keep the Truth: Love is the strongest hold-fast in the world, no man will part with that which he loves; VVhat makes the Covetous man so unwilling to part with his Money, but because he loves it? VVhat makes the Lustful sinner so unwilling to part with his Lust, he will part with heaven, rather then with his Lust? VVhy, it is because he doth so love it. If men did love the Truth, they would hold it fast.

Thirdly,

Thirdly, You must hold fast the Truth, in the Profession of it, *Heb.* 10.23. *Let us hold fast the Profession of the Truth, or of the Faith, without wavering.* We must not onely believe with the Heart, but confess with the Mouth, if we would be saved: When *Peter* denyed his Master with his Mouth, and said, *I know him not*, I am perswaded, he denied him not in his heart. It is a dangerous thing in word, or outward Profession, to renounce the Truth, or any part of it. *Hold fast the Profession of the truth.*

Fourthly, We must hold the Truths of God fast in our life and conversation; this the Apostle calls, *Walking in Christ*, and holding forth the Word of Life, in a blameless and harmless Conversation, *We must hold fast the Truth of God in our lives.*

Fifthly, We must do all this constantly, hold fast the truth in our Judgement and Affection, and Profession, and Conversation, constantly, and at all times; as *David, I have inclined my heart to perform thy statutes alwaies, even unto the end*; We must not onely in times of calmness and serenity, when we may have all the peace, and applause of the world, hold fast the Truth and Profession of it; but in stormy times, when truth may burn a mans finger, if he hold it; yet even then we must hold it fast.

Sixthly, We must hold fast the Truths we have received resolutely, against all opposition whatsoever, whether of friends or foes. *Paul* would not bate an inch; no, not to *Peter* his Brother, his elder Brother in Christ, and in the work of the Gospel; he resisted him to the face, and gave not place to him, no, no not for an hour.

Thus should we hold fast the truth that we have heard and received in our Judgement, in our Will and Affections in our Profession, and in our Lives and Conversations. And thus hold them fast constantly, and resolutely against all opposition, on the right hand, and on the left, both of Friends and Foes, and that for these Reasons, which is the first thing

I have to do; which is to shew you, Why we should *hold fast the Truths of God.*

First, For the excellency of Divine truth; it is more precious then Gold, better then Rubies, and all that you can desire, cannot be compared with Truth. And it must needs be so, because it is the immediate issue of God himself, who is the *Fountain of Truth*, and the *Fountain of all Perfection and Glory.* Natural men have said, *Truth is the daughter of Time*, Divines say, *Truth is the daughter of God.* Divine truth is the Child of God, the Issue and Birth of God. And whosoever therefore God hath pleased to deliver his Truth unto, they must be tenderly careful that it be not deflowred and violated.

Secondly, It is our duty, to hold fast the truth that we have received; because we have received it under the notion of those things that have a kind of constancy in them. I say, we have received the truth, under the Nature of those things, that have a kind of constancy & perpetuity in them. The Scripture speaks of the truths of God, as an heritage, *The Testimonies have I spoken for mine heritage*, saith *David* in the 119. *Psal.* Though a mans personal estate may be alienated; yet that which is his Heritage, this is unalienable in Law; it is a wrong done to his Posterity, if he parts with that; truth is the inheritance of the Saints, therefore they are to hold it fast. Again, in Scripture, the Truth of God is called a thing committed to a mans trust, 2 *Tim.* 1. 14. *That good thing which was committed unto thee, keep by the Holy Ghost which dwelleth in us.* That good thing! What was that? Why, *the form of sound words*; which in the verse before, he had bidden him *hold fast*: this is but a Reduplication of the same thing on him; the Body of Gospel-Truths, that was committed to thee, *hold it fast*; that good thing, a good thing: the Author of it is good, and it makes us good; all that is contained in it, is good matter, and it tends to a good end, the saving of our souls. This, saith he, hath been committed

mitted to thee, therefore keep it. A thing committed to a mans trust, must be so kept, that it may be re-delivered and re-delivered intire and whole, and re-delivered to the same Person that did commit it to us, else we cannot be faithful to our trust. The Truth of God is committed to our trust; we must so keep it, that we may re-deliver it, and re-deliver it intire and whole; and re-deliver it thus intire and whole to him that committed it to us, even to God. This is the Duty of all Christians, thus to keep the word. There is a committing of the Truth to all the Church and Saints of God; as *Jude* tells us in his Epistle, verse the third, That ye should contend earnestly for the Faith, which was once delivered to the Saints; the Faith, that is the doctrine of Faith, the Truth of the Gospel, which was delivered to the Saints. We have but one Gospel, and it was delivered but once; God means no more to deliver his Gospel, and the Truths of it, therefore you had need strive hard to keep them, and hold them.

Thirdly, We should hold fast the Truth that we have received; because if we do not hold it fast, we do wrong God, and we wrong our selves, and we wrong the Truth, and we wrong our posterity.

1. It is our duty, *To hold fast the truths we have received*; because, if we do not, we wrong God; for Truths are more Gods, then ours; They are ours, as to the use of them; but they are his, as he is the original and Author of them. Truths are Gods Jewels; there is never a Truth in Religion, but God owns it as his; and for us to have it away any of these truths of God, it is Sacriledge, it is robbing of God, it is a wrong to God. This is that God complains of, by his Prophet, in the second of *Jeremiah* the eleventh and twelfth verses, *Hath a Nation changed their gods, which are yet no gods; but my people have changed their Glory, for that which doth not profit. Be astonished, O ye Heavens, at this, and be horribly afraid; be ye very desolate*

with the Lord. The Prophet, indeed, speaks of a total forsaking of God, and all his Truths; but there is, in the forsaking of every Truth, a proportion of wrong to God.

2. It is a wrong done to the Truths of GOD, when men having received the Truth, and embracing it, hold it not fast, but cast it off, this is a wrong to the Truths of God. We say, it is less reproach to a man when he comes to my house, to shut the door against him, and not receive him at all, then when he hath been in a while with me, I turn him out, all the world will now think I find cause to be weary of him. They who have shut their hearts against the Truth, and never gave any entertainment to it, they are less injurious to it, then they that have received it, and professed it, and yet turn from it. These tell the world, that the Truths of God are not so sweet, and worthy of their entertainment, as they supposed them to be.

3. This is an injury and wrong to our selves; this is a wrong to our Credit and Reputation. Now, though we may not make Credit our end in Religion; yet we may make use of our Credit or Reproach, as an Argument to hold fast the Truth; and this is injurious to our own Souls, *John* 8. 31. *Then Jesus said to those Jews which believed on him; If ye continue in my word, then are ye my Disciples.* Indeed, here Christ doth seem to distinguish his disciples; he hath some that are so in name, that are not so in deed, and he hath some that are so in deed, and in truth: and of these he gives a character here, *If ye continue in my Word.* You now profess to believe my Word; but if you hold fast, and continue in my Word, then you are my disciples indeed: But if you continue not in my Word, you have the name of disciples onely, and that will not save you. You can never be saved, unless you be indeed the disciples of Christ; and you can never approve your selves to be the disciples of Christ indeed, if ye continue not in the Truth. *1 Joh.* 2. 24. *Let that therefore abide in you, which you have*

received and heard from the beginning. If that which ye have heard from the beginning, ſhall remain in you, ye ſhall continue in the Sonne, and in the Father, Hold faſt the Truth of God, which you have received, then ſhall you continue in the Son: If the Truth of God, which you have received and believed, remain in you, and be held faſt by you, ye ſhall continue in the love of the Father and Son, but not elſe; according to what he expreſſeth again; *Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God, therefore he cannot be ſaved; he that abideth in the doctrine hath the Father and the Sonne.* Therefore, as you would be ſaved, hold faſt the Truths you have received.

Now here (but I have not time to ſpeak to it) is a Caſe of Conſcience; Whether every errour doth cut a man off from God? *Anſwer*, No, God forbid: But this we cannot ſpeak to now.

Fourthly, They that hold not faſt the Truth of God, are injurious to their Poſterity. Our fore-Fathers holding faſt the Truth of God in the day of their trial, and ſealing it with their bloud, was the means of tranſmitting the purity of the Goſpel to us their Poſterity; and, if we, in our Generation hold not faſt the Truth of God, but carry it looſe in your Conſciences and Judgements, and let it fall out of our hands and hearts, we forfeit the Truth of God, not onely from our ſelves, but alſo from our Poſterity. Thus you ſee, we ſhall wrong the God of truth, and the truth of God; we ſhall wrong our ſelves, and our Poſterity, if we hold not faſt the truth we have received. Thus we have the reaſons of the Doctrine.

Application.

For Application: here firſt, I might bewail the generall want of the care of the performance of this Duty, which hath appeared many years in this land.

We have had little care of holding faſt the truths we have

have received. For holding fast the truth in your Judgement, How many are there, whose Judgements have been perverted with many Errours?

This is that which the Apostle calls, *A turning aside to another Gospel*, in the first of the *Galathians*, and the sixth verse. And so for holding fast the truth in the love of it, How many are there, that have failed in that, which Christ calls, *The forsaking of the first Love*, *Revelations* the second, and the fourth verse.

And we should hold fast the truth in the profession of it; and how many are there that have failed in that? this the Apostle calls in the tenth of the *Hebrews*, *A drawing back unto perdition*.

And for holding fast the truth in the practice of it, How many have failed in that? that have been Professors, and now are grown loose and debauched. This the Apostle *Peter* calls, *A turning aside from the holy Commandment*. All these things call for our lamentation.

Exhortation.

But the whole work that I will apply my self to, is, to exhort every one of you, to the care of this duty, *To hold fast the Truths that you have heard and received*. Hold them fast in your Judgement, hold them fast in your Will and Affections, hold them fast in your Lives and Conversations, hold the truths you have received constantly; and hold them against all opposition on the right hand, and on the left, from friends and foes.

To press this upon you, I think I shall need use no other Motive, then what I have laid down before you in the Doctrinal Part; onely this one thing more, and that is; take notice how urgent the Spirit of God is, in pressing this in Scripture.

Now, saith Mr. *Hildersham*, *If in those days, when the Apostles were yet living, who taught the people of God with more power and Demonstration of the Spirit, then any of us do,*

or can. Yes, if then they had need of such Exhortation, to continue in the Doctrine, and to abide in it, to stand fast, and hold fast, the word and truth of God; how much more needful are these Exhortations in our days?

If any say, No; there is not more cause; for then the Magistrate was a mortal enemy to the Gospel, and the Professors of it; but we are (thanks be to God) under a Christian Magistrate, who doth not oppose, but countenance the Gospel, and the Professors of it. If any makes this Objection, I will give you Mr. *Hildersham's* Answer to it, which I find in a Sermon of his, Printed in the Year, One Thousand Six Hundred Thirty and One; which is now One and Thirty years agone; saith he, *Though through the great mercie of* GOD, *we in this Land, enjoy the Gospel in great peace, and have it countenanc'd by Authority; and though, through the Religious Disposition of the* KING, *we may have great hopes of the continuance of the true Religion, and seem to be freed from all fear of the altering of it. Yet* (says he) *there is need of this Exhortation even in these days*; and that for these Reasons.

Reas. 1. First, Because of the great danger we are in of being over-run, or over-spread with Popery, and the Fiery tryal, before we are aware: For, says he, *The great increase of Papists that we daily hear of, and the great declining of many, who are ready to receive an Errour that shall be offered to them: These things give us just cause to fear the danger of Popery over-spreading us.*

And Brethren, If it were so in his time, so many years ago, What is it now?

Reas. 2. Secondly, says he, *If so be there were no danger of Popery, yet,* says he, *there are so many Errours newly sprung up, that do shew how needful this Exhortation is.*

Reas. 3. Thirdly, says he, *There is such a general decay of the love of Religion, in all places and amongst all sorts of people, and so much irreligiousness every where, that it is the general Disease of the Nation.*

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Therefore, he concludes, that in these times of ours, though Religion hath the Magistrate to countenance it, yet there is much need of pressing this *Exhortation*, as ever there was; namely, *To hold fast the Truths that we have heard and received.*

Now if you ask, What you shall doe, that you may be able to hold fast the truths that you have received, I will you give some Directions.

First, If you would hold fast the truth, that you have heard and received, get into Christ, rooted and established in him. Brethren, It is not all the Learning in the world, and Abilities that a man can have, that will inable him to hold out, and hold fast the truths that he hath received, if a time of tryal come, unless Christ be his Bottom and Foundation, unless Christ be his strength. If a man stands upon his own legs, his own Parts and Abilities, to argue and dispute, and repel objections, alas these things will fail in a day of tryal. Prison, and death, and a stake, are such Arguments, Brethren, that all the Learning and Parts of the world, cannot answer, but onely Christ and his Spirit, and Grace in the heart. Therefore, if you would hold fast the Truths, which you have received and heard, and not be beaten off from them in the day of tryal, get into Christ, rooted and established in him, then shall you stand, not else.

2. If you would hold fast the truths that you have heard, and received, then take nothing upon trust in matters of Religion: what ever Preachers you hear, or what ever Books you read, take not things upon trust, but examine them, and prove them by the Scriptures, and judge what foundation and warrant they have from the Scriptures, and accordingly receive them, or receive them not. It is observable in 1 *Thes.* 5. When the Apostle says, *Despise not Prophesyings*, in the next words he says, *prove all things, and hold fast that which is good*; as if he should say,

though I would not have you despise Prophesying and Preachers, yet I would not have you to take things upon trust in matters of Religion, *but prove all things, and hold fast that which is good.*

3. If you would be able to hold fast the truths that you have heard, and received, get a clear and distinct, and certain knowledge of what is truth; that which you would hold fast, get a clear assured knowledge, that it is the truth of God, 2 *Tim.* 3, 14. *Continue thou in the things which thou hast learned, and hast been assured of*: if a man would continue in the things that he hath learned, he must be assured of them, that they are the truths of God: But how shall a man be assured, that such and such things are the truths of God? He may know this; first by the consonancy of them to the word of God; secondly, by the power of them on his heart, to convince, or humble, and quicken it.

4. If you would be inabled to hold fast the truths you have heard and received, then get a high valuation and esteem of the truths of God. Such as *David* had, Psal. 119. 72. *The Law of thy mouth is better unto me then thousands of gold and silver.* Better in it self; all the gold and silver in the world, all the riches in the world, will never do a man so much good as that; and better in my estimation, I value it more, I had rather part with all, then with the Word; A man that is of this mind, he will hold fast the truth: Oh that there were such a heart in every one of you! as to say, *The words of Gods mouth, they are better then these, and better then liberty, and better then Wife and Children*: if there were such a heart in us, this would inable us to hold fast the truths of God, and part with all, rather then them.

5. If you would hold fast the truth, that you have received and heard, then make conscience to practice according to what you know; make conscience to obey the truths of God, obedience is the sinue of constancy, Christ saith

saith, *Luke* 6.44. *Whosoever hears these Sayings of mine, and doth them, he is like a man which built his house, and digged deep, and laid the foundation upon a rock; and when the flood arose, and the streams beat vehemently upon that house, it could not shake it.* Mark ye, it could not be shaken: the conscionable practical hearer, and receiver of the truth of God, he is the man that is like to hold out, and to hold fast the Word; he that hath been a careless hearer, and never made conscience to hear for obedience, and practice, he is blown over presently; it is a sad passage I have met with in that Reverend man, Mr. *Hildersham*, and to me it seems to have much weight in it; What hopes, says he, can we have of many of our hearers in *England*, who are willing to give the Word a hearing, and outwardly profess it; but what hope can we have, but that if a time of tryal come, they will turn Papists, or profain, or any thing? for they never loved the Word, when they heard it; and they never obeyed the Word, but lived in known sins; they take up a form of godliness, and hate the power of it; what hope, but that if a time of triall come, these will fall from the truths.

6. If you would be able to hold fast the truth that you have heard, and received; then take heed of receiving the least truth of God, take heed I say, of knowing and willing, forsaking the least truth, and knowing and willing, giving way to the least errour, as the committing of the least sin, may render a man abominable unto God, as you find in *Levit.* 11.43. *You shall not make your selves abominable with any creeping thing*; that is, with the eating of any creeping thing. Now this was one of the least Commandements that God gave out, for the not eating of such and such things: and yet by transgressing this, the people might make themselves abominable: the committing of the least sin may make a man abominable to God; so the embracing of the least errour, and the forsaking of the

least truth, may make a man abominable to God: the least truth forsaken knowingly, and the least errour imbraced knowingly, becomes a great sin: and a little errour, makes way for a greater: If once a man gives way to one errour, a thousand will follow after. If we would hold fast the whole body of truth, we must take heed we forsake not the least truth, if we forsake God and his truths, whether in lesser matters or greater; and if we turn back again to Popery, and conform to the Papists in lesser matters (saith Mr. *Hilder sham*) know of a certainty, that Popery shall return again.

7. If you would hold fast the truths you have heard, and received, then shun all such persons as would go about to draw you off from the truth of God; shun all Seducers, confer not with them; have nothing to do with them, and their ways. *Prov.* 19. 27. *Cease my Son, to hear the instruction that causeth to erre from the words of knowledge*, thou hast been instructed in the words of knowledge: and if any would instruct thee otherwise, and seek to draw thee off from the words of truth and knowledge, have nothing to do with them: *Cease my son to hear the instruction that causeth to erre from the words of knowledge.* Now my Brethren, this advice I judge to be more seasonable, because it is in my apprehension, that this present providence of God, in taking off at one stroak so many of his Servants (that have indeavoured in uprightness of heart to instruct you, and the people of God) from this work, it is on my heart to think and fear, this will give a great advantage to Seducers, to seek to corrupt you, and draw you off from the truth to their party. When the Shepherds are smitten, there is a great opportunity given to the Foxes, and Wolves, to make a prey of the flock: when God makes it dark, and night, then all the Beasts of the Forest do creep out: as the *Psalmist* saith, *Psal.* 104. 20. When there is a night and cloud on the Ordinances of God, then

all

all the beasts of the Forrest will go forth; many will undertake to be your instructors, and say here is Christ, and there is Christ; but believe them not: remember the things that you have heard and received, and hold them fast: cease from the instructions of those that would turn you aside.

8. And lastly, If you would be able to hold fast the truths of God, then commend your selves the truths you would hold to God in Prayer, and beg of God to hold you, that you may keep his truth: Put up those requests to God, that *David* doth, Psal. 15. *Hold up my goings in thy paths, that my footsteps slip not*; and in the 119. Psalm, *Be surety for thy servant for good, hold thou me up, and I shall be safe, and I will have respect unto thy statutes* continually. And thus my Brethren, I have done with this Doctrine, and this Sermon, and as far as I know, with my Preaching in this place. The day is at hand, wherein I, and many others of my Brethren shall be (though not naturally dead, yet) civilly dead, dead in Law, dead as to the work of the Ministry. And, as I told them of this particular Congregation, the last Lords day, so I tell you; know what I would be willing to speak to you, if I lay on my death-bed, and had that exercise of Reason and Memory that I have now: look I say, what I would say to you, if I now lay on my death-bed, the same I shall speak to you now, through Gods assistance; and first, I would, and in some measure do give thanks to God, the God of the spirits of all flesh; that hath called me a poor unworthy Creature, not onely to the knowledge, but to the preaching of the Gospel of his Son Jesus Christ; and that in this place, and in this part of the land; and hath pleased in mercy to continue life and liberty to me in my work here, almost Twenty Six years. Secondly, I would be, and I hope I am in some measure, thankful to God, and to his people, both of this Town, and of the Neighbour-hood, for a great deal of love and respect, and encouragement, that they have

given

given to my Perſon and Miniſtry here; and particularly I do acknowledge my ſelf to be greatly obliged to my Reverend Brethren, the Neighbour-Miniſters, for the much love I have received from them, their readineſs to help me in ſupplying my place in the time of my ſickneſs, or abſence, and ſweet ſociety I have had with them, I believe you think it is no eaſie thing for me to ſpeak, or think of parting with ſuch an Auditory and Society: the like to which, I never look to have on earth again. But ſeeing for my ſins, and your ſins, God will have it ſo, we muſt ſubmit, and lie at his feet: that which he hath made crooked, who can make ſtreight? But before we part, give me leave to ſpeak a few words to you, ſomething by way of Requeſt, and ſomething by way of advice: by way of requeſt, I would ſpeak this.

Firſt, That if any of you have found any benefit by my poor Miniſtry, that if any of you have been enlightned, or awakened, or ſtrengthened, and built up in the truth, and encouraged in the ways of holineſs, by any thing that God hath put into my mouth to ſpeak to you, let God have the praiſe, and let me have ſome room in your hearts and prayers, however God ſhall deal with me.

My ſecond Requeſt is, That wherein ſoever you have ſeen any failings in me, or any failings in my Miniſterial duty, that you would pleaſe to paſs it by, and to help me in prayer to God, for the forgiveneſs of them. Theſe are my Requeſts of you, and that which I have to ſay to you, by way of Advice, is much the ſame, with what I ſaid to this particular Congregation the laſt Lords day. Take it in theſe particulars.

1. I would adviſe you and intreat you, that we may all of us lay to heart, this preſent diſpenſation of God towards us, and the Nation, in this reſpect, that we may be ſenſible of it. I remember, when I was young, and my famous Predeceſſor, Mr. *Rogers*, was taken off from his Miniſtry in this kind, though but for a few weeks, theſe parts were

wonderfully ſenſible of that providence, and laid it to heart; and were much in humiliation and in Prayer; and ſoon, I may ſay, they received an anſwer again within few weeks. Now Brethren, though he was worth ſome hundreds of us; yet now it is not the laying of one man, but multitudes, fifty in one place, and threeſcore in another, and fourſcore in another, and this not by a ſingle Bill, but by an Act of Parliament, which makes the wound the wider, and the more uncapable of cure; and ſhall we not be ſenſible of this? Shall ſo many pretious veſſels be laid by as veſſels of no pleaſure, and none take it to heart? Shall ſo many burning lights be quenched together, ſo many wells of the Water of Life be ſtopt up together, and this not laid to heart? I beſeech you conſider and be ſenſible.

2. In the deepeſt and ſaddeſt ſence you have of this providence of God; watch over your own ſpirits, that you lay the blame of it no where ſo much as upon your ſelves: blame none ſo much for this, as your ſelves. Some blame the times, and charge it on their iniquities; others are apt to blame us Miniſters, and charge it on our niceneſs and ſingularity. Might my advice take place with this people, I would deſire, that every one of us might lay the blame no where ſo much as on our ſelves, for certainly, we have procured theſe things to our ſelves. I find our Predeceſſors the Martyrs, when by a Law Religion was changed in the Nation, and Idolatry ſet up, they laid the blame not on the Law-makers, but on themſelves, and their own hearts. One of them ſaith, All this is come upon us, becauſe we did not love the Goſpel; we were Goſpellers in lip, but not in life: Much more doth it become us, whoſe ſufferings are far leſs, to blame our ſelves more, than we blame any others.

3. My third Advice is this, and I beſeech you take it in love, for it is out of love that it is given you; if you ſhould perceive at this time a difference in opinion and practice

practice among us, that are the Miniſters of the Goſpel in this Nation; ſtanding, and ſticking at things that others can digeſt, and do; and others doing things, that ſome of their Brethren cannot come up unto. Be not offended, thus it hath alwaies been from the beginning; it is no new thing. Thus it was in King *Edwards* daies. If there be any of Gods ſervants that are Learned, and Holy, and Faithful, that do now for the enjoyment of their Miniſtry, yield to conformity to all that is enjoyned, I doubt not but many of them are grieved, that they cannot have the exerciſe of their Miniſtry without this: and we who cannot come up to this, are grieved that we cannot come up to it; the one, and the other have grief enough; add not your cenſures to this grief, that is already upon them. It hath been all along a merciful providence of God, that when ſome of his ſervants could not ſatisfie their conſciences, and come up to the things that have been impoſed upon them, without injuring their Conſciences; yet others have had a greater freedom given them, that they could yield; and if not ſo, What would have become of the people of God? Therefore in thoſe things, acknowledge there may be ſome Providence of God, for good to you in it.

4. My fourth Advice, I ſhall deliver to you wholly, in the words of that holy man and Martyr of God, Maſter *Bradford*: in his Letter to the City of *London*, ſaith he, *Let us heartily bewail our ſins, and repent of our evils, let us amend the evil of our lives, let us every one be diligent in prayer, and attend with reverence on the reading, and hearing of Gods Holy word, let us reprove the works of darkneſs, let us fly from Idolatry, and which is the particular, I would indeed commend unto you: Obey the Magiſtrate, and them that are ſet over us in the Lord, in all things, that are not againſt the Word; and when they command any thing contrarie to the Word, let us Anſwer, It is meet to obey God, rather then men. However* (ſaith he) *reſiſt not the Magiſtrate, nor ſeek to aveng your ſelves: but com-*

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your cause to God, be patient, and submit to all that are in Authoritie over you: but resist not, rise not against Authorities, but wait on God, till he pleaseth to cause the Light to arise and shine again upon you. This is my fourth Ad-

Now it pleaseth God, that Hearing opportunies, as some of them are taken from some of us, from many us for a time. My Advice and Counsel is, that the more you hear, the more you would read; read the Word of God much the more, and take all helps for the better understanding of what you read. The Book of Annotations is a great help to inlighten you to understand the Scriptures; and next to the reading of the Scriptures, what spare hours you have, I would advise you to bestow your time in reading of the Book of Martyrs, a Book that hath formerly been more prized, then of late in *England*. Especially, read that part of it which contains the History of Queen *Maries* daies; they will inform you of the great controversies that are between us, and the Papists; and they will inform you what you shall answer; the reading how cheerfully they went to Prison, and to the Stake, will imbolden you against the fears of sufferings, and death; and the reading of their Letters, will be a great means to edifie, and build you up; this reading of the Scriptures, and other good Books, is my fifth Advice to you.

My sixth Advice to you is, That seeing God hath taken away your VVeek-daies opportunities of hearing the Word, here, and in other places, you would be careful that the VVorld may not devour Gods Portion, I mean that portion of time, which some of you have bestowed in hearing these Lectures; It was a good speech of a gracious VVoman now with God, when Mr. *Rogers* was silenced: *Well, saith she, by the grace of God, the World shall never have those houres that I was wont to spend in hearing heretofore*: her meaning was, she would spend them in her Closet in holy duties.

It

practice among us, that are the Ministers of the Gospel this Nation; standing, and sticking at things that o can digest, and do; and others doing things, that some their Brethren cannot come up unto. Be not offend thus it hath alwaies been from the beginning; it is no thing. Thus it was in King *Edwards* daies. If there be of Gods servants that are Learned, and Holy, and Faith that do now for the enjoyment of their Ministry, yield conformity to all that is enjoyned, I doubt not but m of them are grieved, that they cannot have the exercis their Ministry without this: and we who cannot come to this, are grieved that we cannot come up to it; the o and the other have grief enough; add not your censure this grief, that is already upon them. It hath been all alon merciful providence of God, that when some of his serv could not satisfie their consciences, and come up to things that have been impoſed upon them, without injur their Consciences; yet others have had a greater freed given them, that they could yield; and if not so, W would have become of the people of God? Therefore those things, acknowledge there may be some Providence God, for good to you in it.

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My sixth Advice to you is, That seeing God hath taken away your Week-daies opportunities of hearing the Word here, and in other places, you would be careful that the World may not devour Gods Portion, I mean that portion of time, which some of you have bestowed in hearing these Lectures; It was a good speech of a gracious Woman now with God, when Mr. *Rogers* was silenced: *Well, (she) by the grace of God, the World shall never have those houres that I was wont to spend in hearing heretofore*: her meaning was, she would spend them in her Closet in holy duties.

It

It was an excellent resolution, and worthy of our im-
on; and if I might after twenty six years labour here in
Ministry, now at my parting obtain thus much of you
you having been pleased to be constant Hearers here,
lay a Law on your selves, that so much time as you for
spent in coming hither, sitting here, and returning
that you will spend that time at home, either in prayi
reading, and meditating in your Closets, or else in pr
in, and with your Families, and instructing of them
might but obtain this of you, at my parting, I should be
that the Devil and his Kingdom would be loosers by
our parting; if you would spend this time weekly in
Exercises, reading and praying for your selves, and for
Nation, and for your Families, which you were wont to
in coming to these Lectures, and in attending here,
turning home; and that is my sixth Advice to you
therefore let me intreat this of you.

7. And my seventh Advice and Counsel is this, that
it pleaseth God to take away from you so many of your
lick Instructors, that you would every one of you that
heads of Families, be so much the more in instructing,
Teaching your Families: Be so much the more in this
how much the less is done in publick. Read the Word
your Families, and Catechise your Families, and ex
they may understand them: you have many helps for
as Mr. *Perkins*, Mr. *Ball*, and the Assemblies Ca
chisme.

8. And the last Advice I have to give you, is this, I
you would still continue your reverence of, and love to
care for the observing of the Lords Holy Sabbath: It is
my Brethren, wherein God hath been honoured in
Town, and in these Parts, I think as much as in most
in the World, and I pray, do so still: and when you
not publick Ordinances, and publick helps for the Sa
ing of the Lords day at home in your own Congre

can have the Word and Ordinances in any comforta-
ner abroad: travel for it, I say travel for it; & when
have them not at home, nor abroad, be so much the
earnest and fervent, and abundant in your Family and
Duties, in the sanctification of the Lords day. I have
fears, lest if time should come to that pass, that the
state should connive at the Profaning of the Lords day,
way to Sports and Recreations on it, and Preachers
cry down the strict observation of the Lords day, &
like; I am afraid we have many youths, that in these
, notwithstanding all the instructions that have been
them, would be ready to dance after these Pipes, and
into the Profaning of the Lords day: therefore you that
governours of Families, remember the charge that God
given you more expresly concerning this, then in any
ther thing that I know of: *Thou, nor thy son, nor thy daugh-
, nor thy man-servant, nor thy maid-servant, nor thy cattel,
thy stranger that is within thy gates, shalt thou suffer to vio-
the day of the Lord*: Therefore, know your Authority,
do your duty; And put on that Holy Resolution of *Jo-
, What soever others do, I and my house will serve the Lord*,
you, *What soever others do, I and mine will sanctifie the
d day, and keep it holy*. So do, and the blessing of God
be on you all the week long. And now, Brethren, I
mend you to God, and to the Word of his Grace, which
able to build you up, and to give an inheritance among all
m that are sanctified.

Mr. *Brooks* His Farewel-Sermon.

II. that I shall do, shall be to answer two or three
Queries, and then I shall leave a few Legacies with you,
may speak when I am not advantaged to speak to you.
The first *Query* is this: *What should be the reason that*
men

men make such opposition against the Gospel, against the plain powerful, conscientious preaching of it? This is not the principal thing that I intend, and therefore I shall onely touch upon the reason of it.

1. Mens hatred and opposition ariseth against the Gospel, because it doth discover their hidden works of darkness, &c. 3. *They hate the Light, lest their deeds should be reproved:* the Gospel brings their deeds of darkness to light; and this stirs up a spirit of hatred and opposition against the Gospel.

2. Ground is this, *Because sinners under the Gospel, cannot sin at so cheap a rate, as otherwise they might do:* The Drunkard cannot be drunk at so cheap a rate; nor can the opposer and persecutor, oppose and persecute at so cheap a rate as they might do, where the Gospel doth not shine in power and glory.

3. *Because the Gospel puts persons upon very hard service, yea on very difficult work:* pulling out a right eye, cutting off a right hand, offering up an *Isaac*, throwing over board a *Jonas*, parting with Bosom Lusts, and darling sins. *Herod* heard *John Baptist* gladly, till he came to touch his *Herodias*, and then off goes his head. As they say, *John 6. This is a hard saying, and who can abide it?* and from that time they walked no more with him: this is a hard Gospel indeed, and for this their blood riseth.

4. *Because of the differing and distinguishing work that the Gospel makes among the sons of men, it softens one, and hardens another that sits next to him; enlightens one, and strikes another blind; it wins on one, and enrageth another.* The same Sun hath different effects on the Objects on which it shines. The Gospel puts a difference between the precious, and the vile; and this the Vile cannot bear. It was never good days (say they) since such and such must be Saints, and none but we have as good hearts as any, and this enrageth them.

Lastly, *It is from Sathan*; Sathan knows that the very tendencie of the Gospel, is to shake his Kingdom about

...; *Sathan* and *Antichrist* know that their Kingdom ...t down by the power and light of the Gospel; and ...herefore *Sathan* and men of an *Antichristian* spirit, ...all they can to oppose and shew their hatred, against ...e everlasting Gospel; and this makes them to be in ...h a rage against the Gospel.

Quer. 2. *When the Gospel goes from a People, what goes?* ...shall give but a touch here.

1. When the Gospel goes, Peace, Plenty, and Trad... goes, 2 *Chron.* 15. 3, 5. and 6. compared. Now for ...long season, *Israel* had been without the true God, and ...without a teaching-Priest. Why? They had Priests; but ...ey were *Jeroboam's* Priests, as you may see, *chap.* 13. *v.* 9. *Have you not cast out the Priests of the Lord, the Sons of Aaron, and the* Levites, *and have made you Priests after the manner of the Nations, of other Lands; so that whosoever comes to consecrate himself with a young Bullock and seven Rams, the same may be a Priest of them, that are no Gods.* A little business will buy a Priesthood, and so they ...e said to be without the true God, without a teaching-Priest, and without Law. Mark what follows, *And in those times, there was no peace to him that went out, nor to him that came in; but great vexations were upon all the Inhabitants of the Country; and Nation was destroyed of Nation, & City of City, for God did vex them with all adversity.*

2. Safety and security goes, when the Gospel goes; so ...e Text but now cited. The Ark was taken away; and ...n that was taken away, their strength and safety was ...e. When the *Jews* rejected the Gospel, the *Romans* ...and took away both their place and Nation, *John* ...8. *If we let him thus alone, the* Romans *will come, ...take away both our place and Nation.* About forty ... after *Titus* and *Vespatian* took away their City; ...ected; *If we let this man alone, the* Romans *will take ...our Nations*; and this was the ready way to bring ...*Romans* upon them.

3. When the Goſpel goes, Civil libertie goes: when the Jews ſlighted the Goſpel, & turned their backs upon it, they quickly became Bond ſlaves to the *Romans.*

4. *When the Goſpel goes, the honour and glory, ſplendor and beauty of a Nation goes.* It is the Goſpel that is the honour and beauty of a Nation; and when that goes, all the glory goes: As old *Eli* ſaid, *When the Ark was taken away, the glory was departed from Iſrael,* 1 Sam. 4. 22. Jer. 2. 11, 12, 13. *Hath a Nation changed their gods, which are yet no gods? but my people have changed their glory, for that which doth not profit*; that is, the worſhip of God, into the Traditions of men. What is it that lifts up one Nation above another, but the Goſpel? Above all Nations of the Earth, *England* hath been lifted up to Heaven.

5. *When the Goſpel goes, all ſoul happineſs and bleſſedneſs goes*: The Goſpel, you know, is the means appointed by God to bring ſouls to an acquaintance with Chriſt, to an acceptance of Chriſt, to an intereſt in Chriſt, to an aſſurance that he is theirs, and they are his. Now when this goes, all ſoul-happineſs and bleſſedneſs goes.

6. *When the Goſpel goes, the ſpecial preſence of God goes, for that ſtill goes with the Goſpel.* There is a general preence of God, as the *Pſalmiſt* ſpeaks, *Pſal.* 139. *Where ſhall I go from thy Spirit? Whither ſhall I flie from thy preſence?* This preſence of God reacheth from Heaven to Hell; in that ſenſe God is included in no place, nor excluded out of any place. But alas! What is this general preſence? *When the Goſpel goes, the ſpecial preſence of God goes.* This leads me by the hand to the third *Query.*

Query 3. And that is this: *Whether God will remove the Goſpel from* England, *or no?*

It is the fear of many; but I humbly ſuppoſe, no: Whatſoever darkneſs may be upon it, yet that God will not remove it; and if you pleaſe, I will offer a few things, that ſignifie ſomething as to my own ſatisfaction; and it may be ſo to you.

1. The

1. The rooting that it hath got in the hearts of ſinners and Saints, in the Judgment, Affections, and Conſciences both of Sinners and Saints: Certainly, it hath got ſo deep a root in the hearts of many thouſands of Saints and Sinners, that it ſhall not be in the power of Hell to raze it out.

2. The glorious anointings that are to be found upon many thouſands of Gods ſervants in this Nation, to preach the everlaſting Goſpel, and who would be glad to preach upon the hardeſt terms, keeping God and a good conſcience, to preach it freely, as the Apoſtles of old did. And certainly, God hath not laid in this Treaſure, that it ſhould be turned into a heap of confuſion, but that it ſhould ſerve to the end, for which he laid it in.

3. The ineffectualneſs of all former attempts and deſigns to deſtroy the Goſpel. You know what endeavours of old there hath been to darken this Sun, to put out the light of Heaven, in the *Marian* days, and in other days ſince them; and yet it hath not been in Priſons, Racks, Flames, Pillories, nor any thing elſe to extinguiſh the glory of it. And then,

4. All Deſigns and Attempts, to extinguiſh the everlaſting Goſpel, have turned to the advancement, flouriſhing, and ſpreading of the Goſpel.

5. God never takes away the Goſpel from a people, till the body of that people have thruſt the everlaſting Goſpel from them; when, indeed, they have been ſo bold, as to thruſt away the everlaſting Goſpel, God hath been ſevere unto them: But till the body of a people have thruſt away the everlaſting Goſpel, God hath not taken it away from them, 2 *Chronicles*, the 36. Chapter, and the fifteenth verſe, to the end, God ſent his Meſſengers early and late; they abuſed, ſleighted, and ſcorned them, till there was no remedy. So, in the 35. of *Jeremiah*, from the firſt, to the twelfth; it is a famous

mous Text for this. So, in the thirteenth Chapter of the *Acts*, and the 45, 46, and 47. Verſes; *Becauſe you have thought your ſelves unworthy of Salvation, loe we turn to the* Gentiles till the Jews came to thruſt away the everlaſtinſt Goſpel, the Lord continued it to them.

6. The ſpreading of the everlaſting Goſpel, is the ſpecial means appointed by God, for the deſtruction of *Antichriſt*: Firſt, he is to be conſumed by the ſpirit of his Mouth; then deſtroyed by the brightneſs of his coming, the ſpirit of Faith & Prayer in them that would be willing to lay down any thing, rather then part with the Goſpel, God will not put his bleſſed Church to the bluſh; he will not make them aſhamed of their confidence.

7. Are there not multitudes of the children of Believers that fall under many promiſes? And will not God make good his engagements to them? *I will circumciſe your hearts, and the hearts of your ſeed; and the ſeed of the Upright ſhall be bleſſed, &c.*

8. The ſtrange aud wonderful affections and tenderneſs, that God hath wrought in his children to the Goſpel: What meltings and mournings, and what a ſpi i: of prayer hath God put upon his people?

9. There are many young tender plants and buds of grace; ſuch in whom the ſpirit of God hath ſtirred a hungring, thirſting, and longing after the great concernments of Eternity. I would upon theſe grounds, and others of the like, import, hope and believe, that the Lord will not remove his everlaſting Goſpel, however he may correct his people for their trifling with, and ſlighting the glorious Goſpel. I have ſeveral times thought, what a day of darkneſs was upon the World, in reſpect of ſin and ſuperſtition: When *Chriſt* brought the *everlaſting Goſpel*, what a day of darkneſs and ſuperſtition was on the whole Earth? But you know what the Apoſtle ſpeaks, 1 *Cor.* 1. 21. *For after that, in the wiſ-*

of God, the world by wiſdom knew not God; it pleaſed God, by the fooliſhneſs of Preaching, to ſave them that believe.

When it is neareſt day, then it is darkeſt. There may be an hour of darkneſs, that may be upon the Goſpel, as to its liberty, purity, and glory; and yet there may be a Sun-ſhining day, ready to tread on the heels of it. And ſo much for the reſolution of thoſe *Queries*.

I ſhall proceed, as I ſaid, and leave ſome *Legacies* with you; which may, by the finger of the Spirit, be made advantagious to you, whom we are not advantaged to ſpeak unto you.

Leg. 1. The firſt *Legacy* I would leave with you, ſhall be this, *ſecure your intereſt in Chriſt*; make it your great buſineſs, your work, your heaven, to *ſecure your intereſt in Chriſt*. This is not an Age, an Hour, for a man to be between fears and hopes, between doubting and beleiving.

Take not up in a name to live, when you are dead God-ward, and Chriſt-ward. Take not up in an outward form, and outward priviledges. They cried out, *The Temple of the Lord, the Temple of the Lord*, that had no intereſt in, or love to the Lord of the Temple. Follow God, leave no means unattempted, whereby your bleſſed intereſt may be cleared up.

Leg. 2. Make Chriſt and Scripture the only foundation for your ſouls and faith to build on: as the *Apoſtle* ſaith, 1 *Cor.* 3. 11. *Other foundations can no man lay, then that which is laid, even Jeſus Chriſt*, Iſa. 28. 6. *Behold I lay in Sion for a foundation, a ſtone, a tried ſtone, a corner ſtone, a precious ſtone, a ſure foundation*, *Epheſ.* 2. 10. Since it is a very dangerous thing, as much as your ſoul and eternity is worth, for you to build upon any thing beſides Jeſus Chriſt: many will ſay, Come build on this authority, and that; on this ſaying, and that; but take heed.

Leg. 3. In all places and company, be ſure to carry your ſoul-preſervatives with you: go into no place or compa-

company, except you carry your soul-preservations with you; that is, a holy care and wisdom. You know in infectious times, men will carry outward preservatives with them; you had need to carry your preservatives about you; else you will be in danger of being infected with the ill customs and vanities of the times wherein you live; and that is a third.

Leg. 4. I would leave with you, is this; Look that all within you rises higher and higher, by oppositions, threatnings, and sufferings; that is, that your faith, your love, your courage, your zeal, your resolutions, and magnanimity rises higher by opposing, and a spirit of prayer: thus it did, *Acts* 4. 18, 19, 20, 21. 29, 30, & 31. compared; all their sufferings did but raise up a more noble spirit in them, they did but raise up their faith and courage: So *Acts* 5. 40, 41, and 42. they looked on it as a grace, to be disgraced for Christ, and as an honour, to be dishonoured for him. They say, as *David*, *If this be to be vile, I will be more vile.* If to be found in the way of my God, to act for my God, to be vile, I will be more vile.

Leg. 5. Take more pains, and make more conscience of keeping your selves from sin then suffering; from the pollutions and defilements of the day, then from the sufferings of the day: this Legacy I would beg that you would consider, take more pains, and make more conscience of keeping your selves from the evil of sin, then the evil of punishment, from the pollutions and corruptions of the times, then the sufferings of the times, *Acts* 2.40. *Save your selves from this untoward generation*, *Phil.* 2. 15. *The children of God must be harmless, and blameless, without rebuke in the midst of a crooked and perverse generation*, *Hebr.* 11. speaks full to the point in hand, *Rev.* 3. 4. *Thou hast a few names even in* Sardis, *that have not defiled their garments, and they shall walk with*

me

me in white, for they are worthy. White was the habit of the Nobles, which imports the honour that God will put on thoſe, that keep their garments pure in a defiling day, *Rev.* 8. 4. *And I heard another voice from Heaven, ſaying, Come out of her my people, that ye be not partakers of her ſins, and that ye receive not of her plagues.* If you will be taſting and ſipping at *Babylons* cup, you muſt reſolve to receive more or leſs of *Babylons* plagues.

Leg. 6. I would leave with you, is this; *Be alwayes doing or receiving good*: Our Lord and Maſter went up and down in this world doing good, he was ſtill doing good to body and ſoul, he was acted by an untired power: be ſtill doing or receiving good; this will make your lives comfortable, your deaths happy, and your accompt glorious in the great day of the Lord. Oh how uſeleſs are many men in their generation! Oh that our lips might be as ſo many Honey-combs, that we might ſcatter knowledge!

Leg. 7. I would leave you with, is this; Set the higheſt examples and patterns before your face of grace and godlineſs for your imitation: In the buſineſs of Faith, ſet an *Abraham* before your eyes: in the buſineſſe of Courage, ſet a *Joſhua*: in the buſineſs of Uprightneſs, ſet a *Job*; of Meekneſs, a *Moſes*, &c. There is a diſadvantage that redounds to Chriſtians, by looking more backwards then forwards. Men look on whom they excel, not on thoſe they fall ſhort of. Of all examples ſet them before you that are moſt eminent for grace and holineſs, for communion with God, and acting for God: next to Chriſt, ſet the pattern of the choiceſt Saints before you.

Leg. 8. *Hold faſt your integrity, and rather let all go, then let that go:* A man had better let liberty, eſtate, relations, and life go, then let his integrity go; yea, let all Ordinances themſelves go, when they cannot be held

with the hand of integrity, *Job* 27. 5, 6. *God forbid that I ſhould juſtify you till I die; I will not remove my integrity from me; my righteouſneſs I will hold faſt, and I will not let it go: my heart ſhall not reproach me ſo long as I live*: look as the drowning man holds faſt that which is caſt forth for to ſave him; as the Souldier holds faſt his Sword and Buckler, on which his life depends: So (ſaith *Job*) *I will hold faſt my integrity, my heart ſhall not reproach me; I had rather all the world ſhould reproach me, and my heart juſtify me; then that my heart ſhould reproach me, and all the World juſtify me*: that man will make but a ſad exchange, that ſhall exchange his integrity for any worldly concernment; Integrity maintained in the ſoul, will be a feaſt of fat things in the worſt of days; but let a man looſe his integrity, and it is not in the power of all the world to make a feaſt of fat things in that ſoul.

Leg. 9. That I would leave with you is this, Let not a day paſs over your head, without calling the whole man to an exact accompt. Well, where have you been acting to day? Hands, what have you done for God to day? Tongue, what have you ſpoke for God to day? this will be an advantage many wayes unto you; but I can onely touch on theſe Legacies.

Leg. 10. Labour mightily for a healing ſpirit. This Legacy I would leave with you as matter of great concernment. Labour mightily for a healing ſpirit: away with all diſcriminating names whatever, that may hinder the applying of Balm to heal your wounds: labour for a healing ſpirit, diſcord and diviſion become no Chriſtian; for Wolves to worry the Lambs, is no wonder, but for one Lamb to worry another, this is unnatural and monſtrous. God hath made his wrath to ſmoak againſt us for the diviſions and heart-burnings that have been amongſt us. Labour for a oneneſs in love and affection

ſection with every one that is one with Chriſt; let their forms be what they will: that which wins moſt upon Chriſts heart, ſhould win moſt upon ours; and that is his own grace and holineſs. The queſtion ſhould be, What of the Father? What of the Son? What of the Spirit ſhines in this or that perſon? and accordingly let your love and your affections run out: That is the tenth *Legacy*.

Leg. 12. *Be moſt in the ſpiritual exerciſes of Religion.* Improve this Legacy; for much of the life, and comfort, joy and peace of your ſouls is wrapt up in it. I ſay, be moſt in the ſpiritual exerciſes of Religion: There are external exerciſes, as hearing, preaching, praying, and conference; and there are the more ſpiritual exerciſes of Religion, exerciſes of Grace, Meditation, Self-judging, Self-tryal, and Examination. Bodily exerciſe will profit nothing, if abſtracted from thoſe more ſpiritual. The glory that God hath, and the comfort and advantage that will redound to your ſouls, is moſtly from the ſpiritual exerciſes of Religion. How rare is it to find men in the work of Meditation, of Tryal and Examination, and of bringing home of truths to their own ſouls?

12. *Take no truths upon truſt, but all upon tryal:* 1 Theſ. 5. 21. So 1 John 4. 1. Acts 17. 11. It was the glory of that Church, that they would not truſt *Paul* himſelf. *Paul* that had the advantage above all for external qualifications; no not *Paul* himſelf. Take no truth upon truſt; bring them to the ballance of the Sanctuary; if they will not hold water there, reject them.

Leg. 13. The leſſer and fewer opportunities and advantages you have in publick, to better and enrich your ſoules, the more abundantly addreſſe your ſouls to God in private. *Mal.* 3. 16, 17. *Then they that feared the Lord, ſpake often one to another, &c.*

Leg. 14.

Leg. 14. Walk in those wayes, that are directly cross and contrary to the vain, sinful, and superstitious ways, that men of a formal carnal, lukewarm spirit walk in; this is the great concernment of Christians. But more of that by and by.

Leg. 15. *Look upon all the things of this World, as you will upon them, when you come to die.* At what a poor rate do men look on the things of this world when they come to die? What a low value do men set upon the pomp and glory of it, when there is but a step between them and eternity? Men now may put a mask upon them, but then they will appear in their own colours. Men would not venture the loss of such great things for them, did they but look on them now, as they will do at the last day.

Leg. 16. *Never put off your Consciences with any plea, or with any argument, that you dare not stand by in the great day of your account.* Its dreadful to consider, how many in these dayes put off their consciences. We did this, and that, for our families, they would have else perished, I have complyed thus, and wronged my conscience thus, for this and that concernment: Will a man stand by this argument, when he comes before Jesus Christ at the last day? Because of the souls of men, many plead this, or that: Christ doth not stand in need of indirect ways to save souls, he hath wayes enough to bring in souls to himself.

Leg. 17. *Eye more, mind more, and lay to heart more, the Spiritual and Internal workings of God in your soules, than the external Providences of God in the world.* Beloved, GOD looks that we should consider the operations of his hand; and the despising the works of his hands is so provoking to him, that he threatens them to lead them into Captivitie for not considering of them. But above all, look to the work that God

God is carrying on in your ſoules: not a ſoul, but he is carrying on ſome work or other in it, either blinding or enlightning, bettering or worſtning; and therefore look to what God is doing in thy ſoul. All the motions of God within you are ſteps to eternity, and every ſoul ſhall be bleſt or curſt, ſaved or loſt to all eternity, not according to outward diſpenſation but according to the inward operations of God in your ſouls. Obſerve, what humbling work, reforming work, ſanctifying work he is about in thy ſpirit; what he is doing in that little world within. If God ſhould carry on never ſo glorious a work in the world, as a conqueſt of Nations to Chriſt: What would it advantage thee, if ſin, Sathan, and the world ſhould triumph in thy ſoul, and carry the day there?

Leg. 18. *Look as well on the bright ſide, as on the dark ſide of the cloud; on the bright ſide of Providence, as well as on the dark ſide of providence.* Beloved, there is a great weakneſs amongſt Chriſtians, they do ſo pore on the backſide of Providence, as that they have no heart to conſider of the bright ſide. If you look on the back ſide of the Providence of God to *Joſeph*, How terrible and amazing was it? But if you look on the bright ſide, his four-ſcore years raign; How glorious was it? If you look on the dark ſide of the Providence of God to *David*, in his firſt years baniſhment, much will ariſe to ſtartle you; but if you turn to the bright ſide, his forty years raign in glory; How amiable was it? Look on the dark ſide of the Providence of God to *Job*; Oh how terrible was it in the firſt of *Job*? but compare this with the laſt of *Job*, where you have the bright ſide of the cloud, and there God doubles all his mercies to him: Conſider the patience of *Job*, and the end that the Lord made with him; do not remember the beginning only,

only, for that was the dark ſide; but turn to the end of him, and there was his bright ſide. Many ſins, many temptations, and much affliction would be prevented by Chriſtians, looking on the bright ſide of Providence, as well as on the dark.

Leg. 10. Keep up precious thoughs of God under the ſowreſt, ſharpeſt, and ſevereſt Diſpenſations of God to you, *Pſal.* 22. 1, 2, *and* 3. *My God, my God, Why haſt thou forſaken me? Why art thou ſo far from helping me? and from the words of my roaring; Oh my God, I cry in the day time, but thou heareſt not: and in the night ſeaſon, and am not ſilent*; There was the *Pſalmiſt* under ſmart diſpenſations: but, What pretious thoughts hath he of God under all? *But thou art holy, O thou that inhabiteſt the praiſes of Iſrael: though I am thus and thus afflicted, yet thou art holy.* Pſal. 65. 5. *By terrible things in Righteouſneſſe wilt thou anſwer us, O God of our ſalvation.*

Leg. 20. *Hold on, and hold out in the wayes of well-doing, in the want of all outward encouragewents, aud in the face of all outward diſcouragements.* Its nothing to hold out, when we meet with nothing but encouragements; but to hold out in the face of all diſcouragements is a Chriſtian duty, *Pſal.* 44. *Though thou haſt ſore broken us in the place of Dragons, and covered us with the ſhadow of death; yet have we not dealt falſly in thy Covenant; our heart is not turned back, neither have we declined from thy wayes*; 'tis perſeverance that Crowns all. *Be thou faithful to the death, and I will give thee a Crown of life*, Rev. 2. 10. *And he that endureth to the end ſhall be ſaved*, Matth. 24. Its perſeverance in well-doing, that crowns all our actions. If you have begun in the Spirit, doth not end in the fleſh: do not go away from the Cap of your ſalvation; follow the Lamb, though others follow the Beaſt and the falſe Prophets.

Leg. 21. *In all your natural, civil, and Religious actions,*

let divine glory ſtill reſt in your ſoules, Romans 7.8. 1 Cor. 10. 11. In all your hearings, in all your prayings, let the glory of Chriſt carry it: in all your cloſet-duties, let the glory of Chriſt lie neareſt your hearts.

Leg. 22. *Record all Spiritual favours, mercies, providences, and experiences.* 'Tis true, a man ſhould do nothing elſe, ſhould he record all the favours and experiences of God towards him; and therefore my Legacy is, Record all Special favours, peculiar experiences. Little do you know the advantage, that will redound to your ſouls upon this account, by recording all the experiences of the ſhinings of his face, of the leadings of his Spirit; many a Chriſtian looſeth much by neglecting this duty.

Leg. 23. *Never enter upon the triall of your eſtate, but when your hearts are at the beſt, and in the fitteſt temper.* 'Tis a great deſire of Sathan, when the ſoul is deſerted and ſtrangely afflicted, to put the ſoul on trying work: Come ſee what thou art worth for another world, what thou haſt to ſhew for a better ſtate, for an intereſt in Chriſt, a title for heaven: this is not a time to be about this work: thy work is now to get off from this temptation, and therefore to pray and believe, and wait upon God, and be found in all thoſe wayes, whereby you may get off the temptation.

Leg. 24. Alwayes make the Scripture, and not your ſelves, nor your carnal reaſon, nor your bare opinion; the Judges of your ſpiritual ſtate and condition. I cannot ſee my condition to be good. I can perceive it. What? muſt your ſenſe, and your carnal reaſon be the Judge of your ſpirituall ſtate? *Iſa.* 8. 20. *To the Law, and to the Teſtimony, if they ſpeak not according to this rule, it is becauſe there is no light, no morning in them.* John 12. 48. *The word that I have ſpoken, the ſame ſhall judge you in the laſt day:* The Scripture

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is that which must determine the case in the great day: whether you have grace or no, or whether it be true or no.

Leg. 25. Make much conscience of making good the terms on which you closed with Christ: you know the terms, how, that you would deny your selves, take up his Crosse, and follow the Lamb whereſoever he should go: Now you are put to take up the Crosse, to deny your selves, to follow the Lamb over hedge and ditch, through thick and thin, do not turn your backs on Christ: the worst of Christ is better then the best of the world: make conscience of making good your terms, to deny your self, your natural self, your sinfull self, your religious self, and to follow him: and if you do so, oh! what an honour will it be to Christ, and advantage to your souls, and a joy to the upright!

Leg. 26. Walk by no rule but such as you dare die by, and stand by in the great day of *Jesus Christ*. You may have many wayes prescribed to worship by: but walk by none but such as you dare die by, and stand by, before Jesus Christ: walk not by a multitude, for who dare stand by that rule, when he comes to die?

Make not the example of great men a rule to go by: for who dare die by, and stand by this, in the great day of account? Do not make any authority, that stands in opposition to the authority of Christ, a rule to walk by: for who dare stand by this, before Jesus Christ? Ah Sirs, walk by no rule, but what you dare die by, and stand by at the great day.

Leg. 27. And lastly, sit down, and rejoice with fear, *Psalm.* 2. *Let the Righteous rejoyce, but let them rejoyce with fear*: Rejoyce, that God hath done your souls good by the everlasting Gospel: that he did not leave you till he brought you to an acceptance of, to a closing with and a resignation of your souls to Christ, and the clear

ing up of your interest in him. Rejoyce, that you have had the everlasting Gospel in so much light, purity, power, and glory, as you have had for many years together. Rejoice in the riches of grace, that hath carried it in such a way towards you. And weep that you have provoked God to take away the Gospel, that you have no more improved it, that you have so neglected the seasons and opportunities of enriching your souls. When you should have come to Church-fellowship, any thing would turn you out of the way. Oh, sit down and tremble under your barrenness, under all your leanesse: notwithstanding all the cost and charge that God hath been at, that you have grown no more into communion with God, and conformitie to God, and into the livelie hope of the everlasting fruition of God. Here are your Legacies, and the Lord make them to work in your souls, and then they will be of singular use to you, to preserve you so, that you may give up your account before the great and glorious God with joy. Labour to make conscience of putting these Legacies into practice, of sucking at these breasts, which will be of use to us, till we shall be gathered up into the fruition of God, where we shall need no more Ordinances, no more preaching, or praying.

Mr. Collins *Sermon.*

Jude v. 3. *Contend earnestly for the faith,* &c.

THese words contain two parts:

1. A Duty exhorted to.
2. The manner of the management of that Duty.

The duty exhorted to, is, to retain the faith delivered to the Saints: The manner of its manage-

management is, that we ſhould earneſtly contend to keep it.

I opened the terms, What's meant by faith?

It is not ſo much the grace of faith, but the Doctrine of faith; not ſpecial faith whereby we apprehend ſpecial mercy upon a promiſe made to the Elect, but the *Fides que creditur*, the whole ſubſtance of the Doctrine of Chriſt as to things that are to be believed, and duties that are to be practiſed.

But why, it is ſaid, *The faith that was once delivered?* (that is) invariably, irrevocably, once for all? *Delivered*, reſpects the priviledge the Saints of God had in the faith that God had left: 'tis the faith of the Goſpel, committed as a Treaſure: And the Church is called a Candleſtick, not onely to hold out the light, but to hold the light: whence the Church is called the pillar, or the ground of truth: not that they are to make Doctrines, but to hold forth the Doctrines of Chriſt, even as Tables and Pillars, upon which Proclamations are hung and held forth to be made publique: ſo is the Church of Chriſt, 'tis that in which the Truths of the Lord Jeſus are kept, and will be kept from one age to another.

But what's the import of the word [*Earneſtly contend?*] Its a word uſed onely once in the new Teſtament in the Compoſition: The word in the root is frequently uſed, and imports a *ſtrugling with might and main, as thoſe that uſe to run at games.* It's uſed for *Jeſus Chriſt* in his ſufferings, *He was in an Agony*; the ſame word from whence this word is compounded. The Apoſtle would imply ſuch a contention, ſuch a ſtruggling to keep the faith of the Goſpel, as one word in the Engliſh is not able to expreſs it, and

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interpreters very much differ what's the import: the best center in this, that we should so contend for the faith, as men that would contend to keep their very lives.

The Proposition is this, That it is the duty of the Saints of God to maintain an earnest contention, to struggle for, and to keep the faith that was betrusted with them: Wherein this contention doth consist.

1. It is not a carnal contention; the weapons of our warfare are not carnal, but spiritual; the Saints are not called to contend for the faith with carnal weapons, with carnal power and force: (*not by might and power, but by the Spirit of God*) force and power, and a fleshly Arm, Prison, Pillories, and Chains, and taking away of mens comforts and Estates upon the account of the faith of the Gospel, hath been the usual way of Errors defending it self: Prayers and Tears are the Churches weapons.

2. 'Tis not a contention of uncharitableness: This contention allows no murthering, either of the bodies or souls of men: Christians are so to contend against Error and sinful practice, as to love their persons, and pity those they contend with. There are some opinions that there is no way to shew a holy way of zeal against, nor be able to destroy them, but by a holy separating from the persons: there were such to whom it was not lawful to say God speed, or receive them into their houses: but yet this is in order to the saving the soul: Saving some plucking them as brands out of the fire.

But positively, this holy contention it consists in these things.

1. In managing the sword of the Spirit, the Word of God against errors and sinful practices, to be able to convince them mightily, as *Apollos* did, out of the Scriptures,

tures, ſhewing the Jews that Jeſus is the Chriſt.

2. By Prayer: for to pray down ſinful opinions and practices. That we mean when we pray, *Thy Kingdom come*, that the Goſpel may run on and be glorified: that theſe nights of darkneſs may be diſpelled: that Truth may ſhine to the perfect day.

3. By holy practiſing againſt them: by holding forth the Word of life in your converſations: by ſtriving together by a mutual provocation for the faith of the Goſpel in reſpect of holy walking.

4. By being able to ſuffer for them.

The Reaſons of the Point I gave you.

I ſhall now ſum up all in a word of Exhortation, to preſs every one that bears the name of a Saint, to take up this Exhortation of the Apoſtle, *Earneſtly to contend for the faith that was once delivered to the Saints.* The ſum of all is, to beg that you would be valiant for the Truth of Chriſt; that whatever hath been delivered to you conſonant to the truth, agreeable to the faith delivered to us, that you would ſtruggle might and main by all Chriſtian courage, by argument, practice, prayer, by ſuffering, rather then let go thoſe truths that God hath taught you by his faithful Miniſters: that Chriſt hath been preached to you: thoſe Scriptures you have in your hands: thoſe Doctrines you have learned by experience, by prayer, by ſearching the Word: thoſe wayes of worſhip God hath taught you: thoſe patterns of his houſe, and out-goings, and returnings that he hath taught you: be exhorted to hold them faſt, and not to let them go: (*Contend earneſtly for the faith*, &c.)

It is to be lamented, that there is ſo ſad a ſpirit of indifferency among Chriſtians, as we find at this day. Many do ſo carry it, as if there were nothing in the Goſpel of Chriſt that were worthy the owning by pra-

ing, or worthy the owning by ſuffering. This luke-warm indifferent temper hath done the Church of God a great deal of miſchief formerly; and if admitted now, will do you as much miſchief again. It hath been one of the ſins which the Lord at this day is judging and puniſhing his poor people for, that our zeal hath been ſo hot againſt one another for meer circumſtances, and ſo cold when we are like to loſe the ſubſtance: that our contentions riſe ſo high in matters hardly of any moment, and our ſpirits work ſo low when they are to gain the great things for which Chriſt ſuffered, and which he delivered to us. It is my work therefore to beg you, that you would put on a holy reſolution, that there may be no contention among us (for we are Brethren) but onely that contention, who may moſt retain, and evidently witneſſe the Faith that is delivered to us: It is the truſt God hath committed, and he doth expect and look how we will manage it with courage and confidence, to keep the Faith of the Goſpel. There are very great oppoſitions againſt you, and there ought to be great reſolutions of Chriſtians to maintain themſelves againſt ſuch oppoſitions. It is a very ſad thing that Chriſtians ſhould ſee the Faith and the wayes of the Goſpel of God as it were taken from them at any time, and they have not one word to ſpeak, nor any thing at all for to venture in ſuffering for the wayes and truths of Jeſus Chriſt: *Moſes* had ſuch a holy zeal, that when *Aaron* was an example to the people to lead them to Idolatry, he contended with him earneſtly to his face. The zeal of Gods ſervants is ſo ſmall now, that though *Baldam* be about the work, we have not a word to ſpeak: Though the falſe Prophets of Antichriſt be about the buſineſs, yet no Chriſtian hath courage to ſpeak. The holy Apoſtle *Paul*, when *Peter*

walked with an uneven foot, and began to *Judaiſe*; he tell us, he did reſiſt him to his face: ſhall *Paul* reſiſt *Simon-Peter*, and ſhall not the Saints of God reſiſt *Simon-Magus*? ſhall they reſiſt *Hymenaus* and *Philetus*, and ſhall we not contend with *Alexander* the Copper-ſmith; 'tis but ſuitable to what God expects; and the Exhortation here given us, That we ſhould maintain it with might and main, as that which is our treaſure, which we will not let go, the Faith once delivered to the Saints.

To put you upon this, *I* might encourage you with ſeveral things: All the Reaſons mentioned are as ſo many Motives to this holy ſpiritual contention: Shall *I* tell you of three words further.

1. The mercy of God delivering the truth to you, ſhould engage you to this holy contention: 'tis ſuch a mercy as is a non-ſuch mercy, *Pſal.* 147. the two laſt Verſes, *He hath given his Judgements to Jacob, and his Statutes to Iſrael: He hath not dealt ſo with every Nation.* How many of the greateſt part of thoſe that we call *Chriſtians*, in the world, are put like *Sampſon* to grinde among the *Philiſtims*? Superſtition, Popery, Idolatry, Will-worſhip, ſuch things as Jeſus Chriſt never delivered to his Saints, having both their eyes out; the Scripture light that ſhould have ſhewed them the truth taken from them; and their Conſciences that ſhould teach them, carried in the pocket of ſome baſe Prieſt, that dare not think any other then what he will tell them. How many are there, even of the very reformed of the world, who onely get upon ſome broken plank of Ship-wrack truth, whereby they ſwim to the Lord Jeſus! But God does not deal thus with us: you have had the whole Counſel of God revealed to you, a glorious light ſet up in the Nation for a hundred of years paſt, which hath been like the light of ſeven dayes

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for theſe twenty years paſt the running too and fro of men hath increaſt knowledge: you have learned the truth from Gods faithful Miniſters: you have received it with much affliction, with many temptations: it hath coſt Jeſus Chriſt dear to ſend it, it hath coſt you dear to receive it, and will you let it go? Your ſin above all others will be moſt provoking to the Lord Jeſus.

2. I might tell you that 'tis a time, wherein many let go the faith; and methinks the Lord Jeſus does by his poor and unworthy meſſenger ſpeak to this great Congregation, as ſometime he did to his Apoſtles, *Will ye alſo go away*? There are many that have been forward and eminent profeſſors of the faith delivered to the Saints, that have made Ship-wrack of faith and good conſcience; will you ſplit upon the ſame rock? God hath kept the truth for you, and kept you in the truth hitherto, and is coming to ſee whether you will leave it, and keep it or no. We have been ſucking at the breaſts of the Ordinances, and dandled upon the Knees of providences, and gone on in a ſmooth way of profeſſion; but what will you do now when you muſt come poſſibly to ſuffer perſecution for it? to keep the faith, you may loſe your Liberty, Life, Eſtate. And there's a great deal of hazard upon this account, becauſe it hath pleaſed God ſo to diſpoſe it, as that those that ſhould be your guides into truth, the Lord is removing them into corners. Poſſibly while they have been with you, you have kept the faith; but what will you do when they are gone? While *Moſes* was with the people, they cleaved to the Lord; when once he was gone into the Mount, they fell into their *Idolatry*, and worſhipped a *Calf*. While *Paul* was at *Epheſus* the flock kept pure, but (ſaith he) *I* know after my departure, grievous Wolves ſhall break in, not ſparing the flock, &c.

So while you have heard of God, who ſends voices and warnings to ſcare away the Wolves and Foxes from you, poſſible you may keep the Faith; but what will you do when God removes them?

3. God hath ever had in all ages of his Church, a word of his Patience to be kept to try his Saints, & therefore it does concern you for to be valiant for the truth. In all the ſeries of Gods diſpenſations with his Church, there hath been ſomething or other of the faith of Chriſt, that hath coſt them reſiſting to blood, to ſacrifice their lives, to lay down all that they have for it by ſuffering: Now even as they, ſo we; if not in the ſame thing, yet in the ſame faith: we have ſtill ſome word or other of Gods patience to keep; therefore we need to have on the Armour of Light; you muſt wreſtle with the fiery Tryal, for there is ſome Jewel that Jeſus Chriſt puts upon you to wear, that Perſecutors, Perſecutions, Hereſies, Heriticks will ſcratch at, which you muſt hold out with loſe of life to keep; and this muſt be till the latter part of the rage and reign of Antichriſt is out; and even as you keep that, ſo will God keep you, *Rev.* 3. 10. As you honour the word of Gods patience, ſo God will honour you; As you are faithful to him, ſo will he give you the Crown, and no otherwiſe: Hence therefore it concerns us all to be armed with a holy confidence and reſolution, as to this ſpiritual warfare, in contending for the faith delivered to us.

But the great thing I ſhall ſpeak to, is, Wherein may Chriſtians be helped in this holy ſtrugling & contention?

I ſhall only mention five or ſix things, ſome to fit you for it, others to help you in the management of it: I ſhall name them mixtly, and not diſtinct.

Rule 1. Firſt, bring all Doctrines that are offered you to believe, and all Practices that are put upon you to practiſe, to the Scriptures, the word of God: try them

there whether they be to be retained, or to be rejected: You will have this double advantage by it: 1. To diſcover what is right, and what is wrong. 2ly. To have on the beſt part of your Armour, whereby to contend againſt it.

1. To diſcover what is right, and what is wrong; for the Scripture alone is the Touch-ſtone of Doctrines, and the Tryal of Spirits: The Scripture does diſcover it ſelf, and doth diſcover all things that are contrary to it: when you are bidden to try all things, 'tis not by practiſing all things, as ſome poor giddy-headed Chriſtians of late days have done, who have made the practiſing every opinion to be their trying of it, till they have run themſelves into all opinions; but 'tis by the Scripture you are firſt to try, and then to practiſe; who are like the noble *Bereans*, that were more noble then thoſe of *Theſſalonica*, becauſe they ſearched the Scripture. To bring the truths that have or ſhall be taught you, or the Doctrines that ſhall be impoſed upon you, to the word of God; to ſee whether they be according to the Truth, or no: for falſe Doctrines, and falſe Worſhip, of all things they hate the Scripture moſt: they are like falſe coyn, or falſe Jewels which go beſt in the night: falſe coyn will not endure the Touch-ſtone, nor falſe Jewels the day: no more will falſe Doctrines the Scripture; therefore it will be a great way to diſcover them.

2. It will be a great way to vanquiſh them, *Eph.* 6. Above all take the ſword of the Spirit, the word of God is the ſword of the Spirit, by which we ſlay Heretical Doctrines, and by which we are to ſlay ſinful practices: All thoſe ſtones that the *Davids* of God have flung at the *Goliah*'s of Error, they have been taken out of the brook of the Scriptures: therefore reduce all Doctrines offered you to believe, all worſhips that are taught you to practice, to the word of God.

4. All Doctrines that are taught you to believe, reduce

them thither; there's no profeſſion of faith to be built, but the ſtones muſt be fetched from that mountain: If you believe divine truths, but not becauſe the Scripture propounds them, your faith is but humane: If you believe any thing the Scripture doth not ſpeak, your faith is Diabolical: the word of God and your faith muſt run parallel: All that is written, you muſt believe, and you muſt believe nothing but what is written: This was the Rule of the Old Teſtament, *Iſa.* 8. 20. *To the Law and to the Teſtimony*; to the Law (this is) to *Moſes*: and to the Teſtimony (that is) to the Prophets: if they ſpeak not according to theſe, there's no light in them. When any thing was offered to Chriſt by way of enquiry his common anſwer was; How readeſt thou? *Luke* 10. 26. How is it written? When the holy Apoſtle *Paul* would redreſs the abuſe of the Lords Supper, he does not carry the *Corinthians* to theſe and theſe Fathers, to this and that uſe and cuſtome, but brings that, how it was delivered from the Lord: he reduces them to the inſtitution; What I have received from the Lord, that I have delivered unto you. The word of God is perfect, in reſpect of Doctrine, and in reſpect of Worſhip. So that whatſoever is offered you to believe, you muſt try it by the perfect rule; for 'tis given by divine *Inſpiration*, to make the man of God perfect and wiſe to Salvation: it is ſuch a *Canon* about Doctrines to be received, as nothing muſt be added nor taken from it, *Rev.* 22. Therefore it's called a Teſtament; Now no man dares add to another mans laſt Will and Teſtament: who ſhall dare to add a faith to the Faith of Gods Elect, to that which Chriſt hath delivered? I will give you this as a certain obſervation, that there never was any thing of falſe Doctrine brought into the Church, or any thing of falſe worſhip impoſed upon the Church, but either it was by neglecting the Scripture, or by introducing ſomething above the Scripture.

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2. Bring hither all practices of worſhip, as well as Doctrines to be believed: try the ways & forms of Chriſts houſe, by the word of Chriſt: he ſhews us the patterns thereof, the outgoings and returnings thereof: he was faithful in all his houſe, even as *Moſes* was, who did not leave a pin of the Tabernacle, but did appoint it. There is nothing decent and comely in the Church, which is ſo much pleaded for, but what comes in by Chriſts inſtitution. Whatever you worſhip without a warrant from the word of God, or by whatever means you worſhip without a warrant from the word of God, you worſhip you know not what. *John* 4. 20. 'Tis Will-worſhip: and by the ſame Rule you receive one Will-worſhip, you may receive twenty; 'tis vain worſhip, it will never reach the end of your Communion with God: (for he is a Spirit, and ſeeks ſuch worſhippers) it will never bring you to the enjoyment of God: therefore in point of worſhip, bring it to the word of God, and as to faith and worſhip ſay, hitherto my faith and my worſhip ſhalt thou go, and no further. This Rule rightly improved, it will diſ-intangle you from the hooks, and take you off from the baits of thoſe cunning Fowlers (for to ſuch the Apoſtle doth compare them in the New Taſtament) who ſeek to betray ſouls from the ſimplicity of Goſpel-faith. Never any did invent falſe doctrine, but to put up them, they put down the Scripture, and they put out the eyes of Chriſtians to make them bend to it: before they uſe other means to compel them, their great work is to darken the light of the truth, and in the room of the Scripture to be your rule, they ſet up other rules: which, becauſe there are three marvellous Popular, I deſire to mention them in oppoſition to this Rule I have given you.

There's a three-fold rule men would ſet up to deceive poor ſouls: The name of a Church: Antient Cuſtomes:

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The Generalitie of thoſe where they live.

1. The ſpecious Name of a Church, to make that a rule to Doctrine and to Worſhip. It was the plea of the Popiſh party in the *Marian* dayes, What, will you not believe the Church? hath not the Church power to make Inſtitutions, and Canons about this, and that, and the other? will you not believe the Church? will you go out from the true Church? Thus do men that go about to deceive; nothing like it as to the catching and deluding many poor ſouls, by making the Church their rule. It was the way of the Popiſh party of old, and if Antichriſt ever hath power again over the Church of Chriſt, in that meaſure and degree it has had, you muſt expect it again: therefore let me caution you againſt it. Can we enquire who this Church was? It was onely the decree of the proud Church, Antichriſt of old, and the Antichriſtian Clergy, who (as you may read in their ſtories) would Lord it over the Faith of Gods heritage. I muſt tell you, the name, and cuſtome, and way of the Churches of Chriſt, is a reverend holy thing, even of that that is a true Church: 'Tis a weighty Argument, when the Apoſtle ſaith, *We have no ſuch Cuſtome, nor the Churches of Chriſt*: And therefore I do fully cloſe with him that ſaid, No ſober man will go againſt Reaſon: No Chriſtian again the Scripture: and no peaceable minded man againſt the Church: But then the Church muſt ſhine by a Divine Scripture-Light: If that be a rule, it muſt be ruled by the Scripture; the Churches power is not Authorative, as to give Laws againſt the Laws of Chriſt; its onely Miniſterial: we do believe the Scripture for it ſelf, and not becauſe of the of the Church; we receive the Scripture by the Church: Hence therefore when we ſet up the name of a Church, let us ſee whether that Church walks in the way of Chriſt, whether ſhe be his Spouſe or no, whether

ther ſhe doth act according to his Inſtitutions, whether they bring his light, yea or no; then ſubmit: for it is not what a Church practiſes, but what they are warranted to practice: not what they hold for a truth, but what they are warranted to hold as the word of truth: The word was written after the Church, but as it is the word of God, its before it. This therefore will break the ſnare if you be ſet upon by the ſpecious name of the Church; look that the Church hath warrant from Scripture Inſtitution, and then ſubmit to Church Inſtitution.

A ſecond Rule I obſerve men would ſet up to betray poor ſoules from the faith once delivered to them, is Antient cuſtome: (Our Fathers Worſhipped in this Mountaine) when they would hold forth that which the Scripture is ſhort in, they will ſend us to ſuch and ſuch cuſtomes, of ſo many hundred years ſtanding. It is to be bewailed, that the date, the ſtanding of falſe Doctrines, and falſe Worſhips, is ſo antient; for though at firſt they were but Innovations, yet to ſucceeding Generations they become old: And 'tis a very great truth, That, that is the moſt antient, is the moſt true, and therefore there lies a great ſnare in this. Therefore when antiquity is pretended, if you find not their hoary heads in the way of Righteouſneſs, there is little reaſon for you to reverence them, or comply with them; no more then there was reaſon ſo ſuddenly to be taken with the *Gibeonites* mouldy bread, and clouted ſhoes: When matters of Antiquity are pretended, ſay as *Ignatius*, *Jeſus Chriſtus eſt mea Antiquitas*, Jeſus Chriſt is my Antiquitie; ſo ſay, Truth is my Antiquitie: for though an opinion have been practiſed a thouſand years, yet men may have the word of truth in their hearts that is antienter then all.

A third Rule that men would ſet up, is, The general courſe of the world, or place, the generality of thoſe where they live: This was that the Popiſh Party did

did often mention to the witneſſes of Jeſus Chriſt; what? will you be wiſer than others? can't you do as others do? muſt you be ſingular? And this is a taking rule for to make you comfortable to thoſe things poſſibly the Word of God will not warrant, if you bring not this cuſtome to the word of God: tis not what the moſt do, but what we may do: tis not what the practice of all in general, but what ought to be the ſingular care, and ſtrict holineſs of Chriſtians in particular, that the word of God will allow: Chriſtians are not to be confirmable to the preſent world, *Rom.* 12. 1. The Word will tell you it is no more ſafe to follow a multitude to do evil, then it will be ſweeter to be in Hell with a great company: The Word will let you know the ſecrets of the Lord are with a very few, and thoſe, them that fear him: as for the whole world, it lies in wickedneſs: The Word will tell you the waies of Jeſus Chriſt, and the profeſſion of Jeſus Chriſt, is commonly called a Sect; it is every where ſpoken againſt, and men hate it every where: Therefore ſet up a Rule in your hearts, in your houſes, in your meditations, in your practice.

Rule 2.

Be very well rooted and eſtabliſhed in the faith, that hath been delivered to you. I obſerve its one of the great reaſons why Chriſtians ſo eaſilie let go the profeſſion they have made, is, becauſe they were never well built upon it, nor eſtabliſhed in it. There are many Chriſtians, that through their own itching ears, heaping up Teachers to themſelves, have never been rooted or eſtabliſhed in the truth; the Lord pittie them and keep them this day: Many Chriſtians that have attended to eſtabliſhing means, yet never ſeriouſly conſidered nor laid things to their heart, but are like thoſe the Apoſtle ſpeaks of, *Heb.* 5. 12. that had need to learn the firſt Oracles of God. How many among us profeſs with

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the higheſt, but have little ground for their faith? only (with the Jews) the Traditions of the Elders, the cuſtom of the place, Education, and becauſe ſuch a party of men, ſay ſo, becauſe no body denies it, becauſe Miniſters commonly preached it; but to take any ſolid and ſerious ground, they are yet to ſeek. 'Tis not with the things of God, as with other Arts, as Logick, Rhetorick, Aſtronomie; in theſe Arts the principle is preſuppoſed to be proved; no man goes about to prove there is Reaſon, that there is Number, that there are Heavenly bodies, becauſe ſenſe and experience ſhews it, But 'tis quite otherwiſe in the things of God: for you are not only to run away with the notion, that there is a God, that this God is one, and that theſe are his word and his works; but you are to know this by experience, becauſe the knowledge of theſe things comes in by infuſion, by faith, by a belief that God is: *For by faith we believe the worlds were made by the word of God,* *Heb.* 12. 2,3. It is that therefore I would preſſe you to, that you would labour for an eſtabliſhed ſpirit: Do not only hear the things of God, but ſee them; the firſt will but blind you, or at beſt leave you at great uncertainties; the laſt will ſettle you. What was the reaſon of the holy Apoſtles zeal, when they were under the greateſt threatnings of the High Prieſts, and were forbid to ſpeak in the name of Chriſt, and to ſpeak of Juſtification by faith, and the Reſurrection of Chriſt from the dead, and forgiveneſs of ſins by him? (things that are furtheſt remote from ſenſe and reaſon) the Apoſtle will tell you, *Act.* 4. 20. *We cannot but ſpeak the things we have ſeen and heard.* Hence it is, that poor ſilly women, that in reſpect of their Imbecilitie and Infirmitie of ſex, the terrours of the fire and faggot, might have bin ſuch to have brought them to Apoſtacy, yet they confounded the great Doctors and Rabbies when they were brought before them; they

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were able to burn, though they could not diſpute; they beheld things that were inviſible. It's an excellent thing not to take up the word upon notion, upon opinion, but to have an eſtabliſhed heart through Grace. I ſhall direct you in two words.

1. Get the Lord by Prayer to teach you every truth; what Jeſus Chriſt teaches once, is everlaſtingly taught; no word is abiding but what the Lord Jeſus teaches himſelf. Look as it is with Satan, when he comes to ſeduce men from the truth, he will preſent ſuch a fine notion without, and commonly he darts in ſome dazling light within, ſo that you never knew a Heretick take up a falſe opinion, but it was with a marvellous deal of ſweetneſſe and comfort: ſo when the Lord Chriſt teacheth by his ſpirit, he comes with that light, that ſweetneſſe, ſavour, and reliſh of truth, as will be impoſſible for you to let it go: Hence when Chriſt would confute the Phariſees, that had the witneſſe of his Father in his works, he ſaith, *Joh.* 5. 37. *Ye have neither heard his voyce at any time, nor ſeen his ſhape*: It's an excellent thing to ſee the ſhape, and hear the voyce of God.

2. Be well rooted upon Chriſt, or elſe you will never be eſtabliſhed in any truth of Chriſt: If you miſſe the Lord Jeſus by the Grace of Faith, you will never hold faſt the Doctrine of Faith: you are built upon the Doctrine of the Apoſtles, (not their perſons) upon which the Lord Jeſus is the corner-ſtone: he that does not know Jeſus Chriſt himſelf, will certainly loſe his Faith: What's the reaſon the ſtonie ground in time of Perſecution fell away? why, they had not root, they were not planted upon the Lord Jeſus.

Rule 3. Thirdly, thoſe truths that God hath taught you, and thoſe ways of worſhip God hath committed to you, love them as your lives, love them above your lives; for no will ever contend to hold them, if he do not love

love them; things of low price and esteem, are presently let go; he that loves the word above his life, will let life go rather then the word: If you receive not the word out of love, every Impostor and false Propher, every fear and terror of men will rob you of it: *Hide the word in thy heard*, saith *Solomon*, *love the truth dearly*. I was a great speech of *Calvin*, Never did any one Apostatize from the truth of Jesus Christ, but it was because he did not love the truth: And I adde this, That never did any Apostatize from the wayes and Truth of Jesus Christ, but it was because they did not receive them in love, or else they have lost their love, for there's a decay of affection, as well as having no affection: if you love them, what will you not suffer for them? (but more of that by and by.)

Rule 4. Fourthly, Guard all the truths of God, and those waies of God that have been taught you; guard them stronglie, especiallie truths that are most material and fundamental: for leading truths are like Captains of Armies, if they be routed, the whole rout followes them. There is great opposition that will be made against your faith. The whole power of darknesse, of Antichrist, of his seducing spirits, likelie and probablie enough, will over-spread the whole face of Christianitie once more, that she must sit as a Ladie, before she be desolate and forsaken for ever. The Apostle bids you beware of Dogs, beware of the Concision, beware of evill workers, guard your selves against them, guard the truths you have learned by Argument, by Scripture, by Reason, that you may have wherewithall to confute them by the word of truth mightilie, out of the Scripture, as the Apostle did.

Three things you are to guard against.

1. Your own deceitfulnesse, especiallie in a rash and sudden forsaking of those waies that have been taught, and

and the profeſſion you have taken up; for Chriſtians would never be ſo mad to Apoſtatize, were they but ſeriouſly delibrate about the weight of them, *Gal.* 1. 6. *O fooliſh Galathians, who hath bewitched you, that you ſhould not obey the truth?* &c. *I marvel what ailed you, that you are ſo ſoon turned away to another Goſpel:* One would have thought they might have ſpoken with *Paul* firſt, and ſent to him, and reaſoned the caſe with him: There's a marvellous bewitching in falſe Doctrines, and falſe worſhip, to take men preſentlie, who are not watchful over themſelves. It is in diſputations and practiſing truth, as it is in contentions: if you make a Judgment before you hear both parties ſpeak, you judge unrighteouſlie: if you forſake the waies, and truths of Jeſus Chriſt, before you can hear what can be ſaid for them, you do unrighteouſly.

2. Guard them againſt the luſts of your own hearts. The great work of a Chriſtian is contention; it is not ſo much againſt Antichriſt; thoſe are without him, as that that is within him. If all Heretical Doctrines and wayes were rooted out of the world, not onely the being, but the memory, the heart is bad enough in one day to ſet them all on foot again; therefore guard the truth: Men of corrupt minds will preſently grow Reprobate, as to the faith, 1 *Tim.* 3. 6. Such Doctrines and Worſhips as ſhall ſuite with our luſts, as ſhall ſuit with exalting it ſelf, and laying Chriſt low, as ſhall ſuit with an eaſie way to Heaven, when the Scripture ſaith, *Straight is the Gate*; as ſhall ſuite with ſelf-preſervation: So I might ſecure my Eſtate, my Liberty: I would ſuſpect ſuch Doctrines as theſe, before I take them up for the waies of Chriſt.

3. Guard the truth againſt falſe Teachers, ſuch as ſhall come among you in ſheeps-cloathing, yet are wolves in heart; men that creep in at unawares among you, as ſub-

ſubvert ſouls: I will not here deſcribe them, you know them well enough by their fruits: only this let me tell you in oppoſition to thoſe; though you cannot come at the publique Miniſtry, or thoſe God hath ſet over you, yet make Conſcience for to take ſences, to take defences from them, as you may by their counſel, prayer, help and aſſiſtance, for to guard you againſt falſe Teachers. When the Church of Chriſt is in the Wilderneſs, you will find this is that the Holy Ghoſt adviſes them to, *Cant.* 1. 8. You are to guard your ſelves by communion one with another; as to go forth by the foot-ſteps of the flock, ſo alſo you are to go and feed your Kids beſides the ſhepherds tents; for though 'tis not the work that God calls for, to pin your faith upon their ſleeves, yet 'tis your duty to enquire of the Lord by them; for he is the Meſſenger of the Lord to you.

Rule 5. Arm your ſelves with Reſolutions to ſuffer for the faith of the Goſpel, and for the ways of Jeſus Chriſt; as you ſhould love the truth above your lives, ſo labour to be made willing for to part with life, eſtate, liberty, any thing for to keep the ways of Jeſus Chriſt. It is not the honour of the Goſpel of Chriſt to hear Chriſtians to break out into murmurings, paſſions, diſcontent, contentions that are carnal and ſinful: your work is humbly, meekly, and patiently to lie under the hand of God, and under the hand of man too; that becomes Chriſtians: ſuffering is that that will reſtore the glory of Religion, that will keep the truth delivered to you, that will honour the cauſe of Chriſt beſt of all: follow the *example* of *bleſſed Paul*: his expreſſion is worthy of conſideration, 2 *Tim.* 2, 9. he gives a charge of keeping and propagating one of the moſt glorious truths, (*that Jeſus Chriſt was riſen from the dead*) yet a thing that is fartheſt off from ſence and paſſion, (*wherein I ſuffer Trouble*) mark, *Paul* does not ſay wherein I make trouble; no, but wherein I ſuffer

trouble as an evil doer unto bonds, but the word of God is not bound: If this bleſſed and glorious Apoſtle would have had the faith of God bound, and have contented himſelf with ſinful ſilence, and not propogated the Goſpel, *Paul* might have been free; but *Paul* would not have the word of God bound, therefore *Paul* would ſuffer for it: Shall we go higher a great deal then this? You have the glorious commendation of the Lord Jeſus Chriſt upon this account, that he gave a free and full account of the Doctrine of his Father, and of his glorious perſon, before *Pontius Pilate* a bloody Perſecutor: It was not by ſaying to his Diſciples *Fight*, nor by ſaying, *my Kingdom is not of this world*, but that he gave a glorious confeſſion before the face of *Pilate* of the righteouſneſs of his Truth, Doctrine, Goſpel, and of his Perſon. Fear to enſnare the freedom of the truth, with your own liberty; do not enſnare it to your own luſts, nor to the will of any man; O that we could ſtudy, and improve theſe Scriptures more! it would make us fear God more, and man leſs; this is that that would make us to ſay, as holy *David* did, *Pſal.* 119. 161. *Princes have perſecuted me without a cauſe, but my heart ſtandeth in awe of thy words*: for he that hath the moſt fear on you, and upon you, you will be more afraid to fall into his hands. It is a childiſh thing for a Chriſtian, to tread down the belief of any Doctrine, or practice any worſhip for fear of man, who hath no more power to hurt us, then we give him our ſelves by our fear; Fear not him that can but kill the body, &c. It was the way of Gods people formerly, that they came to divide between duty commanded by God, and commanded by man, you may read in all the dayes of Antichriſts perſecution, from the beginning they came to divide in matter of obedience to God and his truth; and worſhip and obedience to man. Chriſti-

ans nothing but a ſuffering ſpirit will help you to this; for there is no other way of Obedience in this caſe to authority, but to ſuffer under it Meekly; Patiently, as Lambs: This made the three children to divide between the command of the King, and the command of God: What ſayes *Nebuchadnezzar? Every knee that bowes not, ſhall be caſt into the Furnace*: very well, as for that matter ſay they, *O King, we are not careful to anſwer thee; for we will not bow down,* &c. What, will they not obey him? Yet they will obey him by ſuffering, as becomes Chriſtians, and is the example of Chriſt (as if they ſhould ſay) truly we are terrified with the burning Furnace, but we are terrified with hell too: We are terrified by the threats of the great King, and we are likewiſe terrified by the threats of the great God: he is able to deliver us out of your torments: you are not able to deliver us from his torments: ſo in the caſe of *Daniel*: Arm your ſelves with this Reſolution of ſuffering and lying down patiently and meekly under thoſe things that you cannot do, ſo that God may be honoured by your holy reſolution upon this Account: for truly you never do contend ſucceſsfully for the faith of the Goſpel, till you contend by ſuffering; for it is ſaid, They overcame by the blood of the lamb: You never make Religion your buſineſs, till the world ſee you can let ſuch great things go, as Life, Eſtate, Liberty, to keep it: then wiſdom is juſtified of her children: You never glorifie the truths of God ſo much by practice, or writing, as by ſuffering for them. Thoſe glorious truths againſt Popiſh juſtification, mixing of works with faith, *Tranſubſtantiation, Purgatory, Idal-worſhip*, againſt all thoſe things that were ſuperadded contrary to Gods juſtification, there is ſuch a glory upon the truths, that it is hard for the Popiſh

power ever to darken them again, becauſe we ſee them written in the honourable and bleſſed ſcars of the witneſſes, and burnings of thoſe glorious Martyrs. If you would take one another by the hand when God takes away our faithful Guides, and ſay, Brethren, Siſters, Friends, come let us hold together; there's no way in the world to hold on together like ſuffering; for the Goſpel really would get more advantage by the holy, humble ſufferings of one gracious Saint, meerly for the word of righteouſneſs, then by ten thouſand Arguments uſed againſt Hereticks, and falſe worſhip. Compare *Phil.* 1. 12, 13, 14. with the 27, 28, and 29. verſes. How is *Pauls* bonds a furtherance of the Goſpel? *Paul* no doubt was called an evil doer, one that ſowed Hereſie, and was hated every where; (ſaith he) *Many of the Brethren of the Lord waxed confident by my bonds, and were much more bold to ſpeak the word without fear.* Here's the great encouragement: and then he comes to give you a precept, and that's in the 27. verſe, and he ſpeaks it as one that was leaving of them, *Only let your Converſation be as becometh the Goſpel of Chriſt, that you may ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the Goſpel, and in nothing terrified by your Adverſaries; for unto you it is given, not only to believe, but alſo to ſuffer, &c.* It is given to you as a duty, given to you as a priviledge. O that you would confirm one another, and in ſlippery times hold up one another by the hand; do it in going after Gods call, and in this way, ſuffering for thoſe truths you cannot otherwiſe hold and maintain.

Truly Chriſtians, you had need be armed with Reſolution; for the worſd is alwayes counting the things Gods people have ſuffered, for very little, and they count it prudence not to meddle therein. Thoſe men that have eaſie, ſoft termes to comply, that they have a latitude

latitude to do any thing, I believe ſome Chriſtians are of that opinion, that they would even think the Saints of God were ill adviſed to venture their all upon thoſe truths they ſee others dyed and ſuffered for.

It's a ſad thing, many Chriſtians ſtudy to draw out the lines of obedience as far as the honeſty of the times will give them leave, but no farther, that they would go on with the Lord Jeſus to the High Priests hall, and there deny him: or that would be willing to do any thing for Chriſt, but are willing to ſuffer nothing for Chriſt: you very litle honour Jeſus Chriſt in this, & you will very little honour your ſelves at the laſt. It is upon this account that Chriſtians if they ſee even againſt plain conviction of conſcience, and the word, that there are ſuper-inſtituted things broken in, as in conſcience they cannot ſubmit to, yet they can comply, why? they may beuſed lawfully, though not ſuperſtitiouſly: But ſaith the Apoſtle *Paul*, *Do I yet ſtrive to pleaſe men?* Gal. 1. 6. *am I then the Servant of Chriſt? You cannot be the Servants of Chriſt, if you ſtrive to pleaſe men: Woe be to you that pleaſe men, and diſpleaſe God: He that would be my Diſciple, let him deny himſelf, and take up his Croſs, &c.* (What's that?) deny Wife, Children, Learning, Relations, Comforts, he muſt be willing to go out of all: Thoſe duties the Lord Jeſus Chriſt is moſt glorified in, they are either thoſe your ſlothfull hearts are moſt unwilling to do; or that our fearfull hearts are moſt unwilling to ſuffer for: Therefore arme your ſelves with reſolutions to ſuffer.

I intended to have taken up four Appearances and coverings that Saints uſually take up for to hide themſelves, as under a covert, to beat down the Goſpel warrants and commands, to ſuffer for the Faith delivered.

1. The notion that a Chriſtian hath of in differency

of things, that they are but toyes & trifles, that they may be done or not done. It is not my work to tell you what is indifferent, or name any thing in particular. As I remember, in the Book of Martyrs the usual Argument was, Why cannot you worship the Idol? why cannot you bow down as well as others? it's a small matter: cannot you [illegible] your outward reverence, and keep your heart to [illegible]elf? Indeed if there were any thing that's indifferent, a Christian hath a marvellous latitude in point of Doctrine, in point of Worship: *I* would caution you therefore. The term of indifferent, *I* suppose 'tis divised as a pillar to rest the conscience on, which otherwise would startle, and look with a broad face upon them: Things that come under this notion, had need well to be weighed and considered: *If* they tell you plainly they came out of *Rome*, and had the plague of Poperie upon them, they came from Hell, were hatched there, and the curse of God is upon them; no bodie would entertain them. They must pretend they came from the Church, from the Apostles, descended from the Scriptures; and hence they are entertained with that freedom and willingnes, as that most Christians take no notice, but fall down under them; and so the very power and life of Religion and holie practice is eaten out. The Devil hath three waies whereby he makes men seek after him. 1. Commonlie he doth cover holinesse with other names. 2ly. He perswades that sins are but little. 3ly. That they may repent hereafter. The first is suitable to my purpose, That vertue or grace is covered with other names: therefore if a man be holy, he is called precise; if zealous, he is said to be rash; and if it be really a sin, it shall come under the name of indifferency, a toy, a trifle, and things of that nature: therefore you had need be cautious; for 'tis no matter

what name the ſin is, what title it goes under, as what it is really. As to things of Doctrine and Worſhip, *I* know there is no *medium*; every man muſt give an account to the Lord of what he does; therefore I do not tell you what is indifferent, and what not; but ſearch the Scripture, take heed what you receive for indifferent.

The ſecond thing Chriſtians will ſay, is, I hope without danger I may comply with them, conſidering I bear them as my burthens. This is very like the Young man in the Goſpel; he came to Chriſt, and would have him come up to his terms; and when Chriſt told him, Yet he lacked one thing, *Go ſell all*, &c. he went away ſorrowful: So, many Chriſtians they would follow Chriſt, but they cannot, becauſe there is not ſuch ſecurity in it, but they will go away ſorrowful: Thou Hypocrite, art thou willing to forſake all for Chriſt, yet cannot leave life, liberty, and ſome of theſe ſmall things? Will you wound the name of Chriſt, and pretend to be ſorrowful for it? I conclude, thy pretence ſhall not excuſe thee; for ſo was *Pilate* loth to crucifie Chriſt; and as a means and expedient, he calls for water and waſhes his hands, ſaying, *I am innocent from the blood of this juſt man*: But do you think God excuſed *Pilate*? no more will he you: Whatever is brought to you, is either forbidden, or commanded by God: If forbidden by God, why do you meddle with it? If commanded of the Lord, why are you burdened with it? why do you it heavily? for the Lord loves one that is chearful in his ſervice: neither man nor God is pleaſed with ſuch.

A third thing it is which ſatisfies many, That they may follow in ſome things the opinions of wiſe men, holy men, and good men; That they may do as they do. I ſhall ſay but theſe two words. Firſt, Many

men are reputed good, wiſe, and honeſt, that are not ſo: A man may be accounted an honeſt man, that yet may be covetous: he may be accounted a very good man, yet be really corrupt in heart, and in his luſts; therefore 'tis good to try men: I dare not truſt mine own heart, (unleſs God give ſtrength of grace, and aſſiſtance every moment) leaſt I ſhould betray the truth of Chriſt upon ſome advantage: when the Devil would ſet abroach an evil opinion or practice, it's his common way to tune it up in ſome clean veſſel, men of civil honeſty and goodneſs: You read the old Prophet drew the young one in, though expreſly forbidden by God himſelf: When you do not fear a young Chriſtian, it may be the example of an old Miniſter ſhall draw you; therefore 'tis good to mind who you follow. Secondly, Grant they are all good and real, they are men fearing God, (as there are ſome) yet God will not let his people know all his mind. There are ſome that would, but cannot know all his mind and will; the Lord is free and voluntarie, he reveals things neceſſary to ſalvation; but for other things he withholds. But what's your rule? *Call no man maſter:* you are to follow no man further than he follows Chriſt: And indeed for a man to follow the examples of others, wherein they ſin and do not know it; it is juſt like the caſe of holy *Noah*, (who was a gracious man) and knew not the ſtrength of the Grape, he was drunk with his own Vineyard: But what's the fruit of it? his Son *Cham* ſaw his nakedneſs, and diſcovered it: If good and holy men taſte of the intoxicated Wine that is too ſtrong for them, and know it not, will you ſip after them? unleſs you will diſcover your nakedneſs, and proclaim it from Generation to Generation, and make your ſelves *Chams*, not ſons of the Prophet: Therefore I know not what warrant you have to follow ſuch examples.

The

The fourth thing is this; Christians usually they do no good by standing out. *Answ.* Whether we get, or do good or no, we are to do our dutie. The Lord will honour you for suffering for the truth, 2 *Thes.* 1. 2. 3, 4, 5. And by suffering you shall confirm the Saints, and bear testimonie; you shall witnesse against all false Doctrines, and false Worship, before the whole world. By your Humilitie and Patience, when you suffer not as evil-doers, but as those that suffer for the Word of Righteousnesse, the Word of Truth, for holding fast the Lord Jesus and his Faith, that is more precious then Heaven and Earth, then any created thing: this will make your name as a sweet savour to all Generations; when those that Apostatize, Persecute, and oppose Jesus Christ, their memories shall be left as a curse to the people of God.

Rich Treasure in Earthen Vessels.

A Sermon Preached Jan. 1. 1662. *At the Funeral of that Reverend and faithful Servant of Jesus Christ,* Mr. James Nalton, *late Minister of Gods Word at St.* Leonards *Foster-lane, By* T. Horton, *DD.*

2 Cor. 4. 7. *But we have this Treasure in Earthen Vessels, that the excellency of the Power may be of God, & not of us.*

THere is nothing so excellent or compleat in this World, but hath its diminishment & qualifications; and something that doth disparage it, and abates of the excellency thereof; not the things of this World only, but spiritual things in some sort, as to enjoy them, and partake of them in this life, have their incoryeniences and

and diſparagement annext, and are mingled with ſomething that abates of their worth, an inſtance of which we have here in this preſent Scripture, which the Apoſtle *Paul* ſignifies to us concerning the enjoyment of the Miniſtry of the Goſpel of Chriſt. He had in the verſe before the Text, told us the great priviledge that both Miniſters and others had in having the glorious Goſpel, viz. *The light of the knowledge of the glory of God in the face of Jeſus Chriſt*, ſhining into our hearts; the conſideration of which is of great encouragement to us: yet adds this as a qualification of it, viz. *But we have this treaſure in earthen Veſſels*, &c. That which doth qualifie it, is, That this excellent treaſure hath its conveyances through weak and mean perſons, men of frailty and mortality. In the words, there are two main parts.

I. The diſpenſation of it.

II. The Account of it.

I. The Diſpenſation it ſelf, This *Treaſure* we have in earthen Veſſels, *&c.*

II. The Account of it, *That the excellency of the power may be of God, and not of us.*

I ſhall begin with the firſt, the Diſpenſation it ſelf, which hath two branches.

1. The *Depoſitum*, the thing laid up.

2. The *Repoſitory* in which this Treaſure is laid up.

Firſt, The *Depoſitum*, or thing laid up, which is a Treaſure; and what is this Treaſure, but the Goſpel of Jeſus Chriſt? The Goſpel is a Treaſure according to a two-fold conſideration.

In reſpect of the { 1. Matter, 2. Miniſtry } of it.

Both make up a treaſure. The Matter of it, the things of the Goſpel are rich things, and the conveyances of it; the Miniſterial gifts and ability, by which the Goſpel is adminiſtred, do make up the Treaſure:

Treaſure: 'Tis a treaſure in both reſpects.

1. In reſpect of the matter of it; therefore it is, we read of the *Riches of Chriſt*, of the *Riches of the Goſpel*. The Scripture makes mention of three things, wherein the Goſpel is agreeable to a treaſure.

2. A Treaſure is a thing of dignity and worth; 'tis not a company of pebbles (though many) that will make up a Treaſure; a Treaſure conſiſts of things of worth and dignity: and thus is the Goſpel: in it are contained excellent and admirable truths, the Myſteries of ſalvation by Chriſt; the doctrin of the Goſpel brings glad tidings of peace and reconciliation with God in Chriſt: there we have the gifts and graces of God, there we have glory and immortality, &c. and thoſe things in the Goſpel are adminiſtred to us: there is no ſcience in the world brings ſuch treaſure as this.

2. The Goſpel is a treaſure for variety, and abundance, and plurality. 'Tis not one thing of worth, but many that makes up a treaſure: if few, yet much worth muſt be comprehended in them; ſo in the goſpel we have the manifold wiſdom of God, the rich Treaſures of Wiſdom and knowledg. The goſpel, though it be but one for ſubſtance, yet 'tis many for improvements; 'tis a chain of many links, one faith, but divers articles of it; ſo it is a treaſure in that reſpect.

3. 'Tis a treaſure for its cloſeneſs; We do not open a treaſure to every one, but it is kept cloſe. The goſpel is a ſecret myſtery, hidden, not revealed to every one: it is not diſcovered to carnal worldly men, though it may be reveal'd to them in the outward propoſition, yet not in the ſpirituality of it. *But where ſhall wiſdom be found? and where is the place of underſtanding?* ſaith *Job*, *ch.* 28. *v.* 12. The peace of the goſpel is a treaſure hid in the field, not found by every one.

3. The goſpel is a treaſure in reſpect of the Miniſtery of

of it; ſo the Apoſtle hints, 'tis not only light, but a ſhining light, which *hath ſhined into our hearts, to give the light of the knowledge of the Glory of God*,&c. 'Tis a treaſure in this reſpect, *viz.* in the diſcovery and ſhining of it, the conveyances, the ſeveral gifts and graces of the miniſtry, by which the Goſpel is conveyed to us, makes up a treaſure; and as the Miniſtry is a treaſure, ſo the opportunities and advantages thereof are. Thus the Goſpel and the Miniſtry thereof is precious, and ought to be eſteemed and made uſe of by us. We ſhould highly account of the Goſpel, and put a high value on it, for it is a treaſure; yea, it is a treaſure in the want of other treaſures, they are rich that are made partakers of it: *Silver and Gold have I none*, (ſaith S. *Peter* to the Cripple) *but ſuch as I have, I give it thee*: this is the priviledge of Miniſters; though it may be, poor in reſpect of themſelves, yet are rich to others. Theſe excellent riches are committed to us, and accordingly we muſt not only make uſe of them our ſelves, but make them known to others; the Goſpel is a treaſure not for us to keep, but to diſcover, reveal and manifeſt to others: to give the *light of the glory of God*,&c. This is the work of the Miniſtry, We have indeed this treaſure, but not for our ſelves only, but for others: ſo we are to keep it, to preſerve and maintain it, but ſo as to be diligent, to impart what is committed to us for the edification of others: *Every Scribe inſtructed in the Kingdom of Heaven as a good houſeholder, bringeth forth things new and old.*

The Goſpel is a treaſure, therefore we ought to carry our ſelves anſwerable to it: As

1. We muſt labour for it, be diligent in the ſearch of it, dig for it as for *hidden treaſures. Lift up thy voyce for underſtanding*,&c. *Pro.* 2.2,3,4. Dig for it: you know there is a great deal of pains taken, & labor uſed to get Worldly treaſure. What would not men venture for it? they will

will go over Sea and Land, go through fire and water, expoſe themſelves to all dangers for earthlie treaſure, *make unto themſelves Friends of the Mammon of unrighteouſneſſe*, paſſe away a great deal of time, and take a great deal of care for it.

2. Eſteem this treaſure, this heavenlie wiſdom, this Evangelical knowledge, even the Goſpel of Chriſt: labour to underſtand it, and have the efficacie wrought upon your hearts.

3. Rejoyce in it; how do men rejoice in earthlie treaſure? ſo ſhould we, as the Merchant in the Goſpel, when he had found the Pearl of prize, rejoiced exceedinglie; ſo we ought, as being made partakers thereof. *I rejoyced at thy word, even as one that had found great ſpoyles*, (ſaith *David*) ſo ſhould we rejoice alwaiès in this treaſure. 'Tis ſaid of thoſe that ſate under *John Baptiſts* Miniſtrie, that they rejoiced but for a while, and that is the condition and miſerie of many. The Citie of *Samaria* when they had received the Goſpel, 'tis ſaid they had great joy, *Acts* 8. 9.

4. Be careful to keep and preſerve it, for it is a treaſure, and therefore we muſt treaſure it up in our hearts; and the rather becauſe it will keep us. It keeps (as *Chryſoſtom* ſaith) the houſe where it is; other treaſures cannot ſecure themſelves, but if we keep this treaſure, it will ſecure us. *Diſcretion ſhall preſerve thee, and underſtanding ſhall keep thee, Prov.* 21. 11. thus you ſee the excellencie of this ſpiritual wiſdom. So much for the firſt thing conſiderable in the firſt branch, *viz.* the *Depoſition*, the *treaſure*.

The ſecond thing conſiderable is, the *Repoſitory*, *he.* Earthen Veſſels, or Veſſels of Earth, earthen Pitchers: theſe are the *Repoſitory*, but have this treaſure in *earthen Veſſels*, &c. *Earth* is a word of diminution, and diſparagement, and that in three regards;

1. In regard of its meannaſſe and baſeneſſe.

2. In

2. In regard of its foulneſſe and pollution
3. In regard of its frailty and tranſitorineſs.

'Tis paſſing away in all reſpects; theſe earthen veſſels in the Text is to be underſtood, the Apoſtles and Miniſters of Jeſus Chriſt, in regard of their outward man are ſo called, and are ſo according to this threefold notion.

I. In regard of their meanneſs; their outſide is mean, either for perſon, or ſometimes for eſtate, body, and outward deportment. This was the condition (you know) of the firſt Miniſters of Chriſt, mean and ordinary perſons outwardly God made uſe of. Nay, our Maſter, our bleſſed Lord and Saviour, was mean, in regard of his human birth, and reckoned of by moſt men according to his birth and parentage. So it is with the ſervants of Chriſt, they are in their perſons generally baſe, mean, low, & accordingly rendred deſpicable to the eyes of the VVorld.

II. In regard of foulneſſe and pollution; Miniſters are called earthen Veſſels, they have many weakneſſes, they are men ſubject to the like paſſions as others. 'Tis true, the Miniſters of Chriſt have greater advantages then others, in regard of their education, knowledge, gifts, and employments being more free from thoſe defilements & ſnares that others are intangled in: yet through the remainders of the fleſh in them, they have many infirmities: ſo Satan watches them more then others, lays more ſnares for them in regard of their parts & imployments; ſo that they are more ſubject to his temptations then others. Satan hath a deſire to ſift them (as the Ap. *Peter*) as wheat, *becauſe he knows they will draw many after them: ſo that they muſt needs be ſubject to many weakneſſes and infirmities.* Sometimes God makes uſe of the worſt ſort of men, even the moſt vitious & malicious; firſt he changeth them, and then makes uſe of them as inſtruments of glory. The Apoſtle *Paul* was a Veſſel of Election to carry the name of Chriſt unto the Gentiles: yet in times paſt a great perſecutor.

ſecutor. So it pleaſeth God to make uſe of ſuch, that the excellencie of the power may be of God,&c.

III. Miniſters are called Earthen Veſſels in the regard of the frailty and moralitie of their perſons, and Earthen Veſſels are ſoon crackt and broken. Miniſters are ſubject to many infirmities of body: This Heavenly light of the Goſpel, ſhineth often through Lanthorns of glaſs, which are ſoon broken. Miniſters have weak and frail bodies; *Timothy* had his bodily infirmities, and *Trophimus* was left ſick at *Miletum*, 1 Tim. 4. 20. and *Epaphroditus* was ſick nigh unto death, *Phil.* 2. 27. and *Paul* had need of *Luke* the Phiſitian, probably in regard of his weakneſs. Thus the ſervants of God are ſubject to many infirmities. Beſides the reaſons in the Text, there are other reaſons why God will have it ſo.

1. That they may be more compaſſionate, and more ſenſible of the weakneſſes of others; for *likeneſs of condition, breeds ſympathy in affection.* Men are apt to pitty thoſe in the like condition with themſelves; ſo our Lord took our nature upon him, that he might pitty us; he took fleſh and blood upon him, he was tempted in all things like unto us, but without ſin, that ſo he might ſuccor thoſe that are tempted: So his ſervants many of them are much tempted, which may breed in them a ſympathy of affection to others that are in ſuch a condition.

2. God will have it ſo, that *Miniſters* may have the more experience of the truths they preach to others concerning an afflicted condition; thoſe that have had no *ſickneſs* or other *affliction*, cannot preach from experience of ſuch truths that concern ſuch a condition; they cannot *preach* ſo feelingly and ſavory as others; when they have been under *affliction*, they will know what *affliction* is, both in the nature of it, and the comforts of it, and Gods gracious aſſiſtance therein, and ſo they may ſpeak comfortably, and be enabled to comfort others, as the Apoſtle *Paul* ſpeaks.

3. God

3. God is pleased so to order it sometimes for their humiliation, to keep them low, that so they may not be lifted up by reason of extraordinary manifestations and impartments; thus St. *Paul* had *given him a thorne in the flesh, that Messenger of Satan to buffet him, lest he should be exalted above measure,* 2 Cor. 12. 7. *A thorn was given him,* &c. ('tis twice repeated, both in the beginning and end of the verse) that so this thorn in the flesh, might keep out pride in the heart, that so they may have a more low, meek, and humble frame of spirit, and thereby fitted and prepared for greater services. And,

4. That they may be also more conformable to those they have to deal with. *Israel* desires *Moses* to speak to them (and not God) why? because he was like unto them, and would therefore compassionate them; from whom they therefore desired to receive the commands of God. Thus it pleaseth God to deal with his servants, that as they may pittie those they have to deal with, so likewise to draw the affections of their people unto them, to make them more loving, and the more to attend on their Ministry, seeing they are so fleeting and going away; it pleased God that *Apaphroditus* should be sick even to death, to endear the *Philipians* more to him, chap. 2. 25, 28. that their love and tenderness may be drawn forth the more by the discoverie of his frailtie. Let us improve this.

Use. 1. First, as to Ministers, see how the condition is with us in our Calling; We are *Earthen Vessels,* taken out of dust: We should often consider our frailtie to make us more humble, more meek, and more compassionate to others, more diligent in doing good, that we may make amends for our frailtie and natural weaknesses that are upon us: We must not think much of it, it being no more then in former times: it was the condition of the Apostles themselves, they were Earthen

Vessels,

Veſſels, they had ſuch weakneſſes, men ſubject to the like paſſions as we.

Uſe 2. Secondly, As for the people, this may improve in all the notions and conſiderations of an Earthen Veſſel.

Firſt, In regard of the meanneſs; you muſt not eſteem the Goſpel according to the Veſſel, according to the diſparagement of the Veſſel; a Veſſel of diſhonour in reſpect of its matter, may be a Veſſel of honour in regard of the Gold that is in it; thoſe Members of the bodie that are weak, and in themſelves leſſe honourable, we afford a great deal of honour upon them, in decking and cloathing them: So the Miniſters work and employment, and the Doctrines they bring, are excellent and of great uſe; when all is done, we have that we ſerve for: according to the employment we are put to, we are honourable, though outwardly mean: Wicked and baſe men are called *filiii terræ*, they are ſons of the earth, *Job* 30. 8. *Children of fools, yea, children of baſe men; they are viler then the earth, i. e.* Men of no account (as one ſaith) the earth groans under ſuch ingracious perſons; but gracious perſons are Veſſels of honour; as it was ſaid of the Giants of old, ſo it may be ſaid of theſe, *They are men of Renown*, and ſo we ſhould eſteem of them. Worldly men look at the outſide, and ſo eſteem of them; ſo was Chriſt dealt with, *Is not this the Carpenders Son?* So thoſe Teachers in *Corinth* endeavoured to render Saint *Paul his preſence weak, and his ſpeech contemptible.* 2 Cor. 10. 11. that ſo they might make his Miniſtry contemptible alſo. But this glorious Treaſure is in Earthen Veſſels; *You know* (ſaith *Paul*) *Gal.* 4. 13. *that through infirmity of the fleſh, I preached the Goſpel unto you at firſt.* This was their commendation, *v.* 14. *But my temptation which was in my fleſh, you deſpiſed not, nor rejected, but received me as an Angel of God*, even *as Jeſus Chriſt.*

All his weakneſſes, and whatever was matter of diſcouragement, they did not deſpiſe, but honourably entertained him, even as Chriſt himſelf. So it was the commendation of the *Theſſalonians*, 1*Theſ.* 2. 13. That *they received not the word as the word of man, but* (as it is in truth) *the word of God*, looking to the mighty God to make it effectual: ſo ſhould all others do upon this conſideration.

2. Seeing Miniſters are Earthen Veſſels, in regard of moral infirmities which adhere to them: in reſpect of their corruptions and weakneſſes, judg of them as men: but eſteem of what is righteous in them; though they have great advantages againſt ſin, and be very careful againſt ſin, yet notwithſtanding, they are not totally exempted and freed from ſin; as they are Miniſters, ſo they are men.

3. In regard that Miniſters are Earthen Veſſels in reſpect of their frailty. Seeing then they are ſo frail and tranſitorie, therefore accordingly you ſhould make uſe of them, deal kindly and affectionately with them, in that they are quickly broken. What is ſooner broken then a Glaſſe, or an Earthen Veſſel? Miniſters are quickly taken away, and therefore you ſhould be tender of them while you have them. Where are all the Fathers? *Do the Prophets live for ever?* the Word of the Lord indeed endureth for ever, but the Preacher of it doth not; the Goſpel is Eternal, but the Diſpenſor is Mortal: the Calling is laſting, but the Miniſter is tranſitorie; and therefore you ſhould carry your ſelves with all tenderneſs and reſpect to them: take heed of grieving their ſpirits, ſeeing they are ſo ſoon broken. Endeavour alſo to improve by them, and to get as much good as you can by them. It is a great argument *to work while it is day, becauſe the night comes when no man can work*: while God affords means and opportunities, make uſe of them;

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we are but passengers; therefore this is a great ground for you to get all the good you can by Ministers, seeing they are frail.

Lastly, By way of improvement: Take notice of the wayes of God, as different from mans; God puts excellent Treasure into *Earthen Vessels*: we keep treasure in strong holds, in the strongest Repositories. God's ways are not as our wayes, he goes another way then we do; he makes use of the poorest, meanest, and most frail creatures sometimes; he layes aside many times men of greater abilities, parts and quality, and makes use of weaker to do this great Work. *Chrysostome* makes an expostulation; If it be *excellent Treasure*, why in *earthen Vessels?* Therefore it is a Vessel of Earth, because an excellent Treasure. Thus Gods wayes are unsearchable; This is the improvement.

Now besides this interpretation given of it, there is another that will not be impertinent. Some understand by *Earthen Vessels*, the expressions, words, and phrases of the Ministry, through which the Doctrines and Truths of the Gospel are conveyed; this is agreeable to what went before: Some false Teachers in *Corinth*, pleased themselves with eloquent and enticing words of worldly wisdome, and so endeavoured to render *Pauls* preaching despiseable, in regard of the plainness of it; therefore (saith the Apostle) we have this treasure in Earthen Vessels, *h. e.* familiar conveyances, that so we may easily understand it.

Thus I have explained this Earthen Vessel, and so have done with the first considerable part, *viz.* the dispensation it self, *This treasure we have in Earthen Vessels*: I come now to the second, *viz.*

II. The *account* of this *Dispensation*, *That the excellency of the power may be of God, and not of us.* Which words may be considered two ways.

First, Either abſolutely, as lying in themſelves. Or,
Secondly, Connexively; to the words before going.

1. Take them abſolutely as they lie in themſelves, and two things are exhibited.

1. The excellency of the Goſpel and Miniſtry it ſelf, called Power.

2. The Author and Original of it, laid down two wayes, poſitively *of God*, and negatively, *not of us.*

1. The excellency of the Goſpel and Miniſtry thereof, called Power: There is a great deal of power and efficacy in the Goſpel, 'tis in its nature, powerful and efficacious; ſo the Miniſtry of it, *Rom.* 1. 16. *I am not aſhamed of the Goſpel of Chriſt, for it is the power of God unto ſalvation to every one that believeth.* See 1 Cor. 2. 4. *Pauls* preaching *was in the demonſtration of the Spirit and of Power*, &c. 'Tis called the Arm of Gods Power, *the Sword of the Spirit*, Epheſ. 6. 17. *'Tis quick and powerful, and ſharper than any two edged ſword, piercing even to the dividing aſunder of the ſoul and ſpirit*, &c. Heb. 4. 12. and many other places. We may conceive it to be ſo according to the various effects and conſequences of it, *viz.* as to

1. Conviction.
2. Converſion.
3. Conſolation.

1. 'Tis powerful in regard of conviction, 'tis a word of conviction; and one part of the work of the Miniſtry is (by the ſpirits co-operation) to convince the world of ſin, to open mens eyes, to ſhew them the vileneſs of their wayes, to diſcover ſuch courſes to be ſinful; the Conſcience is awakened by the Spirit in the Miniſtry of the Word; herein 'tis powerful and efficacious: There are divers inſtances in Scripture, how powerful the Word hath been in point of conviction; in *Fælix*, the Apoſtle *Paul* preached to him of *righteouſneſs and judgement to*

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come,&c. He trembles: The Judge on the Bench trembleth at the Word delivered by the Prisoner at the Bar: So powerful is the Ministry of the VVord, as to discover our sinfulness. So the Disciples to going to *Emaus*, their hearts burnt within them, when our Saviour opened to them the *Prophets*, &c. So it was with S. *Peter*'s Auditors, *Acts* 2. they were pricked in the heart when they heard this; he did preach to them in the *power and demonstration of the Spirit*, and plainly discovered that sin that they were more especially guilty of, and when they heard *that*, they *were pricked in the heart*, &c.

2. It was a word of conviction also; Conviction is one thing, and Conversion is another; Sometimes men may be convinced, and yet have no change wrought in them; therefore conversion is another work, it is a turning men from darkness to light, from the power of Satan to God, &c. to receive an inheritance among them that are sanctified. Herein is the word powerful, *viz.* in regeneration, I have begotten you (by the VVord) to a lively hope, &c. of his own will hath he begotten you &c.

4. It is a word of comfort and consolation, it is a powerful word, and able to comfort the heart: and the Ministry is very effectual herein (when set on by the Spirit) to quiet, satisfie, and pacifie the consciences of men, which declareth the remission of sin, and whosoevers sins are forgiven, must needs be comforted. Indeed it is not in the power of men, to forgive sins, yet they can speak a word of comfort in season, by the administration of the promises (the Spirit of God going along with them) and then they are not only declarative, but operative. Where (I say) it pleaseth God to blesse and sanctifie the VVord, it is effectual for quieting of the mind, for pacifying of the conscience, and setling of the troubled soul. Thus you see how powerful the Ministry is; and seeing it is so, this should teach us how to behave our

ſelves under it; it is powerful in it ſelf, and powerful in its diſpenſation, and hath none of that weakneſs (mentioned before) of the diſpenſer of it. *I was with you* (ſaith S. *Paul*) *in much weakneſſe, and in fear, and in trembling*, 1 *Cor.* 2. 3, 4. *and my ſpeech ------was in demonſtration of the Spirit, and of power.* Theſe may ſeem to be contradictory; but 'tis anſwered, the Word is powerful in the demonſtration of the Spirit, though delivered by one of humane weakneſs, as before is declared. This ſpiritual power we ſhould look at, and labour after; which power doth not conſiſt in matter of elocution, *the inticing words of mans wiſdome*; nor in matter of voyce, which indeed is a good thing, and ſutable to the nature of the Matter: a quick and powerful delivery is of great efficacy, and power, for the ſetting home of truths. Yet this doth not make a powerful Miniſtry; for a whiſper in the ear may cauſe a thunder-bolt in the conſcience; the power lyes firſt in the nature of the matter; the matter conſiſts in the nature and condition of mankind, the certainty of Judgment, the neceſſity of Chriſt, the covenant of Grace, and the Graces and priviledges thereof, &c. Theſe carry a great deal of power and efficacy with them, when they are carefully and frequently diſpenſed, and Gods Spirit going along with them, ſo they become powerful; for the Miniſtry conſiſts not in empty notions and ſpeculations, that will only tickle the fancy, but never reach the conſcience. Moral diſcourſes, though they be of great uſe, yet if we reſt in them, they leave us as they found us. Evangelical truths (which are manifold) are to be delivered in the Miniſtry. Now as the matter of the Miniſtry muſt be powerful; ſo the expreſſion muſt be powerful; there ſhould be ſuitableneſs of expreſſion to the matter, *h. e.* with gravity, ſobriety, and affection, &c. Strong lines make but weak preaching, and take away the efficacy; but delivering truths in the

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demonſtration of the ſpirit, and in power, that is moſt effectual: when we ſpeak feelingly, and from our hearts, it comes then (through the bleſſing of the Lord with it) with power. This is then to learn us of the Miniſtry, *viz.* 1. Uſe.

Let us be careful that the matter of our Miniſtry be powerful, ſo that the handling and diſpenſing thereof be powerful, that ſo it may come home to the conſcience; thus we ſhould deal with all: *the words of the wiſe are as goad, and as nails, faſtned by the Maſters of Aſſemblies,* &c. Eccleſ. 12. 11. So our words ſhould have a force and power in them. This as the Apoſtle ſays, is mighty and powerful to the beating down of ſtrong holds, &c.

Uſe 2. Secondly, in reference to hearers; ſeeing the Miniſtry is powerful, you muſt then ſubmit your ſelves to the power of it. Many people are Sermon-proof, and think to ſtand it out againſt the power of the Word; but if it comes in power to the conſcience, they will not be able to reſiſt it; as it is ſaid of them in the Goſpel, they were not able to reſiſt the ſpirit by which he ſpake (*viz. Stephen*) And for thoſe that deſire the converſion of others, what courſe ſhould be taken by them for that end? but by good counſel, inſtruction, prayer, and good example, to endeavour to convince them; and more eſpecially to bring them to the VVord and adminiſtrations thereof, which God hath ſanctified for this end.

So much for the excellency of the Goſpel, *viz. The excellency of the power,* &c. I come to the ſecond.

2. The Authour of it. 1. Poſitively, it is of God, And 2. Negatively, it is *not of us.*

Firſt, Poſitively, it is of God, and that in all the conſiderations of it, in the full extent of it, it is of God. So the Miniſterial gifts, the performances of it, and the ſucceſs of it, are all from God.

Firſt, Miniſterial gifts are from God, it is he that

makes us able Miniſters of the New Teſtament; there are (ſaith the Apoſtle *Paul*) diverſity of gifts: to one is given *the Word of wiſdom*, *to another the Word of knowledg by the ſame ſpirit*, &c. 1 Cor. 12. 4,5,6. It is God that beſtows every good gift.

Secondly, The performance alſo is from God; his grace concurres and aſſiſts therein; the habit and the act are both from him; God gives gifts to men, and he enables them to diſpence them. Miniſterial employments are not only for general, but particular applications, and ſo need not only general, but particular aſſiſtances; *That I might be enabled* (ſaith S. *Paul*) *to fulfill the work* &c. *the Lord ſtood by me, and ſtrengthened me, that my preaching might be fully accompliſhed.*

It is God that makes the work powerful, efficacious and ſucceſſeful: Alas! when we have uſed our beſt endeavours, all the ſucceſs is from him, he muſt make it effectual; it is ſaid, our Saviour went about doing good, for God was with him, enclining him to the work, and and aſſiſting him therein: So he is with all his ſervants: their gifts, employments, and ſucceſs thereof, are all of God, not of us.

Object. But it may be objected, Is all from God, and nothing from us? Are we not ſaid to concurre with him? and is not then the power partly ours?

Anſw. I anſwer, No: 'tis of God, and not of us: we are indeed ſubjects of the Miniſtry, the Recipients thereof, perſons emploied in the Work, and therefore are ſaid to be *workers together with God*, 2 Cor. 6. 1. but the power and efficacy thereof is from God alone: *Paul* and *Apollo* are but Miniſters, *'tis God that giveth the bleſſing*; 'tis not of us in two reſpects. 1. 'Tis not merited by us, 'tis not of our deſerving, nor of our procuring; 1. 'Tis not of our deſerving; the beſt and moſt accompliſht do not merit it: *I receive a mercy* (ſaith *Paul*) to be

faithful

faithful: he accounted it a mercy to be employed, and to be faithful therein. 2. As not of our own procuring, we do not obtain it by our own power, as *Peter* ſaid in the recovery of the lame man, *It is not by any power and holineſs of ours, that this man is reſtored*, &c. And ſo it is not our gifts and induſtry onely, that will make our Miniſtry powerful; and therefore in this work let us be looking up to God, and deſire him to aſſiſt us, as *Moſes* ſaid, *If thou goeſt not, O Lord, up with us, wherefore ſhould we go hence?* ſo ſay I, if the preſence of God be not with us, what can we do?

And further, when we do partake of any meaſure of ability, ſee where we muſt determine it: *Not unto us Lord, not unto us, but unto thy Name be all the Glory*: We muſt not ſacrifice to our own net, nor give the honour to our own induſtry, but wholly give the praiſe to God, becauſe the excellencie is of God.

2. But in the ſecond place, if you look upon the words reflexively, or as having their connexion to the words going before, and ſo they will agree and hold together, and thus you may read them: Therefore is this *Treaſure* in *earthen veſſels*, that the *excellency of the power* may be acknowledg'd to *of God*, and *not of us*: If it were in Angels, or had we never ſo ſtrong bodies, yet the excellencie of the power of God would not be ſo clearly ſeen, as it is now, being laid up in poor frail Veſſels: Here's the power of God, here's the luſtre and glory of God moſt manifeſted; for ſo much the more apparently it will be ſeen to be from God, by ſo much the weaker the inſtrument is, that is employed by God: therefore if any thing doth act beyond its own power, it muſt have ſome forraign powers for the producing ſuch and ſuch acts; therefore when we ſee any greater matter done by poor frail & *contemptible* perſons of *earthen veſſels*, this doth plainely ſhew the excellency of the power

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to be *of God*, and not of *Men*; therefore look from man to God, it is God that does these things; we shall overlook earthen vessels; we should (I say) overlook men that are these earthen vessels, and look to God that makes the Ministry powerful in such conveyances as these are.

Furthermore, It may satisfie us of the Ministry, in that we are vessels, *viz.* men of frailty, *&c.* We are apt to be discouraged, and to think hardly that we are followed with so many weaknesses, that we have a hard matter, that when we have taken such pains in the work of the Ministry, we should be thus rewarded; but this should satisfie us, the more weakness in us, the greater honour will come to Christ: *This Treasure we have in earthen Vessels, that the excellency of the power may be of God, and not of us.* The weaker the Vessel, the more honour will redound to Christ.

Furthermore, This may take off the servants of Christ from unwillingness unto those works and performances which God calls them unto, by reason of their weakness: Thus it is when God calls to any work or employment, the servants of God are apt to plead their own inability; *Moses* says he is not eloquent; *Jeremiah* says he is a child; *Jonah* says he is a man of unclean lips: Thus we have their delays, their excuses, whereby they endeavour to discharge themselves from that work that God calls them unto, by their own weakness, &c. But God refuses such excuses; for who makes the blind to see, and the dumb to speak, but God? It is he that touched *Isaiahs* lips, it is he that said to *Jeremiah*, Do not say thou art a child, for *I have sent thee*, &c. This *I* say then is a consideration may encourage Ministers in their work, that the weaker they are, the honour and glory will redound to Christ; *for he said unto me* (saith the Apostle) *My Grace is sufficient for thee, for my strength is made perfect in weakness:*

weakneſs: Not that it is an encouragement or argument for any to take upon them the great work of the Miniſtry, without ſufficient qualifications and abilities: But where there is not that degree of ability as is deſired, where there is a true ſenſibleneſs of their weakneſs, this may be an encouragement to them, that God delighteth to ſhew his power in them, that by ſo much the more they are weak, ſo much honour he will gain. For a concluſion, it comes to this, *viz.*

That we lay no ſtreſs upon any outward things.

There is no ſtreſs or happineſs in theſe outward things; thoſe that ſeem to be of ſome concernment, as ſtrength of body, and other outward qualifications that are of remark; yet conſider, they are fading and tranſitory; this ſhould teach us in the enjoyments of outward things, a great deal of humility: Though we are Veſſels of Gold in regard of the treaſure and improvement, yet in regard of our ſelves, we are veſſels of earth, and ſo ſhould be in reſpect of humility. Let us look upon all theſe things as given to us of God even for this very end, that we may be more ſerviceable to him & his people

So I have done with the two general parts of the words, and ſo with the whole verſe, *viz. We have this Treaſure in earthen Veſſels, that the excellency of the power may be of God, and not of us.*

Do we begin again to commend our ſelves? (ſaith the Apoſtle *Paul*, 2 Cor. 3. 1.) *or need we Epiſtles of commendation to you? ye are our Epiſtle in our hearts*, &c. But this is applicable to the preſent ſad occaſion now before us.

This Reverend and bleſſed man of God, Mr. *James Nalton*, was a perſon of great note and eminency among us, one well known in this City, and in this place, where he ſpent his labour and pains many years. I could give large accounts and teſtimonies of him (if need were)

were) from my own knowledge of him, having been acquainted with him many years. He was not only a Minister, but the Son of a Minister, his birth and education suiting together. He lookt upon it not only as an honour, but as an engagement to be careful to walk in those steps set before him, and to continue the work of the Ministry begun by his Religious Father. Certainly the Children of godly and holy Parents, cannot come off so cheap in their carriages, as others; they have greater accounts to make, as having greater examples set before them, greater advantages of prayer, exhortation, &c. and so greater engagements; this was thought on, and observed by him. And as he was the son of a Minister, so when he came to years and was fitted, he took upon him the Ministry: as he was one of great abilities, so accordingly he discharged them faithfully and conscientiously. He was a spiritual, powerful, conscientious Preacher, he preached by his life; for (as *Erasmus* saith) we should not only love to speak truths, but we should digest truths on our own hearts, before we commend them to others, and so they will be the more effectual. He was a man of a very meek, sweet, and humble spirit; a man of a great humility, and of great meekness in the midst of great abilities, which was a great Ornament in him; a man full of tenderness and condescension to others; a man of a very yielding and melting fram of spirit, soon dissolved into tears. It was the saying of one, that a good man is full of tears: so this good man was full of Tears, not affected, but very real, and hearty, drawn from the fulness of his Spirit, as the Apostle *Paul* saith, he served the Lord in much humility and many tears. This was remarkable, that in these times our Reverend Brother was ful of tears in delivering his Doctrine, which was suitable to the age we live in, being full of sin and calamity; there is much need of a bewailing spirit to bewaile [illegible] iniquities

iniquities and miſeries of the times; they that cannot bewail themſelves, need the tears of others. He was a man of great integrity, and ſingle-heartedneſs; in his exhortations he had much of the ſimplicity of Chriſt, as the Apoſtle *Paul* ſpeaks. In reference to the Miniſtry, he had no worldly, and baſe affections, he had no carnal deſigns therein; but his chief deſign was to bring ſouls home to Chriſt, that was his chief buſineſs. As the Apoſtle ſaith of himſelf, may alſo be ſaid of him, that *in ſimplicity and godly ſincerity, he had his converſation in the world, not walking in craftineſs, nor handling the word of God deceitfully, but by the manifeſtation of the truth, commending himſelf to every mans conſcience in the ſight of God*, 2 Cor. 4. 2. He was a man that had ability to ſpeak a word in ſeaſon, he was very compaſſionate to wounded ſpirits, he himſelf having been much afflicted. He was a man much in communion with God, and had much acquaintance with God, and was careful in improvement thereof; he was a *Jacob* in wreſtling with God, a *Moſes* that ſtood in a Gap, an *Elijah* that prayed earneſtly: the whole Land was the better for ſuch a perſon, being much with God; he made many addreſſes to him, and had much holy familiarity with him. And as in his publick performances he was very faithful and beneficial, ſo in his family and private he was very fruitful and ſerious. In a word (not to multiply much in this kind, you need it leſſe in this Auditory, but onely by way of grateful memorial) there was much of God and Chriſt in him, and he was a great example to his fellow-ſervants; there was much of his Treaſure (ſpoken of in the Text) in this earthen Veſſel; as in the matter of it, he was one of a *Goſpel ſpirit*; and in the conveyances of it, he had great abilities for the work of the Miniſtry, and diſcharged it with a great deal of ſucceſs. As he had this treaſure in an earthen Veſſel, ſo his Veſſel, his frail body was no

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diſparagement to him, but the advancement of the treaſure, in ſetting forth the power to be of God; his outward man was much weak and worn away, but his inward man was upheld by the grace of God. His firſt work in the Miniſtrie was in that place where my ſelf have relation to; he was an aſſiſtant to my predeceſſor (being then paſt labour) Mr. *Richard Couder*, and performed the work ſo well, that he was exceedingly beloved of Mr. *Couder*, and well beloved of the Pariſh, and other places. He left a good impreſſion behind, and I found good effects by the foundation there laid. The Apoſtle *Paul* indeed deſired not to work there where another had laid the foundation, but *I* thought it a great advantage that the foundation was laid by ſuch a Maſter-builder. He was called into the Countrey to *Rugby* in *Warwick-ſhire*, there he continued very fruitful, and did much good. For ſome occaſion he removed, and returned into the City, and came into this place, where he continued about 18 or 19 years, diſcharged the work of the Lord carefully: I need not ſay much of his carriage in this place, *I* appeal to your own conſciences. *I* may ſay of this ſervant of Chriſt, as the Apoſtle *Paul* ſaid of himſelf, 1 Theſ. 2. 10, 11. *Ye are his witneſſes, and God alſo, how holily, and juſtly, and unblameably he behaved himſelf among you, as you know how he exhorted, and comforted, and charged every one of you (as a father doth his children) that ye would walk worthy of God, who hath called you unto his Kingdom and glory.* Therefore there lies an engagement upon you to walk anſwerable to the truths he delivered, and to follow his ſteps, conſidering the end of his converſation: *I* ſhut up all in the words of the Apoſtle *Paul* to the *Philippians*, ch. 4. 9. *Thoſe things which ye have both learned, and received, and heard, and ſeen in him, Do: and the God of peace ſhall be with you.*

Mr.

Mr. Beerman's *Sermon.*

BEloved, *I* know you are not ignorant that *I* am called by Authority to depart from you, which for conſcience ſake we muſt obey, and were it not for the breach of conſcience, *I* think *I* could be content to undo my ſelf to ſtay with you. *I* ſhall now in love and tenderneſs take my leave of you all, with that large portion of Scripture, in the 20th of the *Acts*, from the Seventeenth verſe to the end, they were *Pauls* parting words to the *Epheſians*.

Verſ. 17. *And from* Miletus *he ſent to* Epheſus, *and called the Elders of the Church, and when they were come unto him, he ſaid unto them. Ye know that from the firſt day that I came into* Aſia, *after what manner I have been with you, ſerving the Lord with all humility of mind, with many tears, and temptations which befel me, through the lying in wait of the* Jews, *and how I kept back nothing that was profitable unto you, but have ſhewed you and taught you publickly, and from houſe to houſe, teſtifying to the Jews, and alſo to the Greeks, repentance towards God, and faith towards our Lord Jeſus Chriſt; & now behold, I go bound in the ſpirit unto Jeruſalem, not knowing the things that ſhall befal me there, ſave that the Holy Ghoſt witneſſeth in every City, ſaying, that bonds and afflictions abide me, but none of theſe things moveth me; neither count I my life dear unto my ſelf, ſo that I might finiſh my courſe with Joy, and the Miniſtry which I have received of the Lord Jeſus, to teſtifie the Goſpel of the grace of God; & now behold, I know that ye all, among whom I have gone preaching the Kingdom of Heaven, ſhall ſee my face*

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no more. Wherefore I take you to record this day that I am pure from the blood of all men, for I have not ſhunned to declare unto you all the counſel of God. Take heed therefore unto your ſelves, and to all the flock over which the Holy Ghoſt hath made you over-ſeers, to feed the Church of God which he hath purchaſed with his own blood, for I know this, that after my departure, grievous wolves ſhall enter, not ſparing the flock, alſo of your own ſelves ſhall men ariſe ſpeaking perverſe things, to draw away Diſciples after them; therefore watch, and remember, that by the ſpace of three years, I ceaſed not to warn every one night and day with tears. And now Brethren I commend you to God, and to the Word of his Grace, which is able to build you up, and to give you an inheritance among all thoſe that are ſanctified; I have coveted no mans Silver, or Gold, or Apparel. Yea, your ſelves know, theſe hands have miniſtred to my neceſſities, and to thoſe that were with me. I have ſhewed you all things, how that ſo labouring, ye ought to ſupport the weak, remembring the words of our Lord Jeſus, how he ſaid, it is more bleſſed to give then to receive. And when he had thus ſpoken, he kneeled down, and prayed with them all, and they all wept ſore, and fell upon Pauls *neck and kiſſed him, ſorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more; and they accompanied him unto the Ship.*

BEloved, *I* have read unto you the words of a departing Miniſter to his hearers. The caſe being my own, *I* thought *I* could not pitch upon a more fitter place to take my Farewel withal. *I* ſhall not ſtand to open all theſe words, only ſpeak a word or two at parting, as *Paul* did to the *Epheſians*, and *I* ſhall only hold forth ſomething to you by way of Analyſis of it, and thereby you may judge of the Analogy of it. *In* this parting ſpeech of *Pauls* you have two parts. Firſt,

First, Secondly,	*Pauls* their	carriage	to them. to him

First, *Pauls* behaviour towards them, that was very pious, as you may read from verſ. 17. to v. 37.

Secondly, the peoples behaviour towards their departing Miniſter, which you have in the two laſt verſes. Wherein is obſerveable.

First, Secondly,	their	love. ſorrow.

First, their love, expreſſed by kiſſing him, and accompanying him unto the ſhip.

Secondly, their ſorrow, expreſſed by their weeping, they could not part with ſuch a Miniſter with dry eyes; but ſaith the Text, *They all wept ſorely, ſorrowing moſt of all for the words which he ſpake, that they ſhould ſee his face no more.* They wept, and they all wept; and they all wept ſorely; a ſore weeping when this Miniſter and this people parted. From whence note this, That there is occaſion and matter of great ſorrow when people loſe a godly Miniſter. *Paul* was not the firſt Miniſter that ever parted with a people, nor the *Epheſians* the firſt people that ever lamented at the loſſe of a faithful Miniſter. See how the people lamented *Samuel*, 1 *Sam.* 25. 1. *And Samuel died, and all Iſrael was gathered together, and lamented Samuel.* O that brave, that powerful preaching *Samuel* is gone. How did *Eliſha* lament *Elias*, catching hold of his garments, and cryed out, *My father, my father, the Chariots of Iſrael, and the Horſemen thereof.* Chriſt himſelf when he ſaw the children of *Iſrael* ſcattered abroad upon the Mountains, as ſheep without a Shepherd, how did his bowels ern towards them? But to name no more, take St. *Stephen* (*Acts* 8. 2.) when *Stephen* was departed, dead and gone, devout men car-

ried *Stephen* to his grave, and made great lamentations over him; they could not but lament to think that, that noble, courágious, and heart-daunting Miniſter ſhould never preach more before them. When Chriſt was put to death, how did his followers lament him. Is it not a lamentable ſight to behold a poor weather-beaten rotten ſhip, without maſt or tackling, in a tempeſt? Good Lord what will become of the Ship and Marriners? is it not a ſad ſight to ſee a flock of ſheep invironed with a band of Wolves, and no Shepherd to protect them? thus it is with people when their Miniſter is gone. Miniſters themſelves have wept and lamented, when they have thought of departing from their own people, and that for theſe two cauſes:

Firſt,	because they knew	corrupt themſelves.	
Secondly	they would	ſuffer others to corrupt them.	

Firſt, becauſe they knew they would corrupt themſelves. *Moſes* he knew this (*Deut.* 31. 29.) he is there leaving the world, and the people thereof. *Call unto me the Elders of your Tribes, that I may ſpeak a word in their audience, and call Heaven and Earth to record againſt them, for I am ſure that upon my departure you will utterly be corrupted, and turned from the way that I have commanded you, for behold I being yet alive with you in this day, you are rebellious againſt God, how much more then after my death?* I aſſure you it is cauſe of lamentation to think on this. Thus it was with *Joaſh*, while *Jehojada* that good Miniſter lived with him, and inſtructed him in the way that he ſhould walk, he kept to the worſhip of God; but after *Jehojada* died, he turned Idolater, and perſecuted the ſons of *Jehojada*, (2 *Chron.* 24. 21.)

Secondly, they knew that after their departure they would ſuffer others to corrupt them. This was that, that made

made *Paul* uſe theſe words to the *Epheſians* (v. 29.) *For I know that after my departure grievous Wolves ſhall enter, not ſparing the flock.* And therefore well may you mourn when a faithful Miniſter is taken from you. I ſhall ſay no more, only a word or two to *Pauls* ſpeech, wherein you have

First, Secondly,	*Paul* ſpeaking	to / from	God	for them. / to them.

First, he ſpake to them from God, and then prayed to God for them. I ſhall divide this ſpeech to them from God, into theſe two parts.

First, Secondly,	he ſpake ſomething by way of	vindication of himſelf. / exhortation to them.

First, You may obſerve in *Paul*'s farewel ſpeech, ſomething by way of vindication of himſelf; and it is not amiſs for a Miniſter, when he is to depart from a people, to ſay ſomething in vindication of himſelf, for there are enough that will, when his back is turned, lay falſhood and ſcandals to his charge, which they never durſt do to his face; *Samuel* knew this, and therefore provided for it, in (1 *Sam.* 12. 1.) *And* Samuel *ſaid unto them all, Behold I have hearkened to your voice, and have made you a King; now behold the King walks in and out before you; I am old, and of grey-hairs, and muſt now leave you, I have walked before you from a child to this day, & now witneſs againſt me before the Lord, whoſe Ox have I taken? or whoſe Aſs have I kept? whom I have done wrong to? or whom have I hurt? and of whoſe hand have I received a bribe to blind mine eyes therewith?* he ſtood here upon the juſtification of his life, and carriage towards them, that he had not been a ſelf-ſeeking or oppreſſing man

unto them: and thus did *Paul* vindicate himself to the *Ephesians*; give me leave to divide *Pauls* vindication into four or five parts.

First, He tells them that he had constantly preached amongst them, notwithstanding all the afflictions which encountred him (*v.* 19.) *Serving the Lord with all humility of mind, with many tears, and temptations which befel me through the lying in wait of the Jews.*

Secondly, He vindicates himself, by telling them the manner of his preaching, (*v.* 20.) *I have taught you publickly, and from house to house*: you know I may fitly apply this to my self, for *I* have not only taught you publickly, but in many of your houses also. But

Thirdly, He vindicates himself by telling them the matter of his preaching; and I bless God, it hath been my method ever since I preached among you, (*v.* 21.) *testifying to the Jews, and also to the Greeks, repentance towards God, and faith towards our Lord Jesus Christ*; and this is my rejoicing (now I may preach no more) that *I* have spent my time in declaring unto you the fundamentals, and grounds of salvation, and not in frivolous Ceremonies.

Fourthly, He vindicates himself by declaring the Impartiality of his preaching (*v.* 27.) *I have not shuned to declare unto you all the councel of God.* Oh my Brethren, though *I* cannot say *I* have declared all the councel of God: yet this, through grace, *I* can say, that *I* have not shunned to declare any of it.

Fifthly, *Paul* doth clear his Doctrine, and withal himself, by telling them he had preached freely, (*v.* 33. and 34.) *I have coveted no mans silver, or gold, or apparel. Yea, ye your selves know, that these have ministred to my necessities, and to those that were with me.* I bless the Lord I can with a good conscience safely say, I have coveted neither your silver nor gold, neither am I a penny the

richer,

er for what I have received of you; it was not a desire of any thing of yours that made me at first accept of this place: yet this shall I say for your honour, that you have richly and liberally bestowed your favours upon me; but as there is something in his own vindication. So,

Secondly, There is something by way of Exhortation to them, (*v.* 18.) *Take heed therefore unto your selves*, &c. *Paul* before he leaves them hath something from God to say to them; from whence I note this, That the Ministers of God, before they quite leave, have something to say to them from God; it was thus with the holy man of old, *Jacob*, when he was dying, called all his Sons before him, and to every one he gave counsel, and blessing; *David* when he was upon leaving the world, he knew he should not live long, he calls all *Israel* unto him, sayeth thus unto them, (1 *Chron.* 28. 8, 9. v.) *Now therefore in the sight of all* Israel, *the congregation of the Lord, and in the Audience of our God, keep, and seek for all the Commandments of the Lord your God, that you may possess this good Land, and leave it for an inheritance to your children after you for ever. And thou* Solomon, *my Son, know the God of thy Fathers, and serve him with a perfect heart, and with a willing mind, for the Lord searcheth all hearts, and understandeth all the imaginations of thoughts; if thou seek him he will be found of thee, but if thou forsake him, he will cast thee off for ever.* Thus you see it hath been the custom of holy men of old, when they are leaving the world, to say something to their people; so now here, I am come unto you this day as a dying man; for you know when this day is gone, I must no more preach among you: and I know you are here come, to see what I shall leave you for your Legacy, which that I may do, take these twenty things, as counsel and advice from a dying man: and O that they may remain with you when I am dead. First, I shall give you ten by way of Caution, and

Secondly, ten by way of counſel; my Cautions are,

Firſt, Beloved, I beſeech you, as you tender the welfare of your Souls, take heed of breaking the Sabbath day, of prophaning the Lords day; it hath been obſerveable, that wherever Religion hath flouriſhed, among any people, there they have ever been careful, and conſciencious of the Sabbath day; and on the contrary ſide, where Religion is gone to decay, and people grown to prophaneſs, there they are alwaies looſe on the Sabbath day; pray remember, I hope you will remember, for God calls upon you, and commands you ſo to do, (*Exod.* 20. v. 8.) *Remember the Sabbath day to keep it holy*: do not you take ſo much liberty as ſome will give you: whoever you are that refuſe thus to do, *I* will leave this aſſertion upon you: thou wretched man, hath God given thee ſix daies, and reſerved but one for himſelf? and wilt thou rob him of that too? what! if he had given thee but one, and kept ſix for himſelf, would you be ſo vile, as not to keep them? how much more then, when God hath given thee ſo much preheminence in time; this is the firſt, be conſcious in keeping the Sabbath day.

Secondly, Take heed, and beware of Idolatry; this was *John*'s caution to his beloved children, (1 Epiſt. 5. *v.* 21. *Little children keep your ſelves from Idols.* There is no ſin to which, nor no ſin by which we are more in danger than Idolatry.

Firſt, there is no ſin to which we are in more danger then Idolatry; *Moſe's back was no ſooner turned, but the people made them a brazen calf, and bowed down to it, and worſhipped it as their God,* (Exod. 32. v. 4.) *Jehojada was no ſooner dead, but* Joah *returned to Idolatry*; if we were not prone to this ſin, what is the reaſon all the world turns Antichriſtians ſo univerſally.

Secondly, As there is no ſin, to which we are in more danger, ſo there is no ſin by which we are in more dan-

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ger, then *Idolatry.* I do confeſs if you will keep your Garments clean, and undefiled with the mark of the Beaſt, it may be you may come under ſhroud temptations; yet I intreat you as a dying man, as you love your ſouls, and for God's ſake, flee from Idolatry notwithſtanding your temptations; for God hath promiſed that under all the temptations that happens to you, he wil ſupport you, if you flie, and withſtand the thing you are tempted to, (*1Cor.10.v.13.*) *there hath no temptation taken you, but ſuch as is common to men, but God is faithful and will not ſuffer you to be tempted, above that you are able to bear, but will with the temptation, alſo make way to eſcape, that you may be able to bear it*; now ſee what uſe the Apoſtle makes of this promiſe, in the next verſe he follows with theſe words, *wherefore my dearly beloved, flee from Idolatry, ſeeing God will uphold us*, let us withſtand any temptations, to this end, that God may uphold us; this is the ſecond Caution.

Thirdly, Take heed of Apoſtacy, of a degenerating backſliding ſpirit; that you do not fall off from the truth, and ground of the ways of God, which ye have known, and profeſſed it is true; it may be for ſtanding to your principles, you may loſe the love of man; I acknowledge it may be ſo, but hear what God ſaith, *if any man fall back my ſoul ſhall have no pleaſure in him*; if thou goeſt on, mans ſoul may have no pleaſure in thee, but if thou falleſt back Gods ſoul will have no pleaſure in thee; thou doeſt by Apoſtacie declare to all the world, that thou haſt made trial of the ways of God, and thou do'ſt not find them to be as thou thought'ſt they were, nay not ſo good as others; O take heed of ſcandalizing the ways of God, hear how God complains of thoſe that ſo do (*Jeremiah* 2. and 10.) *Go unto the Iſles of* Chittim, *and behold and ſend unto* Kedar, *and take diligent heed and ſee, whether there be ſuch a thing; hath a Nation changed their God, for thoſe which are no Gods? but my people hath changed their*

glory for that which will not profit. *Hear O Heavens, and be astonished at this, for my people have committed two evils, they have forsaken me, the fountain of living waters, and have hewed to themselves broken cisterns that will hold no water*; what ever it is that would lead thee to Apostacy, beware and flie it, especially evil company, (of which I shall speak more anon) let your love to Christ be augmented, and love of your selves abased; for unless you love Christ very much, and your selves very little, I cannot hope that you will stand to your principles.

Fourthly, Beware of Covetousness; it is Christs Caution, (*Luke* 2. and 15. ver.) *Take head, and beware of Covetousness*: here is a Caution, with a double Action, take heed, and beware: Believe me Brethren, it stands upon us so to do, for it steals upon us before we be aware of it; there is no person will deal more injuriously with a Christian, then a covetous man will; he will betray his Life (if it were in his hands) into his Enemies hands for Money, as *Judas* did. A covetous man he will injure Christ in his Ordinances, he will not come at them, for the love he bears to the World will not suffer him; truly (quoth he) I have lost this, or that, while I was hearing a Sermon, I'le go no more, I must stay at home, and look after my business; I could give you many instances of this, but time will not give me leave; I shall onely touch this one, what was it but the love of this World, that keept those who were bid to the Marriage Feast of the Great King of Heaven from comeing? One had bought a piece of Ground, and he must needs go see it; another had bought Oxen, and he must go to prove them; a Third had Married a Wife, and therefore he could not come. Of all persons in the world, a Covetous man cannot, nor will not endure to bear the cross of Christ, (*Philipians* 3. ver. 8.) *For many walk, of whom I have told you often, and now tell*

you weeping, that they are the enemies of the Croſs of Chriſt, whoſe end is deſtruction; who are theſe? what manner of perſons are they? why they are ſuch who make their belly their God, whoſe glory is their ſhame, and who mind earthly things. A covetous man he will lye with *Annanias* and *Saphira*; he will ſteal with *Achab*, he will murther with *Ahab*, he will betray with *Judas*: what will he not do to attain his covetous deſire? this is the fourth, beware of covetouſneſs.

Fifthly, You that have not taken warning yet, I beſeech you take warning now; have a care and avoid evil company (*Epheſ.* 5. 11.) *Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them; come out from among them, and be ye ſeparated from them.* Never go into a wicked mans company, if before you goe, you have not a probability of doing good, or getting good. Conſider with thy ſelf, is there any likelihood that thou by thy wholeſome reproofs may do him any good; if there be, then go on; if not, draw back, avoid them, flie from them, for their ſteps tend to perdition. By wicked company thoſe two things have been effected.

Good, Bad } men made { Bad, Worſe.

Good men have been made bad by wicked company. *Jehoſaphat* that good King, is an example of this, who by the company of wicked *Ahab*, was drawn to fight againſt thoſe whom God favoured, and to help *Ahab* in his wicked enterpriſe.

Bad men have been made worſe by evil company: *Ahab* was made worſe by the inſtigation of his wicked wife *Jezabel*. Oh can you bear when you are in their company to here them blaſpheme the holy name of God,

and

and not reprove them. Truly, if you can, it is a ſign you are not ſo good as you ſhould be.

Sixthly, My ſixth Caution is this: Oh have a care of having the leaſt finger on your hand againſt a Saint, it is dangerous to have a thought, word, or act againſt the people of God, it is dangerous to have a thought amiſs of them, (*Pſal.* 62. 3.) *They imagine miſchief againſt a man,* (that is, againſt a Saint) therefore they ſhall all be Slain, for their bare imagination they ſhall be cut off. It is dangerous to ſpeak againſt them, *How durſt thou* (ſaith God to *Miram*) *to ſpeak againſt my ſervant Moſes*; and immediately he ſmote her with leproſie as white as Snow, it is dangerous to act againſt them; and it is forbidden by God (*Pſal.* 105. 5.) *Touch not my anointed, nor do my Prophets no harm.* Perhaps you would ſay, you would not do them any harm, if you thought they were God's people; Oh but take heed leſt they prove Gods people, and then it were better for you, if a milſtone were hung about your neck, and you caſt into the Sea, then to offend the leaſt of them.

Seventhly, Let me beſeech you all to take heed of complying with this ſinful world, whoever doth, do not you; but take up that good reſolution of *Joſhua's, As for me and my houſe, we will ſerve the Lord.* Though all elſe forſake God, yet will not I, yet let not us, *I beſeech you* (ſaith he) *that you would not conform your ſelves to the faſhions and manners of this wicked world.* Oh take heed of Conforming your ſelves to the Converſation of this world, but walk harmleſs, and ſhine as lights in the midſt of a crooked and perverſe generation; if we will comply with the world, I mean, to be as moſt of the world are, that is, temporizers, time-ſervers, preferring the pleaſing of man, before the pleaſing of God; then we muſt lie in wickedneſs, as all the world doth (1 *John* 2. 10.) for all that is in the world is either *the luſt of the fleſh*

fleſh, the luſt of the eye, or the pride of life, and theſe art not of the Father, but abideth in the wicked one, the prince of the power of the air, after whom the men of the world walk. This is the Seventh, Take heed of Conforming your ſelves to this world.

Eightly, Take heed of a haſty ſpirit when you are under ſad diſpenſations, when you are under ſufferings, you are apt to ſeek, and cloſe with relief, come it which way it will, and on what terms it will. Let me beſeech you Chriſtians, to have a care of ſuch a haſty and impatient ſpirit(26. *Eſa.* v. 18.) *He that believeth, maketh not haſt*, that is, he maketh not haſt to get out of his afflictions; the people of *Iſrael* was of haſty ſpirits, and murmured, becauſe they were kept ſo long in the wilderneſs, for which God ſlew an innumerable company of them. *Saul* was of a haſty ſpirit, and by it loſt his life, and Kingdom. *Jacob's* Mother no ſooner told him his Fathers intent, but he was reſolved to have the firſt bleſſing, though he cheated his brother, and lyed for it, and ſo told his Father that he was his eldeſt ſon, but he himſelf was afterward deceived by a lie, with having the eldeſt Daughter given him inſtead of the Younger. Take *David* for your example, he waited Gods time, the Kingdom was promis'd to him after *Sauls* death, and when *Saul* perſued him, you know *David* had him twice in his power, and with eaſe might have deſtroyed him, but he would not, *far be it from me* (ſaith he) *that I ſhould touch the Lords anointed.* Let God ſmite him by the hands of his enemies, I will not, it is far better to be Gods bond-ſlave, then the divels free-man; do not uſe any the leaſt action whatever in any indirect way to deliver thy ſelf, but patiently ſit down, and wait God's good time, which when once come, thy deliverance will aſſuredly come with it. Take heed then of a haſty and ſullen ſpirit under afflictions; Some men when God takes away any com-

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ſort from them, are of ſo ſullen a ſpirit, there is is no pacifying of them; God will now this day take ſomething from you, which I believe you would willingly keep; will you therefore be of ſo ſullen a ſpirit, that becauſe you cannot enjoy all, you'l not enjoy any? but will rob your ſelves of all; what though you cannot enjoy your Miniſter any longer, will you not make uſe of the Ordinances of God. I beſeech you refrain this ſpirit, and let the deprivation of one mercy be a means to make you make better uſe of thoſe that are left.

Ninthly, My ninth Caution is this, take heed of an ungodly Miniſter, I ſpeak not to any mans perſon in particular, neither can I, becauſe I know not as yet who will ſucceed me; but whoſoever he be, if he be wicked, beware of him; for if he be ungodly, the people will follow him; for like Prieſt, like People: And I pray God deliver you from ſuch Miniſters, as for Doctrine, do teach the traditions of men; and cry peace, peace, when ſudden deſtruction hangs over their heads: ſuch Miniſters may pleaſe you, but believe me they will never profit you: But at laſt you will find, that through the Vale of Security, you are led to the Pit of Perdition. They will tell you, you neednot be ſo ſtrict, and diligent in your converſations; nor Heaven is not ſo hard and difficult to gain, as ſome would make you believe: believe them not, but remember, that without holineſs, none ſhall ſee God; and that neither Fonicators, Adulterers, Idolaters, Thieves, Murderers, Covetous perſons, Drunkards, Revilers, nor Extortioners ſhall inherit the Kingdome of Heaven.

Tenthly and laſtly, Take heed you be not found profeſſors of (the Goſpel) only. Chriſt, when he was Preaching to a throng of people, (as I am here this day) ſaid unto them, *Take heed and beware of the leaven of the Phariſees, which is among you.* Oh that I had no cauſe

cauſe to ſay, the leaven of the Phariſees is among you! I mean, that there are many here that are but bare profeſſors; let me ask you that are only profeſſors, this one queſtion, is Religion good, or bad? if it be not good, what is the reaſon thou art not aſhamed to profeſſe it? *If* it be good, what is the reaſon thou doſt but profeſſe it? By thy bare profeſſing, thou loſeſt the love of man; by no more then profeſſing, thou canſt never gain the love of God; ſo that on all ſides thou art like to be miſerable: The World will hate thee for being ſo good, and God will hate thee for being no better. What a ſad thing is it, that thou loſeſt thy comforts in this life, by profeſſing ſo much, and thy comforts in the life to come, by no more then profeſſing. Thus you have heard what I have to ſay by way of Caution: *I* ſhall now ſpeak to you by way of Counſel. The former ten were Negative, theſe ſhall be poſitive.

Firſt, I intreat you all, that above all things, you would mind the one thing neceſſary: that you would not trouble your ſelves ſo much with many things of little concernment, but mind the great thing for which you came into the world. Oh my friends, will you ſpend your time for that which will not profit you, and your mony for that which is not bread? Look after Grace, labour to get an *Intereſt* in Chriſt, of which you being unprovided, you will be undone for ever, and it will be better for you, you had never been born: Oh! gain Chriſt, and then you will be fitted for all times, all troubles, and all conditions that can happen unto you; you will be indued with all wiſdom, and with all riches; if you gain not Chriſt, all that God doth to you, and for you, will naught at all avail you.

Secondly, My ſecond advice and councel unto you is this; That you would live, as you would die, live to day

day, as if you muſt die to morrow, Let me ask you, would you be content to die in the ſtate you are in? if my ſoul doth not deſire to be in a better ſtate when I come to die, then now I am in, I may verie well ſit down ſatisfied; if not, then ſurelie it greatlie concerns me to look after a better; would any man be content to die a Drunkard? I ask you that are Drunkards, I do believe you will anſwer no; why then do you live in Drunkenneſſe? How know you that God will ſpare you when you are drunk, untill you are ſober again? we may read of manie that have died in their drunken fits; God doth not alwaies ſend his Herauld to warn thee, before he ſends his Serjeant to Arreſt thee; how knoweſt thou but Death may ſtrike thee on a ſudden? what will then become of thy Soul? O'i Beloved, I beſeech you live not in that you are unwilling to die in: *Balaam* was not ſuch a wretch, but he could cry out, *Good Lord, let me die the death of the Righteous.*

Tairdly, Lay up for ſuffering times; there is few of you I believe are ſo bad husbands, but will lay up for a rainie day. I mean againſt a time of ſickneſs comes, wherein you will be unable to work; are you thus careful to maintain your bodies? and will you be careleſs of your ſouls? O be careful to provide for ſtormie weather, you have winter garments for your bodies to preſerve them from cold; oh let patience be your winter garment to preſerve and keep your ſelves warm in afflictions; I know that he that will live godlie in Chriſt Jeſus ſhall ſuffer perſecution, and that through tribulation and ſufferings we muſt enter into the Kingdom of Heaven; ſhall I not then provide for them? but you may ſay, what, doth perſecution attend all the godly? a man may eſcape them, as well as ſuffer them? put caſe affliction ſhould not come, thou wilt be never the worſe for being provided for them; for he that

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is fit to die, is fit to live; and that man that is fit to ſuffer afflictions, is fit to live without them; it was *Pauls* exhortation to the *Epheſians* 6. 10. *Finally my Brethren, put on the whole armour of God, that ye may be able to withſtand the wiles of the Devil:* And it is wiſdom in a man, to provide for a miſerie before it comes; there is mention made of a Nation (the *Spartans* I think) that uſeth to chuſe their King, as we do our Lord Mayor every year, and whilſt they are in their annual Government, they live in all abundance of ſtate, have all the fulneſs their hearts can wiſh; but when their year is over, all their pomp and glory is over too, and they baniſht into ſome obſcure remote place for ever. When they ſpend the remainder of their lives in great want and miſerie, one King (knowing this) being called to rule over that Nation, made ſuch uſe of his time wherein he reigned as King, that by his provident living, he heaped up ſo much treaſure, and ſent it before him to the place where he knew he ſhould be ſent, as maintained him all his lifetime. Thus it is, God hath appointed to every one a time to live in, and that but a ſhort time too, and in that time he hath appointed afflictions to attend us; if we will live godlie in Chriſt Jeſus, is it not wiſdom in us then to provide for them? Take heed then that to avoid ſuffering, you do not commit ſin; to commit ſin, to avoid ſuffering, is as if a man ſhould run out of the mouth of a barking Dog, into the mouth of a devouring Lion; what is the wrath of man to the wrath of God? Man can but deſtroy the body, and no more, but God can deſtroy both body and ſoul into hell-fire to all eternity.

Fourthly, My fourth word of counſel, and direction is this, be ſerious in ſerious things; when you come to perform ſerious things, do them ſeriouſly; I do not know

know that ever I ſaw a man fall aſleep while he was telling of mony, for if he ſhould, how could he tell whether it were right or no? Yet alas! too too many ſleep when they ſhould be taking truth, not only by natural ſleep, but alſo by ſpiritual ſleep; they are ſo careleſſe in receiving the word, they hear, and ſo lazy withall, that rather then they will try the word they hear, they will take all for truth the Miniſters tells them. Beloved, I believe you will ſcarce put ſo much confidence in a man, as to receive a ſumme of mony without telling it, becauſe he ſaith it is right; and yet will you receive all that your Miniſter tells you is truth, for truth, without trying it? you muſt not be ſluggiſh in your working for God, but put forth your ſelves to the uttermoſt: You muſt make the Kingdom of Heaven ſuffer violence, and take it by force: but then,

Fifthly, The fifth direction which I ſhall give you, is about hearing the word, how you muſt behave your ſelves when you hear. I take it for granted you will hear, I hope you will, for brown bread is better then none, and a little is better then none at all; yet I intreat you take theſe two words of Direction:

Firſt, Try the word you hear by the Truth.

Secondly, Try your ſelves by the Truth.

Firſt, Try the word you hear by the Truth; if it be not conſonant to that, believe it not, let who will preach it. *Paul* exhorteth the *Galatians* ſo to do (Chap. 1. 8, 9.) *But though we, or an Angel from Heaven, preach any other Doctrine unto you, then that which we have preached unto you, let him be accurſed*: How, *Paul* accurſed? ſure you ſpeak too high, what if an Angel? muſt he be accurſed? Sure you will call in your words again; nay, inſtead thereof, he repeats them over again; as we ſaid before, ſo I ſay again, if any one preach any other Goſpel then that which you have received, let him be accurſed. If

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any man pretend a Revelation from Heaven, and can not bring Scripture for what he saith, do not believe one syllable. Take the noble *Bereans* for your example, they would not believe *Pauls* Doctrine, until they had searched to see whether it were so or no; but then, as you are to try the word you hear by the truth, so trie your selves by the word; you hear as a truth, that *there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit.*. Now trie your selves by this truth, and see whether or no you walk after the flesh, or after the Spirit: I have likewise, two directions about the preaching of the Word.

First, Do not you receive the VVord for the persons sake that brings it? I am apt to think, that many of you will receive a Truth of one mans bringing, which you would not receive of anothers; and thus ye receive the word of God with respect of persons, which you ought not; but first receive the Word for its own sake; and secondlie, receive the person for the VVords sake, (1 *Thes.* 5. 12, 13.) we beseech you brethren, to know them which are over you, to admonish you, and labour among you in the Lord, and to esteem of them verie highlie in love for their works sake.

Sixthlie, My direction in the sixth place, shall be concerning the times we live in, and I shall tell you, how you ought to behave your selves in two particulars.

First, Blame thy selfe most, that the times are so bad; there is a generall complaint about the sadness of the times, but no particular; everie one puts the cause away from him, and instead of accusing themselves, are alwaies accusing others: *Ahab* he said to *Elias*, thou art he that troubled *Israel*; *Elisha* said to

Ahab, thou art he that troubled *Iſrael*; *Adam* ſaid to God, *The Woman which thou gaveſt me, did give to me, and I did eat*: The woman ſhe ſaid, *The Serpent beguiled her*: Thus do we put it off from our ſelves, to others: No man ſaith with *Jonas*, for my ſake is this come upon you, I am the cauſe of all this; no man ſaith, what have I done? would you have the times mend? Oh then, everie ſoul of you condemn your ſelves, and amend your waies; the times would not be ſo bad, if we were not ſo bad: would you have the effect ceaſe, then ſeek to remove the cauſe. But then

Secondlie, Pray not ſo much for better times, as better hearts; for had you never ſo good times, and not good hearts, your bleſſings would be curſings; good times, without good hearts, will but fatten you the ſooner to the ſlaughter.

Seventhlie, if you cannot do the good you would, then do the good you can; many people are ſo ſullen, that becauſe they cannot do all they would do, they will do none at all. I beſeech you, be not of this temper; what though you cannot ſerve God in publick, will you not therefore ſerve him in private; why may you not do as Saint *Auſtin* was bid to do, (*tolle legit*) take up and read? This will be a reading and praying time with you, and now you cannot hear as formerly you have done, Oh pray more, and read more, and the leſſe you have in publick, the more you may have in private; you may read, and pray; we are not forbidden that yet, let us then make uſe of them.

Eighthlie, My intreatie is unto you all, that you would be careful and circumſpect in your converſation, (*Epheſ.* 5. 15, 16.) See then that ye walk circumſpectly, not as fools, but as wiſe, redeeming the time, becauſe the days are evil; walk as becometh the profeſſors of the Goſpel, and labour to be blameleſs towards God and man. Oh,

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what notice will there be taken, when any profeſſor doth but ſlip aſide, and do any thing amiſs; it is the Joy of wicked mens hearts to ſee it, and how diligentlie do they watch for it, and often wiſh it? We have a proverb, That one man may better ſteal a horſe, then another look on; I am ſure a wicked man may better commit ſeven ſins, then a profeſſor one; for it is the failings, the bad lives of profeſſors, that makes Religion ill ſpoken off, and hinders many a weak ſoul from cloſing with it; ſure think they, their Religion cannot be good, their converſations are ſo bad; let us therfore be warie, and careful in all our actions,

Ninthly, Mourn and lament for the ſin you cannot hinder; it was ſaid of *Lot* (2 *Pet.* 2. 8.) that his righteous ſoul was vexed with the wicked converſations of the *Sodomites*. Oh that we were but ſo good as we ſhould be, then ſure it would grieve us more then it doth, to ſee the wicked and abominable lives of thoſe among whom we live; though thou doſt not blaſpheme God thy ſelf, yet it is thy God that is blaſphemed, and ſhall not that trouble thee? how canſt thou but reprove them whoever they be? When a ſick man ſeeth his Wife, Children, Friends and Phyſitian, lamenting his condition, ſure it will make him think his condition is worſe then he thought it, or verie bad at leaſt, or elſe why do they take on ſo, if there was no cauſe of fear? Thus it may be thy reproof may work upon a wicked man; if when thou heareſt him blaſpheme God, thou lamenteth his condition, & puts him in mind of his ſad eſtate, it may make him lay that to heart then, which he never did before.

Tenthly, The laſt thing that I have to beſeech of you, is, That you would love one another: I have not at all ſought to proſelyte you to my way, but whatever you ſee in whoever it be that is of God, oh love it, be he of what profeſſion he will, he is a godly man: Oh

then love him, you cannot love God, if you do not love his people; let brotherly love continue; your Miniſter muſt not continue, oh then let brotherly love continue (1 *Joh.* 1.20.) If any man ſaith he loveth God, and hateth his Brother, he is a lyar, and the truth is not in him; for if he loveth not his Brother whom he hath ſeen, how can he love God whom he hath not ſeen? We believe ſaith *John* in the next Chapter, That Jeſus Chriſt is the Son God, and he that loveth the begetter, muſt alſo love him that is begotten; you would be loath to do otherwiſe in civill buſineſs; will you refuſe commerce with a man, becauſe he is contrary to you in opinion, becauſe he is not a Freeman of your City; be not then ſo far from loving one another, as to bear hatred one to another. Thus you have heard what I had to ſay unto you by way of caution and counſel: Oh that they may make ſuch impreſſions on your hearts, that they may be your continual practice in your lives and converſations. I ſhall now cloſe with the words of Saint *Paul* (2 Cor. 13. 11.) *Finally Brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace ſhall be with you:* And the Lord grant, that both ye and I, when we come to the Judgement ſeat of God, render up our accounts with joy, and receive an immortall Crown with Chriſt in Heaven; untill which day, I beſeech Almightie God to keep you, and preſerve you in his fear. *Amen.*

Mr.

Mr. Lye's *Sermon*,

Preached at the Concluſion of the Morning-Exerciſe in Lumbard-ſtreet.

John 13. 17. *If ye know theſe things, happy are ye if you do them.*

IN theſe words two things obſervable; Firſt, A *Suppoſition*, which is double. 1. *If you know theſe things.* 2. *If you do theſe things.* There be many that *do*, but do not *know*, do not *underſtand*; there be many that *know*, but do not *do*, do not *practice*. But our Saviour to his Diſciples, is, *If you know* firſt, and then, *If you do*: *Knowing* without *doing* is *unprofitable*; *doing* without *knowing* is impoſſible. 2. A *Poſition*, If you ſo *know* it to *do*, then μακάριοι bleſſed, happy are ye.

Firſt, for the *Suppoſition*, which is double. Firſt, *If you know*: this word *Knowledge* in Scripture contains two things.

1. *It* intimates an act of the *mind* or *underſtanding*, If you know.

2. *It* imports an act of the *memory*, or retentive faulty of the ſoul, if you ſo know as to *remember*. From both theſe ſignifications, you have theſe two Obſervations.

1. *Our firſt great care ſhould be this, with all ſeriouſneſs to apply our ſelves to the knowledge of the things of the Goſpel*; we muſt with the Angels παρακύψαι, *ſtoop down to look into*, to have a clear thorow, perfect ſight of thoſe things that are diſcovered in the Chriſtal-glaſs of the Goſpel. We muſt look into the perfect Law of liberty. *James* 2. 25.

2. As the word imports an act of memory, or remembrance, it affords us this Obſervation, *viz. Next to our knowing of it, ſhould be our care to retain and remember the glorious Truths of the Goſpel.* 'Tis all one, not to remember, as not to know; we muſt not only attend to Wiſdoms words, but muſt keep them in the center of our hearts, *Prov.* 4. 21.

2. *If you do*, hence obſerve, *'Tis not enough to know and remember, but we ought to do according to what we know, and practice according to what we remember.* 'Tis ſome ſlight kind of happineſs to *know*; but ſo to *know*, as to *do*, this is the happineſs; *If* you know, if you do. We muſt not only be *hearers* of the word, but *doers* of the word. Knowledge without practice, 'tis *Rachel* like, fair indeed, but barren; practice without knowledge (were it poſſible) *Leah*-like, fruitful, but blear-eyed; both together, *Rachel's* fairneſs with *Leah's* fruitfulneſs, a fit Spouſe for a *Solomon.*

2. For the *Poſition, Happy are you if you do them*; hence obſerve, There is a bleſſedneſs annexed to ſo knowing the Truths of God, as to remember, and ſo to remember as to do the work of that word. *If* you know, if you do, not otherwiſe, bleſſed are ye.

Thus *I* have cut the words in pieces. The ſecond Obſervation, is, that *I* would firſt commend from the ſuppoſition, *If you know*, that carries in it an act of memory; namely, That as it is our firſt care to *know*, ſo it ſhould be our next care to *remember* what we have *known.* To this end let us help your memories by way of a Summary rehearſal of our *Morning-Exerciſe.* The firſt Sermon that was preached to you was built upon

Iſa. 55. 3. *Hear and your ſoul ſhall live.*

From that Text, this Doctrine, That *that ſoul ſhall ſurely live, ſpiritually, bleſſedly, eternally, that ſo hears, as*

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to come to Christ himself. The grand question upon that point was this. *What is to be done that we may so hear?* 'Twas answered, something was to be done before, something at, something after hearing.

First, *Before hearing*; That holy duty of hearing calls aloud for holy *preparation*; so much at least as settles the bent of the heart heaven-ward: so much at least as makes us humble, and hunger after spiritual Manna: so much at least as raises the heart into a posture of expectation of some divine and spiritual good from God.

Secondly, a right demeanour in, or at hearing, which consists,

First, The hearer ought to propound to himself spiritual and right *ends*, and that

1. Negatively, This must not be the hearers end, to come & judge either the Word, or the Minister of it: nor

2. To come and hear things that will tickle his fancy; if he desire that, let him go to those sinks of all wickedness, *Play-houses*: nor

3. Must we propose this our end, meerly to better our parts: nor

4. Meerly to know, much less meerly to be known, that it should be said of us, that *we have been at the Morning-Exercise every day this month*. But our end should be to *profit* by what we hear, *Psal.* 119. 33. *We should hear that our souls may live.*

Secondly, We must labour to approve our selves true Gospel-hearers: And to that end

1. We must be wakeful hearers: 'tis dangerous sleeping by a Candle set up by God.

2. We must be reverent hearers: in the fear of God we must worship, though not *towards*, yet in his holy Temple.

3. *Attentive* hearers, our ears and hearts should be

like *Lydia*'s, open to attend to thoſe things ſpoken by *Paul*, *Acts* 16. 14.

4. *Receptive* hearers: We muſt take in what we hear, *Acts* 2. 41. And this muſt be done with *Faith*, with *Love*, with *Joy*, with *Delight*, with *Meekneſs*, with *particular Application*: and this too, not as the word of ſuch a man, or ſuch a Miniſter: *I* abhor that wicked notion among you, the head of ſuch a party, and *I* know not what: But, as it is indeed and in truth the Word of God: That man never hears as a Saint, that when he hears, doth not look moſtly at the Word, as it is the Word of the God of Saints. And if thus we apply our ſelves to the Ordinances truly, we are in immediate capacity to have the Glory, Spirit, and Power of Chriſt to reſt upon us *in* hearing: And this leads me to

The ſecond Sermon.

2 Cor. 12. 9. *Moſt gladly therefore will I rather glory in my infirmities, that the power of Chriſt may reſt upon me.*

FRom this Text, you had this Truth, That a *Chriſtians chiefeſt glory under his infirmities, is in the power of Chriſt reſting upon him.* In the proſecution of this Point, there was theſe four particulars propounded to be opened and proſecuted.

Firſt, *What kind of power of Chriſt it is which Chriſtians may hope to have experience of, notwithſtanding all their* infirmities? To this Queſtion it was thus anſwered: a power that Chriſt hath with his Father, with whom he is extraordinarily prevalent more than the fondling is with his deareſt affectionate Mother: A power of Chriſts Spirit which inables us to *do* what God requires, and to ſuffer what God commands: a powerful application of Jeſus Chriſt himſelf unto his people, and that, not

not onely of light to them, but of living, of spiritual growth, of spiritual strength, of strength unto Conquest, yea, to be more than Conquerours.

Secondly, *What is it for the power of Christ to rest on the soul?* Ἐπισκηνόω, *i. e.* for the power of Christ to come and take its residence in the soul: to make the soul to be that which a Tent or Tabernacle is to him, who takes up his repose therein; to come and lodge in the Soul of a Believer, as in his Tent or Tabernacle.

Thirdly, *What is it for a Believer to glory in the power of Christ resting on him?* That is,

1. To have the heart so full of Christ, that it cannot contain it self, but it must be brusting out as it were, and running over in holy Exaltations and Triumphs.

2. To be so much in the admiration of Christ, as that to a carnal eye, it makes a man seem to be ridiculous: what a goodly person was *David* in *Michaels* eye, when he danced before the Ark.

3. To rest on Christ so, as to look out for nothing else, &c. to terminate and confine all the desires of the soul, in and upon, and towards Christ Jesus.

4. To oppose Christ to any, to every thing that doth in any way in the world, either injure or indanger him.

4. *Why should a Christian rather glory in this power of Christ resting upon him, then in any inherent grace that is given unto him?* upon these Accounts,

1. Because all that a Christian by inherent grace is able to do himself, is through Christ: *I can do all things through Christ that strengthens me.*

2. Because if there be any acceptance of what a Believer doth with the Father, this also is through Christ: the gift is accepted, not for the gift sake, but for the sake of the Merit of Christ.

3. If

3. If ſo be a Believer ſhould glory in his graces, there is a poſſibilitie of falling, but being clad with, and reſting in the power of Chriſt, there's an impoſſibility of miſcarrying. Thus the Saints of God have their infirmities, frailties, their multitude of frailties and infirmities: yet have they reaſon to glory in that power of Chriſt which reſts on them on earth, but much more reaſon if they will look up and ſee the tongue of Chriſt ingaged for them, *i. e.* interceeding for them in Heaven: And that lets me into

The Third Sermon.

John 17. 15. *I pray not that thou ſhouldſt take them out of the world, but that thou ſhouldeſt keep them from the evil.*

I Pray not that thou ſhould take them out of the world, let them ſtay there, and glory even in their very infirmities; but I pray that thou ſhouldſt keep them from the evil. In this Scripture, you have our Saviours *Interceſſion* for his Diſciples *Preſervation*. And in this his Interceſſion two things obſervable.

1. In the Negative part, for what Chriſt doth not pray, *not that thou ſhouldeſt take them out of the world.*

2. In the Affirmative part, *that thou ſhouldſt keep them from the evil* of the world. For the *Negative* part wherein you have,

1. Somthing *implyed, notthat thou ſhouldſt take them out of the world*: This implies, that *God hath the diſpoſal of our continuance in the world*: elſe Chriſt would never addreſs himſelf to his Father, that *he would not take them out of the world*: *If* ſo, then

1. Live conſtantly *Believer*, above the ſlaviſh fear of Death. Times are not in thine Enemies hands, no,

not

not in the *Devils* hands, but in Gods hands.

2. Be *patient* under the loſs of thy deareſt Relations: God hath taken them that hath the diſpoſal of our continuance.

3. Seek to God for a bleſſing on all thoſe means which at any time are preſcribed or uſed for your preſervation.

2. There's ſomething mainly *intended*, *I pray not that thou ſhouldſt take them out of the world*, & that's this, That *God will have his people oftentimes continue in the world, though they meet with much trouble in the world.* And if ſo, this ſhould teach you for ever, how to carry your ſelves in the midſt of a ſinful, wicked, rude, God-hating, Saint-perſecuting World; that is,

1. *Patiently* to wait Gods leiſure, you muſt ſtay his time.

2. Carry your ſelves *Innocently*, be ſure you in a ſalt Sea, like good fiſh, retain your freſhneſs.

3. Carry your ſelves *Wiſely*, you walk among Devils, Snares, &c. walk *wiſely*: And

4. Walk *Serviceable*, continue you muſt, but 'tis Gods time, how ſhort you know not: therefore walk *ſerviceably*. For the *Affirmative part*; *but* I pray *that thou ſhouldſt keep them from the evil of the World.* Wherein ſomething *Abſolutely*, and ſomething *relatively*: Take the words *Abſolutely*, thence theſe four notions, *That thou ſhouldſt keep them from the evil.*

1. Sin is an eminent *evil*, the evil of evils.

2. That we are utterly unable to keep our ſelves, But

3. *God can keep his people*, in, and from the evil of a ſinful world.

4. That 'tis the godly only that are *kept from the evil* that is in the world, but *relatively*, eſpecially, *I pray*, *&c.* No great matter of their ſufferings, but their ſins; that's the thing, let them be preſerved from that: Thence

ob-

obſerve, *preſervation from ſin, is a far greater mercy then exemption from ſuffering:* And ſo to, Then

1. See the folly and madneſs of thoſe, that *embrace ſin, to avoid ſuffering*; Take a ſtab in their hearts, that they may avoid a ſcratch upon their finger.

2. See the folly of thoſe, that deſire the removal of their Sufferings, rather than of their Sins: Take away the Froggs, not my hard heart.

3. This ſhews what ſhould be our greateſt complaint in the midſt of a troubleſome world, not my ſorrows, plunderings, impriſonments, Lord, but the ſcarcities of my ſoul, *&c.*

4. This ſhews the grand miſtake of the *nature of true ſafety.* Men think ſafety to be mearly *to ſleep in a ſound skin*, but tis not ſafety to be preſerved from danger, but from ſin. True, the men of the world, yea, the beſt of Saints are too too apt to miſtake in this caſe, there's a heart within them that is very apt to think ſometimes *Sinning* to be choſen rather then *Suffering*, not in wicked men onely, but in the beſt of men: for, as in water, face anſwereth to face, ſo the heart of man, to man, which lets me into

The Fourth Sermon.

Prov. 27. 19. *As in water, face anſwereth to face, ſo doth the heart of man to man.*

IN this *Proverb*, two things.

1. The *Propoſition*, and that by a *Similitude*; *As in water face anſwereth to face.*

2. The *Redition*, So *doth the heart of the man, to man.*

Or in the words, theſe two generals to be obſerved.

1. A *Glaſs.*

2. An *Object* to be ſeen in this Glaſs.

1. A

1. A *Glass*, a notable one, that's two fold, A *dead Glass*, *Water*; *a living Glass*, *the heart of man.*

2. The *Object* to be seen in these Glasses: In the dead Glass, the *face of man is* to be seen in the living Glass, the *heart of man*; There's all the Species and Complexions of the Sons, nay, of the Souls of the Sons of men to be seen. That as by looking into the water, you may discern your own, and other mens Countenances, and that plainly and clearly; So, by looking into your own hearts, if you could have a Casement into the hearts of other men, there may you see of what *Spiritual Complexion*, *Constitution*, and *make* you are; as clearly as a man may see his face in water. As in water, &c. From these words, this great Truth, that *the heart of every man in the world is a looking Glass.* 'Tis such a looking Glass wherein he may see himself, his Condition, Constitution, special Complexion, whether it be morally, spiritually, scripturally, good or evil. For the right improvement of this looking Glass, three things necessary, which are optick principles, but clear to those that have either Physical or Natural light.

1. There must be an *Object* that must be seen. And oh! what visible objects are there in the hearts of men: Man is call'd a little world, a compendium of the whole world, The heart of man, is the man. The heart of man, is like the *Ark* of *Noah*, which containes all sorts, all kinds of clean and unclean Beasts: 'Tis an Epitomy of Heaven and Hell. What is there in the heart of man? Who but God can fathom the depth of it; There are more objects in the hearts of men, then Stars in Heaven, or drops in the Ocean.

2. There must be light to actuate this object, if it were dark, we could never see it. There must be light both to actuate the eye and object. Now this light that actuates the eye, and object, 'tis either the *natural light*, the

the light of *Nature*, the light of *Conſcience*, the light of *common Illumination*, the light of the *Word*, or the light of the *Spirit of God*: By all theſe lights we come to look into this looking-glaſs, our hearts.

3. There muſt be an *Irradiation from the object*, *i. e.* a beaming forth from that object, ſome Species or Ideas that carries the object to the eye, and clearly makes out to the ſence what that object is, this beaming is by action from the heart; mark it, (for it may be as neceſſary truth as was preached among you) that look what the ſtream is to the Fountain, what the beam is to the Sun, that the action is to the heart, whether the act be manent, or tranſiant, whether *Internal* in thought, purpoſe, election, affection, in joy, in love, in fear; or *External*, in the life, in the practice, and in the converſation; So that look as a puddle ſtream, always declares a corrupt Fountain: So all your humble, holy, faithful thoughts ſpeak a clear ſpiritual heart within, a holy Converſation ſpeaks a holy Affection; and a holy Affection, declares a heavenly Conſtitution, a new Nature. Now for the *Vſe* of this, is the heart of man a looking-Glaſſe?

1. See from hence, of what concernment the actions of men are, whether Internal, or External: The actions of men are like the ſtreams, you may certainly find the Fountain by them, they ſpeak the heart, as the Root bears the fruit: 'Tis of infinite concernment, 'tis the Fountain of what principles within, and converſation without; deſcend but into thy own heart, &c.

2. This ſhews the ſad condition of all *natural* poor ſouls, your hearts are looking-glaſſes, but they are look-glaſſes in a Dungeon of darkneſs, there be Toads, Vipers, and Devils there, but thou canſt not ſee them that haſt no ſpiritual Light.

4. Here is Conſolation to Gods people; Is the heart of

of man a Looking-glasse? What reason have they to rejoyce in their hearts, that are the best Looking-glasses in the world, not like our Gallants Looking-glasses that must not bewray their wrinkles, spots, &c. But theirs will represent their Heart, Complexion, Condition, and nature to them; Nay, in that Glasse may be seen the face of a God: Nay further, because thy heart doth answer to another heart, and his to his, what ever Grace in any Believers, it is there in thy heart, *semine* there's the seed.

4. By way of exhortation; Is the heart a Looking-glass, then keep the Looking-glass very charie, make much of it, above all keepings, keep thy heart, and that *with all diligence in all places, at all times*, and in *all things?* If any thing under Heaven will keep thee holy, it is the keeping of thy heart. There thou mayest see all thy spots, defects, desperate Hipocrisies, Infernal Atheism, all the deliques of thou soul: How prone to commit, as vile sins as ever committed by the vilest of the sons of men; once more, keep it *clean*, and keep it *close*: Look into the heart, and thou shalt find it to be a Copie of the Role of Eternitie, where thou shalt see thy very name written in Letters of Gold or Blood: for we looking into our hearts, may, and do know, that we are passed from death to live, and that upon this ground, because we love the Brethren. And thus I advance to

The Fifth Sermon.

1 John 3. 14. *We know that we have passed from death to life, because we love the Brethren.*

IN these words five things.

1. *A supposed Estate*, in which we are all by nature, and that is an *Estate of death spiritual.* 2. A

2. A *peaceable Recovery*, or mention of another ſtate, an Eſtate of life.

3. A real *Tranſition* from this ſtate of death to life, *we are paſſed, &c.*

4. An inſeparable *property* of all *Regenerate* ſouls in the world, they do not *hate*, but *love the Brethren.*

5. A comfortable *Concluſion*, that a Chriſtian may make, from that property, he may know, he may be aſſured by this, that he is *paſſed from death to life*, becauſe he *loves the Brethren*: The obſervation thus, *a Chriſtian may know his real Converſion and Tranſition to Eternal life, by this Character among the reſt, becauſe he loves the Brethren.* This propoſition was ſlipt into theſe two particulars.

1. *That every Believer may have an aſſurance of his Tranſition from death to life.*

2. *That love to the Brethren is one of the great eminent Symptoms of mans Regeneration.*

1. *A Chriſtian may know his real Converſion, and Tranſlation to eternal life.* Such a great and real change is there wrought in every believer at his Converſion, and this wrought by ſuch a great efficient and infinite cauſe, the Spirit of God; and this cauſe, working by ſuch real and powerful means, and inſtruments, the great Word of God; and this done, notwithſtanding the great oppoſition that is made by a poor ſinner againſt the word: And when wrought, it hath ſuch real and grand effects upon a Believer, that 'tis impoſſible but a Believer muſt needs know this his tranſition from death to life.

Secondly, *Love to the Brethren is the great ſymptome of mens regeneration.* *Love to the Brethren*, not taken *ſolely, ſingly*, as if this was the only Character, but *concomitantly* taken with others, but beyond and above all others; this is the privy ſeal of God on the ſoul; if ye

have

have inflamed it with love, *he may know he is passed from death to life.* The *Use* is of *Confutation* of the *Papists*, those grand enemies to Gospel-Truths, and Believers peace. They abhor this Doctrine of assurance, by it, their *Purgatory* would fall down, their *Popes* Kitchin would grow cold. They tell us believers cannot attain assurance in this world: no.

1. Why hath God *commanded* us to make our *calling* & *Election* sure? And will God command impossibilities, such as cannot be wrought by our, or his own power?

2. Other Saints have attained this Assurance, this new Name, and White Stone within them.

Obj. *That's by extraordinary Revelation.*

Ans. This is not upon proof: was not the assurance of Gods people in Scripture, grounded upon *general promises?* Had they (many of them) either extrinsecal signs or marks to assure them of it? did it not spring from principles, common to all Believers?

Obj. *But suppose they have Assurance to day, they may lose it to morrow: man is a mutable creature, he may be a child of God in the morning, and a brat of Hell in the evening.*

Answ. 'Tis true, man is a mutable creature, yet is he preserved by an immutable God: Man is a weak creature, but yet is preserved by the power of God unto salvation: man, as a *Creature*, is no less mutable in *Heaven* than upon *Earth*; there preserved by God, therefore why not here?

Obj. *This is a Doctrine that tends to looseness.*

Answ. Not so, it did not work looseness in *Paul*, *Job*, &c. *I labour more than they all.* Nothing under Heaven so soveraign to stave off, and preserve from lust, as the assurance of Gods love to the soul. Such assurance comes from the highest act of faith; and one of the great things of faith, is to purifie the heart and life. Such an assurance must needs constrain the soul: *The*

ove of Chriſt conſtrains us. Nay, ſo far is it from inclining o looſeneſs, that it caſts the ſoul upon its knee, lift up the ouls hand, ſends him to Heaven continually, conſtantly arms it with petitions, reſolutions, never to let the Lord of Heaven and Earth alone, gives him no reſt, begging of him as for other things; ſo eſpecially for this, Lord, as thou art pleaſed to give me the priviledge of enjoying promiſe, ſo, give me the power to perform dutie. Thus ſaith he, thy will be done in Earth, as it is in Heaven. And ſo I am come as far as

The Sixth Sermon.

Matth. 6. 10. *Thy will be done in Earth, as it is in Heaven.*

THere is a twofold *Will* of God.

1. *Preceptive,* to be *done by us.*

2. *Providential, to be done upon us.* The Miniſter carried the words in the laſt ſenſe, the will of God be done upon us, hence twas obſerved, Gods Children muſt not only do, but ſubmit to their heavenly Fathers providential will: They muſt not onely do his will, the will of his precepts, but they muſt ſubmit to his will, the will of his providence. Let God do what he will, they muſt lay down their head upon the block, and with patience and reſignation, ſay, *Thy will be done.* There are but two grand inſtances, wherein Saints ought to ſhew this ſubmiſſion.

Firſt, When God deprives them of ſpiritual priviledges and enjoyments, they muſt ſubmit now, they muſt not murmure then, and that upon theſe conſiderations.

1. Suppoſe a deprivation of publick Ordinances, yet the holy Scriptures are left.

2. The holy ſpirit too, that ſhall bring home the Scriptures to the conſcience.

3. There are old experiences of former love to live upon.

4. Yet

4. Yet none can detain or debar us from making ſecret addreſſes unto God.

5. 'Tis a moſt noble thing, it becomes a Chriſtian exceedingly, to live upon pulſe, yet thrive.

6. By the want of ſuch publick Ordinances, God thinks fit to convince his people of their folly, in ſinning away the Goſpel.

Secondly, When the Lord makes a breach upon our temporal comforts and eſtates, now for ſubmiſſion, and that upon theſe accounts.

1. Come what will come, yet no ſtrange thing is, or can happen to us, no temptation but what is common to man.

2. With what comely ſubmiſſion have thoſe old Believers behaved themſelves to the will of God, *Elijah, Job, Samuel, Daniel,* and the Captain of our Salvation? our bleſſed Saviour, *not my will, but thy will be done.*

3. There's a glorious day coming, when God will unriddle all his dark providences, and ſhew you that there is love in the bowels of them.

4. God hath made a breach upon ſome of thy comforts, how many comforts hath he yet left thee?

5. Thou art now deprived of thy comforts, thou haſt enjoyed twenty years, thou haſt reaſon to be thankful it was continued ſo long, and not to murmure that it was taken away now.

6. Thou haſt ſome goods, the beſt of goods: there's no plundering a man of his grace, no putting of him out of Gods favour.

7. God doth thee a kindneſs in this: were it good for thee, it ſhould be continued to thee: He *with-holds no good thing,* he *takes away nothing but what is evil,* or *would be ſo*; this life is a tranſitory vapour, and hadeſt thou enjoyed it, thou couldſt not long.

8. Compare thy ſelf, with thy *ſelf* and *others*: the

other day thou was a pittiful poor brat, and what ſhalt thou be? compare thy ſelf with others: we are low, how many thouſands far beneath us.

9. All outward things are not properly, formerly good or evil: as we fancy them to be good or evil, ſo they are: they are but fancies.

Uſe. Labour after this ſubmiſſive frame of Spirit; get but this, and this will evidence, that though he frowns, yet he favours thee; this will make thy faith appear to be a glorious faith, it will ſhew that the Kingdome of God is not onely come to thee, but in thee, and rules in thy heart to that end. But, *what ſhall I do to ſubmit?*

1. Let not a day of adverſitie take thee unawares.

2. Do not overvalue thy ſelf, do not think too great of thy ſelf, that the wind muſt not blow on thee.

3. Retract the ſuperlative of thy deſires, do not look at ſo much as what is neceſſary.

4. Deſign nothing as thy main end and buſineſs, but the *honour* and *glory* of *God*: mind but his *honour*, and let him alone to take care of thy external *Comforts*: *Believer*, who art ſo much in his Heart, in his Book, in his Soul, that he numbers the very hairs of thy head: And thus we fall upon

The Seventh Sermon.

Matth. 10. 30. *But the very hairs of your head are all numbered.*

FRom this *Text* you had this great *Concluſion*, The ſpecial and diſtinct providence of God, extending to the ſmalleſt things and creatures, and in a ſpecial manner to the ſmalleſt concernments of Believers, is a great Argument to remove their fears and inordinate cares, and to quiet and confirm their ſouls in confidence upon God. *The very hairs of*, &c. Is it ſo? then

1. We have *no reaſon to repine at wicked men* when they

they proſper; let them ruffle, puff, throw, and ſwear, what then? they will cut off the head, no, they cannot touch a hair.

2. Be not over-much troubled with any particular changes or paſſages in the world: they are all managed by a particular and diſtinct providence.

3. Fear not man ſlaviſhly, this uſe our Saviour makes of it.

4. This rebukes our inordinate and diſtracting cares, thou art mighty inquiſitive, what ſhall I eat? what ſhall I drink? wherewith ſhall *I* be cloathed? Friend, thy hairs are numbred, content thy ſelf, God will take care, &c.

5. *In* all paſſages of the world, obſerve and acknowledge not only a *general*, but be ſure to obſerve a *particular providence:* and then conclude,

1. That nothing ſhall befal thee for want of faithfulneſs, ſufficiency, knowledge, love of God.

2. Nothing ſhall come unto thee, that ſhall in the leaſt damnifie or injure thee.

3. That all the plots, deſignes, contrivances, attempts of the Devil, and all his party againſt Gods Church, are all under a providence, they are all numbred. All the hours of thy ſufferings, all thy tears, fears, griefs, pains, wants, every one numbred. Thou tells the clock at midnight under thy pains, and God tells thy pains more than thou the clock; nay more, the *hairs thy head are numbred*, therefore not the meaneſt believer in the greateſt croud is over-looked by God. And then all thy worldly concernments, thy relations, diſeaſes, &c. are all numbered. Nay more, remember this believer, all thy diſtruſts, diſquiets, murmurings, diſpondences the meaneſt luſt unſeen, and the moſt ſecret ſin, are all numbred.

6. Are our hairs numbred? this is ſad news for unbe-

lievers: are your hairs numbered? then certainly your oaths, curſes, contempts of Gods people, all your ſinful thoughts, words, actions, wilful omiſſions of commanded duties, commiſſions of forbidden ſins, all your diſputings againſt God, his People, his Word, Ways, Will, are all upon the file, they are all numbered.

7. What an encouragement is there here for poor ſinners to come in to God. Do but come in to God,& thou ſhalt come into ſuch a condition of ſafety, that the very hairs ſhall be all numbered: and if thou wilt not come in,certainly thou art wanting to thy ſelf: for,look as well as thou canſt to thy ſelf, thou haſt not a promſe to keep one hair of thy head till to morrow morning: not a promiſe of a ſup of water, bit of bread, nor a promiſe of one minutes ſafety, till to morrow morning. And if ſo be that thou haſt not a God,no intereſt in him, if God ſhould turn his back on thee, a thouſand to one but afflictions come: and afflictions come, thy heart's gone, thou having *no ſpiritual ſtrength* in heart, no eternal Rock of ages to flie to,no wonder if thou faint under them, and ſo thou wilt certainly do: if a believer that hath but little ſtrength, is apt to faint, thou that haſt no ſtrength will utterly fail, when afflictions finds thee. And this leads to

The Eighth Sermon.

Prov. 24. 10. *If thou faint in the day of Adverſity, the ſtrength is ſmall.*

THe *Obſervation* from hence, was, *To faint in the day of trouble, argues a mans inward ſtrength to be but ſmall,* his judgement weak, his reaſon low, his graces feeble, his inward comfort, peace, and joy not much, but very little. This,

1. Shews whence our *miſ-givings* of heart, whence our want of *livelineſs* of ſpirit in and under troubles pro-

proceed even from hence, *that our ſtrength is but ſmall.*

2. Teaches us how to judge what our ſpiritual ſtrength is; namely, this way, how doſt thou bear afflictions? how is it with thee in a day of diſtreſs? doſt thou faint and fail? it argues thy ſtrength is but ſmall.

3. By way of dehortation: do not thou faint in the day of affliction, of adverſity. Take heed of fainting in three things.

1. Under work or duty, be it never ſo great, grievous, troubleſome, or dangerous.

2. Under the with-holdings of mercy, be they never ſo long detained.

3. Under afflictions, be they, or may they be never ſo grievous: whether

1. *Publick* afflictions, the afflictions of the Church of God: Suppoſe *Sion* is now clad in Sack-cloth, there's a time coming when ſhe ſhall be arrayed in Scarlet: when the *Whores* Scarlet ſhall be turned into Raggs, the Churches Raggs ſhall be turned into Gold. Or,

2. *Perſonal* Afflictions, faint not under them, be it this, or that, or the other, be they never ſo *great*, never ſo *long*, or never ſo *many*. But, *what ſhall I do to bear up my ſpirit, and to preſerve me from fainting?*

1. Live in the holy dependance, and filial fear of the great God: he that fears God moſt, to be ſure will faint leaſt.

2. Strengthen grace: there are two graces to be ſtrengthened, *viz.* Strengthen *Faith*, I had fainted unleſs I had believed, &c. Strengthen *Patience*: dejection of ſoul uſually comes from impatience.

3. Be *much* in *prayer*: *Is any* man *afflicted, let him* (not go and ſinfully murmur and complain, but let him) *pray.*

4. Make uſe of heart-ſtrengthning conſiderations; and that is

1. Turn over the promiſes: they are left on purpoſe as Gods bottle, his Vial of Cordials to keep the ſoul from fainting.

2. What ever befals, remember it proceeds from Gods love.

3. All that God aims at, is, to do thee good.

4. *Be* the affection never ſo great, 'tis as neceſſary as proſperity, as health: this thy Phyſick is as neceſſary as thy food.

5. The iſſue of all, a Crown of glory: Theſe light afflictions which are but for a moment, worketh out for us a far more excellent and eternal weight of glory. And therefore if ſo be there be ſuch principles from which afflictions flow, and ſuch ends to which they are managed: 'tis no wonder Chriſt will not pray that we may be taken out of the world from affliction, but keep in this world from the evil: So we fall on.

The Ninth Sermon.

John 17. 15. *I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keep them from the evil.*

GOd hath ſpoken once, yea twice have I heard this, that power belongeth to God. When God is pleaſed to ſtrike twice upon the ſame ſtring, it ſeems he hath ſomething more then ordinary mind, that you ſhould obſerve the turne. The Doctrine was, that it is the will of Jeſus Chriſt, that his ſervants ſhould continue in the world, though they meet with nothing but trouble in the world. I pray not that thou ſhouldeſt take them out of the world: let them ſtay Lord, be thou but their *Pilot*, and then keep them at *Sea* as long as thou wilt. God knows his Saints are very ſerviceable in their generation: they are as it were, a pillar of fire unto the reſt of the world for guide and light: by their doctrine and converſation

they

they instruct the godly and convince the wicked: God will have his people stay in the world, that his power, providence, mercy and goodness, in their preservation may more clearly be discovered; that their afflions here may work out for them an eternal weight of glory: these are the reasons why God will have them stay in the world, &c. Then,

1. Saints carry your selves as becomes such in midst of such a world,, with that wisdom, faithfulness, carefulness, humility, that may bring honour both to your selves and to your profession: Walk as *Lights* in the midst of a crooked and perverse generation: walk closely, warily, innocently, patiently, submissively, &c. all these are necessary while you are to converse here in this wicked world.

1. From that truth, *But that thou shouldst keep them from the evil*: observe, preservation from sin is a greater mercy than exemption from suffering. Which 1. Informs us of a truth that carnal men will never believe till they come to Hell, that that is the height of folly, which the men of the world count to be the top of wisdom: they think it wisdom to chuse sin rather then suffering. 2. This will evidence that the people of God are not such fools as the men of the world think they are, but the wisest that will chuse the greatest sufferings rather then the least sin. 3. This reproves those that will take more care to have their afflictions removed than *sanctified*. 4. Be more afraid of sinning, and less afraid of suffering: what afraid of a lash, my child, no be more afraid of a dis-inheritance: look on sufferings with Scripture *spectacles*: Labour for *integrity* and *uprightness* of heart, that preserves when falling: Be *watchful* over thy thoughts and waies: Be a *resolved Christian*, if thou be not, thou wilt turn an *Apostatizing Christian*. You must set your faces as thorns, *resolution* is absolutely *necessary*, not only under but before a day of suffering. Be resolved *for God*

and

and be reſolved *againſt Sin*, and that for fear, leſt in a day of ſuffering thou ſhouldſt halt and founder, & ſo loſe the things which thou haſt wrought: which brings me to

The Tenth Sermon.

2 John 8. *Look to your ſelves, that we loſe not thoſe things which we have wrought, but that we receive a full Reward.*

IN theſe words you have a *Warning-piece* diſcharged to an *Elect Lady*, A ſerious *Item* to an Elect Lady and her Religious family, *to look well to themſelves that they loſe not the things they had wrought*. And this is grounded on a double reaſon.

1. From the *damage* of ſuch as begin well and hold not out, *They loſe the things they have wrought*. That were ſad, that ſo much ſhould be done, and all ſhould be loſt at laſt.

2. From the *Advantage* and benefit if we do go on, then *we ſhall receive a full reward*. The *obſervation* was, *It much concerns all thoſe, that have begun well, that are looked upon by Miniſters, and thoſe that are godly, as if they were truly godly, that have entertained the Truth and the profeſſion of the Truth, to look well to it how they ſtand, to continue, to go on, to hold out in their holy Profeſſion and Converſation*. Look to your ſelf you Elect Lady, you her Religious Family, look to your ſelves, that you loſe not the things *you* have wrought. There's all the reaſon in the world it ſhould be ſo; The *Election* of Beleevers ingages us it ſhould be ſo, we are choſen that we ſhould be ſo. If we do not look well to our ſelves we may chance to loſe all we have wrought. It too too often falls out, that after a *hot* fit of *Profeſſion*, there comes a *cold* fit of *Apoſtacy*; this cold fit of Apoſtacy cauſed by a ſharp wind of Perſecution, or by a melting, thawing Sun of proſperity, either by our natural inconſtancy and mutability within, (we love new changes, we love to be changeable) or elſe the ſubtilty of Se-

Seducers from without. Again, there hath been, are, and will come trying ſeaſons: were you never ſo ſincere, think not all the work over and done as ſoon as converted. As ſoon as come out of *Egypt*, there's a *Wilderneſs* and *Red-Sea* to paſs thorough, *Medeanitiſh Women*, *Gyants*, *&c.* to conteſt with: Therefore no wonder he writes, *Look to your ſelf.* Then,

1. Here ſee *Election* ſhuts not out the *uſe of means*: You are an *Elect* Lady, yet look to your ſelf.

2. You ſcandalous *Papiſts*, the Doctrine of *Perſeverance* we Preach, is no *Mother* of *ſloth* and *ſecurity*: Though you ſhall be ſaved, yet look to your ſelves, you ſhall not periſh, yet keep in the Ship.

3. Orthodoxneſs of Faith, and ſoundneſs of Profeſſion is not enough to make a good Chriſtian: Elect Lady, you make profeſſion, you are ſanctified, but you muſt look to your ſelf.

4. It is not enough to have a well ordered Family, Oh Lady! look to your ſelf as well as to your Family.

5. The buſineſs of Religion is not the work of one day: As long as you have life, look to your ſelf.

2. For *Exhortation*, Look to your ſelves, take heed of Apoſtacy; Take heed of that which occaſions cold fits; after a cold fit comes a dead fit, as after a hot fit uſually comes a cold fit. Apoſtacy is the quartern Ague of the Soul; if it be not death, it is extream dangerous.

3. By way of *Direction*, Would you look to your ſelves? Look up to God, begg to be ſtrengthened with all might in the inner man: that he who hath begun a good work, would be pleaſed to finiſh it. To that end, Lord give ſtrength while in begging, and begging hearts, for continuance of that ſtrengthning Ordinance amongſt us, that it may be never ſaid as it was ſaid of thoſe precious Iſraelites, the word of the Lord was precious in thoſe days, there was no open Viſion. Which leads me to

The

The Eleventh Sermon.

1 Sam. 3. 1. *The Word of the Lord was precious in thoſe dayes, there was no open Viſion.*

THe word of the Lord was precions in thoſe dayes: Was it not alwayes precious? Yes, but there is a two-fold precioufneſs.

1. Of worth and excellency.

2. Of want and ſcarcity. The word of the Lord had not bin ſo precious to the *Iſraelites* in regard of its worth and excellency; therefore God made it precious to them in regard of its want and ſcarcity; there was no open *Viſion*. Hence obſerve,

1. There hath been, there may be ſuch a day overtake a Church and people of God, wherein the word of God may be precious; that is, may be ſcarce, rare, and hard to come by.

2. 'Tis moſt juſt with God to teach them how to prize the word, by the want of it, that know not how to prize the word of God by the worth of it; the uſe was for direction, what to be done to prevent this judgement of a ſcarcity & famin of the word of *God?* 1. Learn to prize the word by the worth of it. 2. Improve the word as to the fruit of it. 3. Adorn the word in your lives and converſations. 4. Be earneſt with God in publick and privat for the bleſſed continuance of that Word. Learn to prize the word by the worth of it; We do prize the Word, &c. Do you prize the Word in truth; Then

1. What hath meant that horrible, wicked general contempt of the Word of God, and Miniſters of that Word through the Land, though (bleſſed be God) they have not taken the vileſt of the *people*, & made them *Prieſts*, yet the *beſt* of *Miniſters*, have been eſteemed as the *worſt* and *vileſt* of *people*? 2. What means the want of the Word, read, repeated, looked into? 3. What means the

general

generall disobedience to the VVord? 4. why are you so ready to sell the Truth, far more ready than to buy it? 5. VVhat means that easie forsaking of the blessed Truths of the Gospel? That a *Popish Jesuite*, cannot come and vent one of his wicked opinions, but presently let it be vomited, it must be sucked up by one or other? 6. What means the having of the Faith of Christ in so much respect of Persons, as hath been here amongst us? judge our selves then for what is past, and for the future learn to prize the VVord according to its worth, consider what an admirable excellent thing this Word of God is, and that may be known.

1. By the *metaphors* unto which it is resembled in Scripture, which speaks either its profit, pleasure, usefulness, or necessitie: Thy word is a *light* to my feet; what more precious than *light*, without which the world were but one great Dungeon? *&c.* 'Tis compared to *Bread, Manna, Food, Water, Precious Stones, Rain*, &c. Nay, tis *more necessary*. As they formerly, we can better be without the Sun, then without *Chrysostom*: Love for God makes us sensibly to say, we can as well be without fire or water, as without the word of God. And it is the more excellent because compared to those things: what they are naturally, it is spiritually so, it is spiritual Bread, spiritual Water, spiritual Pearl, *&c.* 2. By its precious *Properties* and operations. There is a Scripture to me tastes like honey in my mouth, *Psal.* 1. 9. 7, 8, 9. VVhere the word is discovered by its properties and operations. *The Law of the Lord is perfect, converting the Soul, the Testimony of the Lord is sure, making wise the simple, the Statutes of the Lord are right, rejoycing the heart, The Commandements* of the Lord is pure, *enlightning the eyes; The fear of the Lord is clean, enduring for ever. The Judgments of the Lord are true and Righteous altogether.* VVhat, are these the *Metaphors* to which the VVord is compared? Are these the *Properties*

ties and *Operations* of the VVord? No wonder then *Job* ſets ſuch a high valuation upon them as he doth, in our

Twelfth Sermon.

Job 23. 12. *I have eſteemed the Word of his mouth more then my neceſſary food.*

IN theſe words you have the *matter* and the *meaſure* of *Job*'s valuation.

1. The *matter* of *Job*'s valuation, *i. e.* The words, all the words of his mouth; precepts, as well as promiſes; threatnings and directions, as well as promiſes and priviledges. 2. The meaſure of his valuation, as his *food*, as his *neceſſary food*; nay, *more than his neceſſary food.* Hence this truth was raiſed, *The Ordinances of God are exceeding precious to all truly Religious perſons:* All the Ordinances of God, and amongſt them, his word, which is not the leaſt part of his Worſhip: This appears 1. From their *deſires after* the Ordinances; My *ſoul panteth, longeth after, &c.* 2. From their hearty content and ſatisfactions in them. 3. From their bitter *lamentation* under the want of them. 4. From their *diligent endeavours* to *enjoy them.*

Religious perſons really underſtand their *worth* and *want* of them: They know the Ordinances of God to be the *food*, the ſpiritual fodder of the ſoul: The walks of God, where God is pleaſed to take his turn; The *Inſtruments of Divine Glory.* The *Legacy* of Chriſtians, their *Chriſtians Armour* and Accoutrements, to conteſt with Sin, Satan, the VVorld, and, as *Stars* that lead to *Bethlehem*, no wonder the Ordinances are ſo precious in the eſteem of all truly Religious. Then 1. Know your priviledge, yet you enjoy Ordinances. 2. Lament the ſad condition of thoſe poor titular Chriſtians on the one hand, that have Ordinances, but enjoy them not, they know not the worth of them. And true Chriſtians on the other hand, from whom the Ordinances are gone, and whether ever they will return, they know not. 3. This reproves thoſe

to

to whom they are not precious. But, how ſhall I know the Ordinances are precious to me? Anſwer, If thou carries thy ſelf towards them, as towards what thou lookeſt on as precious: tell me. 1. Art thou greedy of all opportunities of enjoying them? 2. Heartily troubled, when hindred of enjoying them. 3. Haſt thou a dear reſpect to thoſe that help thee to the enjoyment of them? 2. By way of *Conviction* to thoſe mad-men that tell us of being *above*, *i.e.* without Ordinances: what, was it ever heard of any of Gods Saints in Scripture, that ever they ſaid they were *above Ordinances?* 3. For *inſtruction* to Chriſtians: It will be ſeaſonable to conſider what you ought to do, if God ſhould deprive you of Ordinances: He did not ſay, 'tis *probable*, but ſuch a thing is *poſſible*; therefore make *proviſion*, lay in proviſion before hand; *proviſion* of *Knowledge*, of *Grace*, of *Comfort*, of *Light* againſt a day of darkneſs. And if it ſhould come, here's *counſel* given to to us, and *Conſolation* laid before us.

1. *Counſel* given us, if ever it ſhould be. 1. Lament, bewail, mourn over the Lords abſence, weep till you can weep no longer; 2. Seek after, purſue them: let them go where they will, be ſure follow thou the Ordinances. 3. Be more frequent & ſerious in the uſe of private Ordinances. 4. Frequently reflect back on thy former enjoyments; oh the Houſe, the Tabernacle of God, &c. and *reflect* 1. To excite your thankfulnes to God, that ever you did enjoy them. 2. To ſuck ſtrength from the Ordinances: to chew the cud, and get ſtrength of them. 3. For humiliation; for ſinning away, and provoking God to take them away.

2. For *Conſolation*, that the people of God may not utterly fail, then 1. Know in ſuch a condition, that though your condition be exceeding bad, yet better then many thouſands, they never had Ordinances: 2. God is able in ſuch a caſe to ſupport without Ordinances: when he calls into the *Wilderneſs*, he can carry along without *Circumciſion*.

3. Remem-

3. Remember those that have had them, but not now, what's become of *Sion?* of the *Church* of, &c. 4. Your salvation may be carried on without Ordinances. There's a time coming when you shall have no need of Ordinances. In the mean time, if you cannot get up to the *Ark* of *God*, take heed of bowing to the Calves at *Dan* and *Bethel*: If you cannot serve the God of *Israel*, take heed you serve not the *Gods* of the *Amorites*. What you will do I know not, be sure *Joshua* would not, chuse you (saith he) this day whom you will serve, whether the Gods which your Fathers served, that were on the other side of the flood, or the Gods of the *Amorites*, in whose Land ye dwell: But as for me and my house, we will serve the Lord: which brings me to

The Thirteenth Sermon.

Josh. 24. 15. *As for me and my house, we will serve the Lord.*

IN the words two things. 1. An indefatigable Retortation; Take your own choice, follow your own discretion: if you will go and bow down to a dumb Idol, to a captive God, &c. 2. An admirable Dehortation: we are at a pitch, we are resolved, and if there be any Attractive in me or my family, you have it in this, *I and my household, we will serve the Lord.* The *Observations* were,

1. *Pious Governours of families are very zealous, that their families, as well as themselves should serve the Lord.* Never hope of thriving in godliness, till you bring your *Families* right for God, to be of the same Religion with your selves.

2. *A true sincere Christian is resolved to chuse and follow God, whatever else the world chuse and follow*, 1. Sincere Christians have much more satisfaction in the judgment and practice of God, his Word, Saints, then in the judgment and practice of the World: He knows their judg-

ment

ment to be depraved, their choice and practice corrupt, their end and conclusion worst of all? therefore no wonder he makes a better choice. 2. They have the best Testimony in the world for their choice, the Spirit and Son of God, that this is their choice? therefore no wonder, &c. But how do they chuse God? Answer, they chuse God as the object of their souls love as the chiefest of ten thousand, as the lot of their inheritance, as the companion of their souls, to converse with him, as the Commander of their wayes, to be guided by him, as a shelter of their hearts, as a refuge to flye unto in the time of danger.

The first *Use* was by way of *Examination*; is God chosen as the chief object of our souls love? can we truly say, there is none in Heaven but thee, none upon earth I can desire besides, or in comparison of thee? Can we say in having a God, the lines are fallen unto me in a pleasant place, yea I have a goodly heritage? Is communion with God our Heaven upon Earth? Is God the Commander of our ways, as well as we hope to be the Saviour of our souls? Is God our Shield, or Buckler, our retreat in danger?

The second *Use* was by way of *Consolation*: *Believers*, have you made choice of God? Happy are the people that are in such a case; thou hast the best assurance in the world, to come to the best possession in this world, peace, and joy, *Peace without*, if not *Peace within*: And *Joy*, the best Joy in the world, Joy unspeakable, and full of glory. And truly, if so be that this be thy portion, in having chosen God, 'tis no wonder thou dost not *Apostatize* from him: tis no wonder that what ever comes upon a Believer, yet for that his heart is not turned back, neither his steps declined from Gods way. And this leads to

The Fourteenth Sermon.

Psal. 44. 18. *Our heart is not turned back, neither have our steps declined from thy way.*

From these words two Observations.

1. *In times of sufferings and afflictions, true Christians are to make a narrow inspection into their hearts, to see how they stand affected.* Thus did the *Church* here.

2. *To keep stedfast and close with God, notwithstanding all afflictions and sufferings we undergo, either from, or for God, is the duty and commendation of Saints.* 'Twas our duty, and tis our honour, Lord, &c. In prosecution of this point, these seven preliminary Thesis was laid down.

1. When man was first created, his heart stood rightly bent towards God; as his great center and mark.

2. When man fell, his heart immediately drew off, and turned *back* from God.

3. Though this be the caſe of fallen man; yet poor creature he ſees it not.

4. The very *Formalis Ratio* of ſin, that wherein the *formality* of ſin conſiſts, is in this, not ſo much in ſinning againſt God, by outward Acts, as in the hearts departing from God.

5. All true *Converſion* to God, begins at the *heart*.

6. 'Tis an argument of infinite love in God, to bring back our hearts to him.

7. When once the hearts of a Believer is brought back to God, no ſuffering or affliction is able to turn that heart from him.

Queſt. *When may a mans heart be ſaid not to be turned back, notwithſtanding all ſufferings and afflictions?*

Anſw. 1. When a man ſtill retains the ſame eſteem and eſtimate of God that ever he had. When *Job* looks upon God as a God, fit to be *bleſſed*, though God be plundering of him.

2. When a man ſtill retains the ſame affections, the ſame love to him, delight in him, fear of him, as much as ever.

3. When we hope and truſt in God as much as ever: *Though he kill me, yet will I truſt in him.*

4. When we have the ſame reſolutions to cleave to God as ever, If a God in *Iſrael*, as long as a God in *Iſrael*; 'tis all one, makes not to the God of the *Philiſtines*; this is for a mans heart not to be turned back from God. By way of *Uſe*,

1. Learn, the heart of man is very apt to turn from God in days of affliction, *our heart* is not, though theirs were.

2. It concerns us in time of affliction and ſuffering, to ſee if our *hearts be not turned back from God.* But, *what means ſhall I uſe that I may not turn a baſe Apoſtate?*

Anſw. 1. Be watchful over your hearts: they are exceeding ſlippery and deceitful. The veriеſt theeves in the world.

2. Be ſtill bending of your hearts from the world and the fleſh, unto God: As you bend a crooked ſtick to make it ſtraight.

2. Do not only *bend*, but *bind* your hearts, tye them, ſhackle them, as you would one that hath broken priſon, by holy, ſerious, ſcriptural, neceſſary vows.

4. Converſe much with God: That man that converſes much with God, it is not the frowns of men ſhall bring his heart off from God. To ſpurre you on to his duty with theſe motives.

1. If you turn from God, the ſoul of God will turn from you: *If any man draw back, my ſoul ſhall have no pleaſure in him.*

2. Keep

2. Keep close to God in such a time, and God will keep close to you. Here's a people, that not all their sufferings could make them fall from me. God glories in such a people.

3. This will be one of the greatest comforts by way of argument of your sincerity, that your hearts is upright with God. This will make an *Hezekiah* look up to God in the time of sickness, with a *Lord remember now how I have walked before thee in truth, and with a perfect heart:*

4. If you will not turn from God by way of Apostacy, you may run to God and find him in a Sanctuary: and so you have it in

The Fifteenth Sermon.

Isa. 8. 14. *He shall be for a Sanctuary.*

THe words are an Allusion to a City of refuge, and from hence this Observation, *Jesus Christ will be for a sure refuge to all those that make him their fear and dread.* And the truth is, there is the greatest reason in the world Christ should be so; Saints stand in greatest need of this Sanctuary: There are a poor weak, helpless, generation of Creatures, but they have a Rock of refuge; *The Conies are but a feeble folk, yet make their houses in the rocks:* Christ bears dearest love to them; they are most precious to him; they are his Jewels; what will a man preserve, if he will not preserve his Jewels? Will Christ be a Sanctuary? Then 1. See the true reason why the Saints of God are of such an heroick Spirit, even when troubles look them in their faces, and ring in their ears, they have a God to fly to, a Christ to rest on. 2. See the reason of that consternation of spirit that seizes on wicked men in times of trouble. Hide me from the wrath of the Lamb; why? they have no refuge to go to, and however it is with them now, you shall hear nothing but howling and lamenting, when God shall come to avenge the blood of his Saints. 3. Be exhorted to make Christ your Sanctuary, get into this City of Refuge, and for motives consider, 1. Your absolute need of a Sanctuary: You are the power of the world, in the paw of the Devil, in the mouth of danger, in the mouth of Hell. 2. All other things in the world are not sufficient to become a Sanctuary. You may run to the Rocks, but they cannot hide you, you may make an arm of flesh your strength, but it will prove an *Egyptian* reed and run into your hands; you may make Riches your refuge, *The rich mans wealth is his strong Tower*, but rather 'tis a Castle in the Air, you may make honours your refuge, &c. All things unable to be your Sanctuary. 3. Consider what a large, free present, well furnished, unchangeable Refuge and Sanctuary Christ is; There are many, nay, all things in Christ, in which a poor soul may

take Sanctuary; Dost thou want Righteousness? He is the righteous one. Dost thou want Sanctification, Wisdom, Redemption? He is all; in him, Refuge and Sanctuary mayst thou take, in his Providence for thy Protection, in his Offices for thy Salvation, in his Promises for thy Consolation; and amongst the rest, that which is like the *Diamond* in the *Ring*, see that great promise in

The Sixteenth Sermon.

Rev. 2. 17. *To him that overcometh, will I give to eat of the hidden Manna.*

TO *him that overcometh, i. e.* Not that hath by one, two, or more Acts conquered; but to him that overcomes, that hath, and doth, & is overcoming still, that goes on conquering & to conquer.

2. To him that overcomes thus, and this way, and this enemy, this greatest enemy that God hath, Truth hath in the world, Antichrist especially, that keeps my Truth inviolable, that in a Scriptural way opposes that greatest enemy I have, and opposes him to a conquest. *To him that overcomes*, that goes on to overcome, that thus overcomes. Hence this observation, *Believers are all a Generation of Conquerors*; all Conquerors; they are all like the Sons of the Kings, but some Believers are more Conquerors then others, some, that lay Antichrist upon his back, such as out-shoot the Devil in his own Bow, that stand out against Satans greatest Batteries, that turn his Cannon on himself, and cut off the head of that *Goliah*, with his own Sword; These are something more then Conquerors. But *how comes Believers to be thus Conquerors?* Answ. They are actuated with a six-fold power.

1. With ability to discern all necessary, heavenly mysteries, and this inables them to overcome *Antichrist*, as he is an Erronious, Fawning, Heretical Prophet.

2. With a power to believe all things, even such things, as though they do not contradict, yet exceed the reach of reason.

3. With a power to do all duties, I can do all things through Christ that strengthens me. These Conquerors cannot do any thing against, but any thing for the Truth.

4. With a power to suffer all things: these Conquerors are ready, not only to be bound, but to suffer, to die for the name of Jesus, and to conquer by dying.

5. With a power to forsake all things. To look upon all things, as dung and dross, that they may win Christ.

6. They have not onely a power of might, but of right too, as Kings conquer, *&c.* But what means are to be used to overcome in the sense of the Text?

Answ. 1. Study well that little Book of the Revelations; indeed the

the Book of Books, the Book of sacred Scripture, in which we have at once the sum of the Saints duty and priviledge, and of Gods care & providence over his Church in the latter days of the Church, *&c.*

2. Concoct this book by a practical belief of what is revealed in it, do not think your own notions to be Divine Revelations.

3. Familiarize the Cross of Christ, by dayly *expectation* of it, and *provision* for it; do not say (as *Rev.* 18. 7.) *I sit as a Queen, and shall see no sorrow.*

4. I labour by a prospect of Faith to Antidate those great joyes *God* hath prepared for those that so suffer, as to conquer.

5. Buckle on the whole Armour of God, and above all, leave not out the Shield of Faith.

6. Let your love abound higher by opposition. That becomes a *Martyrs* spirit indeed. The more the wind blows it in thy face, let that blow up more of thy blood into thy face; Let it warm thee more, *&c.*

7. Live not by Example, but by Rule; Those that follow the most, whither go they? *Wide is the Gate, broad is the way, that leads to Damnation*, and *many there be that enter therein*: The *Flock* of *Christ* is a *little Flock*.

8. Esteem duty above safety. As one, 'tis necessary *Rome* should be revived: 'tis not necessary I should be preserved. 'Tis necessary Religion should be advanced, the power of Godliness preserved, 'tis not necessary *I* should in this or that condition.

9. Indulge not the least sin, else thou wilt never be a *Conquerour*: This man that will not lay down his *Lust* for *Christ*, will never lay dow his *Life* for *Christ*. A man can never be resolved for Christs ways without, if not resolved against all impurity within.

10. Harden and anoint your selves with practical improvement of Christs sufferings, in Christs death: There was an estimable prize to purchase our Conquest, an infinite merit to strengthen, to incourage our Conquest, an all sufficient vertue to cause our Conquest, a pledge of our eternal conquest, we are Conquerours already, we do but gather the Spoil. Make use of Christs death as the merit, pattern, and motive of your Conquest.

11. Labouring for sincerity.

12. Get well acquainted with Divine Attributes, and Divine Promises: and such especially as may be most suitable for your condition.

13. Abhor the *relicks of Superstition*: The very Nest, the very Cage of the Bird is unclean: Not a crum of that old Leaven, 'twill sower the whole Lump: *Antichrist* is hugely like the Devil, let him

get in but one paw, let him but get in his head, he will quickly get in the whole body: If you would avoid the daw of *Antichriſt*, avoid as much as you can the very parings of his nails.

14. Get an experimental knowledge of Goſpel-Truths; they are your head-Profeſſors that turn Apoſtates.

15. Let this be your firſt and chieſeſt care, your firſt and laſt, to ſeek and ſerve God: Which if you do, as all other things, ſo this priviledge of Conqueſt ſhall be added unto you as your Crown: Seek ye firſt the Kingdom of God, and the righteouſneſſe thereof, & all theſe things ſhall be added unto you: which opens the door to

The Seventeenth Sermon.

matth. 6. 33. *Seek ye firſt the Kingdom of God, and his righteouſneſſe, and all theſe things ſhall be added unto you.*

FRom this Scripture you had *a remedy againſt Solicitous thoughts* and *fears*, given in this Propoſition, that *a ſerious Inquiry, and earneſt Purſute of the Kingdom of Heaven, and the righteouſneſſe thereof, is an excellent remedy againſt diſtracting cares and fears about proviſion and ſafety. Seek Firſt*, and trouble your ſelves no more. *Seek firſt the Kingdom of God, &c.* Two queſtions was propoſed and anſwered.

1. *What is it earneſtly to enquire after, and ſeriouſly to purſue; the Kingdom of God, and his righteouſneſſe?* in this Queſtion three things included: the *Object*, the *Act*, the *Order*.

1. *The Object*, *the Kingdome of God*, the Kingdome of Heaven, and its Righteouſneſſe. The Kingdome of Heaven, that is, the Kingdom of Grace, and the Kingdom of glory; the Kingdom of grace, as the means to the Kingdom of glory: the righteouſneſs of this Kingdom, that is, ſanctification, ſincere holineſs in heart and life, which is the beginning, or the way to, and a ſign or pledge of our intereſt in the Kingdom of glory.

2. The *Act*, *Seek*, *i. e.* beſtir your utmoſt thoughts about, your utmoſt time, care and diligence upon theſe things.

2. *Seek*, *i. e.* ſet your choiceſt affections upon theſe things.

3. *Seek*, *i. e.* ſtrive and labour, go forth in utmoſt endeavours for obtaining of theſe things.

3. The *Order*, ſeek *firſt*: ſeek it firſt, in reſpect of time, begin with God, remember thy Creator in the dayes of thy youth: ſeek it firſt, with the greateſt care, acquited diligence, induſtry, with the greateſt ſeriouſneſs. The Kingdom of God is the moſt neceſſary thing, indeed, that one thing neceſſary: 'tis the moſt excellent thing, eternal, all other things are temporal; get this and you get all; you get above the terrors of the world. The beſt way to have the things of the world ſanctified, is this, ſeek firſt the Kingdom of God, &c.

2. How

2. *How is this a remedy against distracting cares and fears?*

Answ. 1. It is a remedy by diversion.

2. Present things seem little, when acquainted with eternal things.

Use 1. This reproves those that observe not our Saviours direction.

1. Those that are drowned in earthly things, give them Onions and Garlick, take the Kingdom of Heaven, and Righteousness thereof who will: Let me have my part in *Paris*, what care I for *Paradice*.

2. Others that are for the Kingdom of God, but not for the Righteousness of that Kingdom: they are for the *end*, but they do not care for the *way*; they would have the fruit, but they will not climb the Tree.

3. Others that could wish they had a portion in it, but in a slight and perfunctory way; if Heaven could be obtained with a few prayers, this they'd do, but further they will not go

2. Is this such an excellent way to cure our carnal fears and cares? what advantage hath a child of God above all other men in the world, both in this life, and that to come? in this life, under a watchful providence, not a hair of his head shall perish; but chiefly the priviledges of an everlasting Kingdom; he hath a bird in the bush, and in hand too; choice enjoyments in the hand, and in hope much more, but much more above; and this hope of his shall not make him ashamed. The vision of his appointed comforts is for an appointed time, and it will come; wil come, said I? Faith looks out, and sees it comming already; let but faith look to Heaven, and he sees his judge coming, which brings me to

The Eighteenth Sermon.

Rev. 22. 12. *Behold I come quickly, and my reward is with me.*

THe Observation from the words was this, *The Lord Jesus will certainly and speedily come to judgement, when he shall give reward equal to every man.* These two Questions was answered.

1. *In what sense Christ comes quickly?*

Answ. In Gods account, with whom a thousand years are but as one day. In our account Faith sees him coming, though sense cannot. Faith makes future things present; 'tis the perspective of the soul. Believers receive part of their reward at death, and that's quickly.

2. Why doth Christ defer his coming at all?

Answ. 1. To stop the mouths of the wicked: they will not have one word to reply, they had time and space to repent.

2. Out of his dear love he bears to his Elect: There's many of his Elect not yet born; and though born, not new born: now

these must be born, and new born, and brought all in; and when that time is come, then he will come.

Use. 1. Will Christ come quickly, and with a reward? then certainly remember this *Atheist*, 'tis no vain thing to serve our Lord Jesus; *What profit is it if we serve him, &c.* what profit? Infinite profit, there's a reward coming.

2. By way of *Exhortation*, will Christ come? oh then

1. Prepare for his coming: labour to be prepared by his spiritual coming in thy heart, that's the way to be prepared for his last coming: get thy understanding enlightned in the saving knowledge of Christ, thy will subdued, and brought into subjection unto Christ, thy affections renewed, spiritualized, thy conversation such as becomes the Gospel of Christ.

2. You that have made all things ready for his coming, look out after his coming: The table is spread, the Trencher laid, the Dinner ready, the guest not come, oh! when will he come? I desire to be dissolved, and to be with Christ; come Lord Jesus, come quickly, every Saint will eccho too, *Come quickly*, to every Believer it shall be a most welcome coming, he shall come with a reward of absolution and pardon of all sin, of vindication and clearing up of all names: Believers bodies shall not onely have a Resurrection, but their good names. It shall be a reward of Coronation, all their Crowns of Thorns, shall be turned into Crowns of Glory.

3. Is Christ coming? will he come? This should bear up believers hearts, in and under the sufferings they fear or feel. Christ comes quickly, therefore fear none of these things which thou shalt suffer. This gives us advantage into.

The Nineteenth Sermon.

Rev. 2. 10. *Fear none of these things which thou shalt suffer, behold, the Devil shall cast some of you into prison, that you may be tryed, and you shall have tribulation ten dayes: be thou faithful unto death, and I will give thee a Crown of Life.*

WHence observe, 1. *The People of God must suffer.* Through tribulation, through many tribulations they must enter into the Kingdome of God; from a Cross into Heaven: think it not strange, no not of the fiery tryal; thou shalt suffer. 2. What ever sufferings the people of God, either are, or may be in, they have no just cause, ground, or reason of fear, *i. e.* of disponding, distrusting, distracting fear. The Arguments of this point are in the Text.

1. The Consideration of who it is, that brings the People of God into suffering, is it God? God is the Disposer, but who is the grea

great Executioner? the Devil, whom God hates more than thou canst, the Devil shall cast, &c.

2. 'Tis the *Divel* in a Chain, the Divel hath two sorts of chains: a chain of darkness, in which he is kept to the day of Judgment. A chain of providence; he is restrained in that, &c.

3. The *Quality* of the suffering should keep them from fearing: *He shall cast some of you into Prison*, not into Hell.

4. The *Design*, to destroy you: no, but to try you: 'tis well you are Gold, else you would be presently destroyed and burnt.

5. The *Duration*, could the divel have his design, it should be for ever: 'tis but for ten dayes.

6. God over-rules all that befalls us, Christ alwayes stands by the Believer to take notice of every stripe, as well as of every hair of thy head, to own thee in all thy sufferings, to sympathize with thee, to have a fellow-feeling and compassion unto thee, to compose us, and to sanctify all unto us, to order the issue of all, that it shall be sure, speedy, and good; and by all these to make us as like God, God-man, as possible.

Use. Then do not fear: Here we were fore-warned, & fore-armed.

1. *Fore-warned*, our suffering is like to be great, nay, it may be greater then we may suppose: This to be sure, if our *sufferings* do but keep pace with our *sinnings*, I believe never such *sufferings* in *England*: If God lay Righteousnesse to the Line, and Judgement to the Plummet, never such matter for his justice in *England*.

2. We should not fear, because that is the spring of many other sins, Fainting, Running, Lying, Perjury, & to any thing in the world, &c.

3. The best of men in such bad times, it will be as much as ever they can do to keep themselves steady.

2. We were *Fore-armed*.

1. In reference to the *Church* of God: Do not fear, the Church of God is dear to thee, but 'tis dearer to God. The Interest of God is more concerned in the life, peace, and truth of the Church, then in mine, &c. If the great God will not look to his own Interest, can the Church be safe? But doubtlesse he will.

2. In reference to *our selves*. Suppose many sufferings, yet the wayes of God are in the dark, as well as in the deep, there's no tracing of him let him alone, where thou canst not trace him, admire him; God can, and hath done, and *I* blesse God, *I* can set my Seal to that word that tells me God will do great things: *Babylon* must sink, his people must be called, the Kings of the earth must hate that *Whore*; when God brings his people low, 'tis but making way for the bareing and magnifying his own mercy; when the

praise

praise can be given to none, now is a time for God to work. *Now will I arise and shew my self strong.* Therefore *fear none of those things which thou shalt suffer.* Fear not! oh ye *Saints* of the most high: 'Tis true, if you were carnal, natural, unconverted, sinful, *Idolatrous* wretches, well might you fear the wrath of the Lamb, and him that sitteth on the Throne; Were thou a filthy, drunken, unrighteous, intemperate *Felix*, thou mightst well fear thou hast no God to run to, but being a *Paul*, thou needst not fear: No, *Paul* can speak and act with so much confidence, even when he stands before a great *Tribunal*, ready to have a sentence of death passed on him, that he makes his very Judge to tremble. And so you have it in

The Twentieth Sermon.

Acts 24. 25. *And as he reasoned of Righteousnesse, Temperance, and Judgement to come,* Fælix *trembled.*

IN these words you have the manner, matter, and effect of *Paul's* Preaching: The *manner*, why *Paul* was *reasoning*: the matter 'tis of Righteousnesse, Temperance, and Judgement to come: the Effect, *Felix* trembled. First, for the manner of *Pauls* Preaching, as *he reasoned*, *i. e.* as he argued the matter, he did propound it in a rational way, and pursued it before *Felix*; and this he doth in a double capacity, as he is a *Convert*, and as he is an *Apostle*, as a *Christian*, and as a *Preacher*.

1. As a *Convert* and *Christian*, and so he had reason to do, and make use of that reason he had to shew, though he became Righteous, yet *Paul* had not lost his reason. Hence learn, true Religion will consist with right Reason. Blessed be God for this Truth. We are apt to look upon men as bad men, if they will be Righteous: 'Tis true, before *Paul* was converted, he had *reason*, but he used it madly; but after Conversion he begins to be sober, and make the the best use of his Reason.

2. Look upon *Paul* as a *Preacher*, so he makes use of his Reason. And True Reason may and must be used in preaching the Gospel, yet with these two Cautions.

1. Do not overvalue Reason, do not lift up the Servant above the Master: prize Grace more then *Reason*; *Piety* is better Parts, though Parts are the *Ring* of Gold, *Piety* is the *Diamond* in that Ring. As if, a man in a Pulpit should come to shew what a brave Scholler he is, this is to over-value Reason.

2. Do not under-value Reason. We have had a strange fancy, that if a man that could not read English, would but come and talk, and preach to us, he was far more desireable then a *Black-Coat*, that hath been at *University*, and learnt his root there (as they say) you will be

be glad of such as these. This Learning hath spoyled all the world; do you not know how many Schollers are Atheists, and their learning made them the worse, &c. This is not the fault of their Reason; had they more Reason, they would improve it the better. It is want of Reason that makes them not crucifie their lusts: Because corrupt men many times reprove that which is good, will you therefore cast it off?

2. For the *matter* of *Pauls* preaching, and here observe.

1. It is suitable to his hearers, *Felix* was a Judge, though a corrupt one, and so he reasons of *Righteousness*: He and his whore lived in *Adultery*, and so he preaches of *Temperance*, of *Judgement* to come, know God will call thee to judgement; Hence observe, The Gospel *is then preached aright, when suited to hearers hearts, conditions, constitutions*: A man in the *Pulpit* ought not to shoot at random, *Paul* speaks *ad rem* to his hearers, suitably tells them of Righteousness, Temperance, Judgements to come.

2. Consider it with relation to his *Scope*, which was to bring them unto Christ, and what doth he do? He preaches Grace, Mercy, and Peace; no, not a word of that, but *Righteousness*, *Temperance*, *Judgement to come*. *Paul* was a convincing preacher, he knows his way to bring home *Felix* and *Drusilla* to Christ, was first to convince them of their sin, and the wrath of God due to sin. The whole sum of *Pauls* preaching by way of conviction: Sin and misery must be preached for this end, that it may bring men unto Christ; We must not make men half dead, and there leave them, but bring them to the Chirurgion, all our conviction is only for this end, that you might be brought to Christ, by Grace, to Glory.

3. For the *Effects* of *Pauls* preaching: *Paul* preached, and *Felix* trembled: doth not *Drusylla* tremble? 'tis more then probable, she brought *Paul* to preach there, that *Drusylla* had a months mind to hear what he had to say, but *Felix* trembled? Hence observe, *those that are first in enjoying, may be last in receiving the Gospel*. *Drusylla* was a—— yet turns a wicked *Apostate*, yet when come to hear a Sermon, her heathenish Husband *Felix* that served the Devil instead of God, trembled, but not she; Back-sliding professors from the Truth, are infinitely farther from melting under the Gospel, then profane sinners, that never heard of it. A man had far better go to preach to *Heathens*, then *Apostates*. Then for the words, *Felix trembled*. Why? there was *Righteousness* prosecuted and convinced, *Judgement to come* threatned against him. Now his knees begin to smite together, now the writting on the Wall, now *Felix trembles*; Oh! poor soul, wouldest thou not tremble at the hearing of the preaching of

Judge-

Judgement to come? submit to the Judge before he come: would'st thou not have thy Judge to condemn thee then? Let him be now thy King to rule, thy Prophet to instruct, thy Priest to reconcile: Would you avoid the terrour of a judgement to come? Accept of this offer of a Christ coming: coming did I say? Nay, he is come already: Do but lay your ear close to the third of the *Revelations* and the twentieth, you shall hear your Judge knocking, which brings me to

The one and twentieth Sermon.

Rev. 3. 20. *Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with me.*

THese are the words of our blessed Saviour, words coyned as it were for the close of the morning-Exercise. A continued metaphor: wherein you have

1. An important thing of weight intimated in that particle, *Behold.*

2. The state of men in the visible Church implied, though they profess a Christ, high thoughts of him, and obedience to him, yet many, most of them keep their hearts shut against him; behold, I *stand* without *at the door.*

3. Christs dealing or transaction with the poor Creatures for opening their hearts to him, and that in four things.

1. His standing, waiting, or dancing attendance on the soul, and the place where: I stand at the door.

2. His earnest desire and importunity of entrance, *and knock.*

3. His call and invitation; for where a *hearing* is injoyned, there must needs be a calling imployed.

4. The Argument or Motive he uses to perswade poor Creatures to let him in.

1. *Ab honesto*, if he will but open, I will come in and take my abode: An admirable thing to have such a Tennant.

2. *A jucundo, I will sup with him*, I will vouchsafe him fellowship and communion.

3. *He shall sup with me*; There shall be mutual fellowship between him and me; what I have shall be his, and what he has shall be mine: we will walk, love, and lodge together; I will lodge with him, and he shall lodge with me.

4. To whom this invitation is made; to every one, all, *any man or woman*, that have sleighted my Ministers voice, months, years, if yet he will open, *I will come in.*

5. The sinners duty and interest.

1. The opening the heart when Christ knocks, that's his duty because Christs invitation is his command.

2. His interest, because then Christ will come in, &c.

The *Doctrine* was, *When Christ knocks and calls at the doors of our hearts, 'tis our duty and interest to open, admit, and let him in*: These two questions were propoſed and pro ecuted.

1. *When, or how, is Christ said to knock and call at the hearts of sinners?*

2. *How sinners are said to hear, and open, Christ said, to knock and call at the hearts of sinners?*

1. If you regard the means whereby he knocks, *i. e.* by natural light of conscience within, or by the light of the Ministry and Gospel without.

2. If you regard the manner of Christs knocking or calling, 'tis either externally, by the Word, Ordinances, Providences, (his Rod hath a voice as well as his Word) or internally by the Spirit of God that accompanies that Word, by the means of Grace, by the motions of his Spirit.

2. *How are sinners said to hear his voice, and open?*

1. For hearing, it must not be an external, but an internal hearing, a hearing of the heart, through the heart: it must be a particular, distinguishing hearing, it must know the voice of Christ, it must be a sensible, an humble, satisfying hearing.

2. For *opening, it is either*

1. *Special* opening, at first, when the door is shut, those everlasting doors are at first open to entertain the King of Glory, in our first Conversion.

2. *Progressive, i. e.* when the soul opens more and more: for there's no door, but it's shut as close on him after entrance, that 'tis as much as ever Christ can do to creep in. This opening appears,

1. In parting with, and putting away what ever keeps possession of the heart against Christ: The strong man must be turned out.

2. The soul freely consents to Christ, by an intire resignation to his Will and Spirit, to take him upon those tearms. And when Christ doth thus *knock* and call at the door of our hearts, 'tis our duty and interest thus to open admittance to him.

The *Use* was for *Exhortation*, to plead with poor sinners, that yet, oh! yet they would open to Christ Jesus knocking and calling. Arguments here there was used, if they did not melt, 'twas not because they were not powerful, but our souls marble.

1. 'Tis a matter of greatest importance, more than your earthly Joyntures; it concerns your everlasting souls, souls that are more worth than ten thousand worlds: whether you will now believe it or no, you will hereafter:

2. Consider the person that comes to call, who is it? 'tis a King

King that ſtands at your door; 'tis the King of Kings, God of Gods that ſtands there.

3. 'Tis he that deſerves admittance, a God of abundant, ſuper-abundant love, by his undertaking he hath deſerved admittance: will you keep out your Father? your Mother, thou wretch, that waſt re'cued the other day, wilt thou keep out thy Redeemer?

4. 'Tis he that hath a great love and affection for you, how-ever you have dealt with him: Thou that brought him to Hell, yet can he never be at quiet till he hath brought you to Heaven.

5. Conſider the poſture, *I ſtand:* muſt you *ſit* and *I ſtand?*

6. I have ſtood a long time, I have been ſtaying and waiting for you many years; I can reckon every day and night; *I* have ſtood and waited for you: you would have abhorred to have wai-ed on the greateſt man in the world, as *I* have waited on you, a worm; nay, *I* ſay ſtill waiting for you.

And this one thing ſticks yet with me; I ſtand ready to depart; I have knocked a great while, but now knock no more; what if this ſhould be the laſt knock you ſhould hear? How many did knock, and the laſt knock'd, yet I ſtand; *I* knock this once more, 'tis very queſtionable, whether Chriſt will ever knock again, at leaſt in ſuch away, and by ſuch means; never did Chriſt knock more louder.

I ſtand at the *door*, a poor cold place: I ſtand deſpiſed and con-temned: but beſides, many in the mean time are let in, and I kept out, and that out of my own houſe.

8. I ſtand at the door, ready to have my patience turned into fury: therefore let me come in quickly.

9. I ſtand, I that am bleſſed in my ſelf, I that can make thee infinitely, eternally bleſſed: I that am, &c. do ſtand, therefore prethee, prethee *open*. What's that? 'Tis hear, and know, remem-ber, believe and do. And this would give me a fair Retreat into my Text, *If ye know theſe things, happy are ye if ye do them.* I beſeech you to conſider, you have known theſe things, curſed, wretched for ever are ye, if ye do not do them; happy for ever, if you do them.

Thus I have given you a ſhort account of theſe things lately de-livered to you: you muſt not impute any of my weakneſſes to my Reverend Brethrens labour that went before: the God of Heaven bleſs you, and reward them a thouſand fold. And oh! what ever God doth, keep up this *Exerciſe* in the midſt of us. You have a-bundantly reaped Gods Spirit: I hope there is ſomething done in this Congregation, that Eternity it ſelf ſhall never be able to blot out. I confeſs this is no Faſting day, but yet however, we may

make

make it such a day, as, since God is pleased to give us an *Ocean*, to return to him some *drops*. Beloved, 'tis very probable that it will be the last motion that ever I shall make to you while *I* live in this way; *If I* were now to go from my Pulpit to my Grave, this would be the double motion *I* would make to you.

1. For Gods sake prize the word of God.

2. Labour to prize the Word of God by the worth of it, that you may never come to prize the Word of God by the want of it. And if you would express your prizing of the Word, express your Love, Charity, Bowels to poor Ministers of the Word: Never any man repented he had given so much to a good use; doubtless my children wants it now, or my wife wants now, &c. And *I* can assure you, I think there was never so many Thanksgivings made to God for this *City* of *London*, as for their abundant *Charity* in this respect.

Mr.

Phil. 4. latter part of Verſ. 9.

——*And heard, and ſeen in me do, and the God of peace ſhall be with you.*

FROM this Verſe we may obſerve three Doctrines.

That the Peoples eyes muſt be taught by the Miniſters holineſs of life, as well as their ears by the Miniſters ſoundneſs of Doctrine.

Paul did not preach one thing, and practice another; he practiſed as he preached, and he both practiſed and preached the forementioned Duties in the Verſe before the Text. And to this end the Lord appointed a Miniſtry to be perpetuated through all Ages of the World: And it is the Lords appointment that the peoples ears ſhould be taught with ſound doctrine, to the matter and manner of it; and it is the Lords appointment that the peoples eyes ſhould be taught by the Miniſters holineſs of life, as well as their ears by their ſoundneſs in Doctrine; and this is neceſſary for the Miniſter himſelf, and neceſſary for the people: No marvail then that a faithful Miniſtry is the Butt of the Devils malice, of his craft and cruelty; and that the Devil hath in all Ages attempted and endeavoured utterly to overthrow the Miniſtry, or to poyſon and fly-blow it ſhamefully; and this is the method whereby Satan hath endeavoured to fly-blow the Miniſtry. Why then ſee the folly and madneſs of thoſe people who affect, or cry up thoſe Miniſters who do not teach their people with ſound Doctrine, or a holy life; and whether there be not ſuch Miniſters, which do not teach their peoples ears with ſoundneſs of Doctrine, or their eyes with a holy life? and whether

whether there be not ſuch people as do cry up ſuch Miniſters; and whether or no ſuch people are not guilty of ſpiritual folly and madneſs? judge ye.

Doct. 2. A Miniſters ſoundneſs in Doctrine and holineſs of life and converſation, doth lay a very great obligation on a people to a due conſcientious practice of every commanded dutie. The Apoſtle, we ſee, maketh his Preaching and Practice an argument to excite the *Philippians* to the fore-mentioned commanded duties, as is in the Text, and the verſe before the Text.

As firſt of all, the Appellations and Titles given in Scripture, to ſuch Miniſters whoſe Doctrine is ſound, & whoſe lives and converſations are exemplary holy.

They are called, 1. *The Salt of the Earth*, as *Matth.* 5. 13. read that, ſaith Chriſt to thoſe great Teachers of the Goſpel, and Diſpenſers of his Oracles, and in them to their Succeſſors. Salt hath two things in it, namely, Sharpneſs and Savourineſs; and thus Miniſters, firſt, muſt rebuke ſharply, that people may be ſown in the Faith, as *Paul* enjoyns *Titus*, as in the 1. of *Titus* and 13. ver. And ſecondly, Miniſters muſt ſpeak ſavory things to every perſon, and to every palat, that their people may be ſavoury both in heart & life, but to be as unſavory as ſtinking carrion in the Noſtrils of the Almighty God, under ſuch a ſavory and ſeaſoning Miniſtry, this is woful. It is the nature of ſalt, to cauſe barrenneſs where it ſeaſoneth not; therefore we read of *Abimeleck* in *Judges* 9. ver. 45. that *he ſowed the City with Salt*: So that people who live under a ſharp and ſavoury Miniſtry, and are not ſeaſoned therewith, and preſerved from putrefaction in their ſin and corruption thereby, their caſe is very dangerous.

They are called again the *Light of the World*, in *Mat.* 5. 14. read that. As for their Doctrine, *the Salt of the Earth*; ſo for their lives, *the Light of the World*; and

they muſt therefore lead convincing lives, as *John* 5.35. read that; it is there ſaid of *John* the Baptiſt, our bleſſed Lord and Saviour gives him this commendatory Character, or Teſtimonial, *That he was a burning and a ſhining light*; burning in himſelf, and ſhining to others: Or as it was ſaid of *Baſil*, *Thundring in his Doctrine, and lightning in his Life and Converſation.* Now if good Miniſters be the light of the warld, then hence we may inferre.

1. *Inference.* 1. That without a godly and faithful Miniſtry the world lieth in darkneſſe, ignorance, error, ſin, and miſery. It is ſaid of *Galilee*, in Mat. 4. 16. *That the people who ſate in darkneſſe, ſaw great ligh*; read that. Why, had they not Prieſts and Levites? I anſwer, they had indeed ſorry Prieſts, but they had not a faithful Miniſtry; and therefore the Evangeliſt tells them *they ſate in darkneſſe*, yea, *in the region and ſhadow of death*, notwithſtanding the ſorry ſottiſh Prieſts they had: But when they had a faithful Miniſtry, they are ſaid to ſee a great Light. Again, If good Miniſters be the light of the world, then we may draw this Corallary; That to be offended at the light of a faithful and powerful Miniſtry, argues and ſpeaks a very ſinful and wretched frame of heart. Nothing is ſo excellent, but ſome will be diſpleaſed at it, and with it, as *Eccleſ.* 11.7. Even the light it ſelf we know is offenſive to ſore eys: and thus the burning and ſhining light of a godly and faithful Miniſtry is offenſive & terrible to ſome; but who are they? ſore diſeaſed ſouls, the Lord knows. The Ark of God, which was the monument of his preſence, whom did it ſmite with Emrods but the *Philiſtins?* What then, is the Ale-bench more eaſie to thee then thy pew is to thee in this place? then a Conſcience, Soul-ſearching Sermon? what, art thou offended at a powerful faithful Miniſtry? Oh fearful plague-tokens!

3. To

3. To do all that man can do to put out the light, this is worſe. It is the moſt horrid, helliſh plot that can be aſſigned or named; and of this I am ſure the Church of *Rome* cannot plead not guilty, which like the Scribes and Phariſees, take away from the people the key of knowledge, and ſhut up the Kingdom of Heaven againſt men. How terribly doth our bleſſed Lord thunder-ſtrike thoſe ſtupid Phariſees for this, *Mat.* 23. 13. And as did the Phariſees, ſo did the Papiſts: For 1. Heretofore they made it a mortal ſin to read Gods Word. 2. Afterwards, they clogged the liberty they granted with ſuch cautions and reſtrictions, as that very few eſcaped of thoſe that were within the reach of the Inquiſition. 3. Thoſe clogs contented not, but now it is thought fit utterly to deny liberty, and can there be a more horrible helliſh plot aſſigned then this, to take from people their knowledge of Salvation? And thus the Church of *Rome*, whether they have Church-ſnuffers or not, to be ſure they have Church-extinguiſhers, and various means to put out the light. O fearful is this! as in *John* 3. 19, 20. *That is the reaſon men hate the Light, becauſe their deeds are evill.*

Again, If good Miniſters be the Light of the world, then hence may we draw this Concluſion, That it concerns people very neerly to believe in the light, and to walk in the light, and to work while the light laſteth, as our bleſſed Saviour exhorteth in *John* 12. 35, 36. read that. God ſets up his Miniſters as Lights, as Candles on the candleſticks of his Church, to awaken men, and to light men unto eternal life: and ought not people to pray hard, and to work hard while the light laſteth? God removes many times the candle and candleſtick, and makes the Sun to go down at noon-day, as *Amos* 8. 9. ſo darkens the Earth at clear day. Good Miniſters they are called the light of the world, and they are called

3. Stars, as in *Rev.* 3. 1. And who are meant by the ſe-

ven Stars? *Rev.*1.*ult.* they are the Angels, that is, the Miniſters of the ſeven Churches. Now the Stars are ſaid to affect thoſe inferiour bodies; 1. By their influence. And thus godly and faithful Miniſters, by the influence of their lips, they feed many with the bread of life. 2. By their regular motives of their lives, they confirm many. 3. By the light of both they confirm many: One while their imployment is to inſtruct poor ſouls, and ſo they are like Stars ſhining in a dark winter-night; another while they are to converſe in their courſes, *Judg.*5.20. Now to enjoy and live under the Miniſtry of ſuch Stars, and yet to walk in darkneſſe, and to have fellowſhip with the works of darkneſs, to remain unconvinc'd, unconverted, unhumbled, unmortified, unfruitful, this is woful, this is a very lamentable ſtate.

4. They are called the Lords Meſſengers and Embaſſadors, *Mal.*2.7. and the Miniſters of the Goſpel; for indeed the Miniſters of the New Teſtament they are no where called Prieſts, they are called Embaſſadours for Chriſt, 2*Cor.*5.20. Godly, faithful Miniſters are the Lords Meſſengers and Embaſſadours in matters concerning the Soul, the precious, immortal, never-dying ſoul of man, not in the matters of this life, but for the ſoul. Now this is no mean imployment to treat with God for the ſoul.

5. They are called the Lords Husbandmen. Gods Church is his husbandry, 1 *Cor.* 3.9. and Miniſters are Gods husbandmen: naturally we are like a barren wilderneſſe; now the Lord ſends his husbandmen to thoſe barren wilderneſſes, to make a fruitful Paradiſe: Now for Gods husbandmen to plow, ſow, and harrow, and yet no fruit, no crop, *Iſa.*5. 6. When Gods Vineyard brought forth no fruit, *I will take away all their rainy clouds*, ſaith God; you ſhall have clouds, but you ſhall have clouds without rain; you ſhall have Miniſters ſtill, but ſuch as ſhall never do your ſouls any good.

VVell,

Well, you ſee the Titles given to them in Scripture: They are called the Salt of the Earth, and the Light of the World, and Stars, and the Lords Meſſengers and Embaſſadours, and Husbandmen; all which doth import a very great obligation lying on a people who live under ſuch a Miniſter, and who live under, and practice every commanded duty.

1. *Inference.* 2. Dangerous and fearful is the eſtate of thoſe who have enjoyed and lived under, and have not been wrought upon by ſuch a Miniſtry: And this will appear if we conſider,

1. How fearful a ſentence the Lord Jeſus Chriſt hath given to thoſe that live under, but deſpiſe and profit not by the Miniſtry of his faithful Servants, *Mat.* 10. 14,15. And do not think that Chriſt ſaid this touching the Miniſtry of the Apoſtles only, certainly the Lord Chriſt would have it to be underſtood of the Miniſtry of all his faithful ſervants, whom he ſendeth to teach his people, *John* 13. 20. whomſoever he ſends; and ſo, *He that deſpiſeth whomever I ſend, deſpiſeth me.* Then is the Meſſage of the Lords faithful meſſengers received aright, when people do not only hear it, but receive it, and bring forth fruit, as our bleſſed Lord ſpeaks of good hearers, *Mark* 4. 20. Thoſe are they that hear and receive the fruits ſown in good ground: And thus our bleſſed Lord expounds himſelf *Mat.* 11. 24. he telleth us there that they of *Capernaum* ſhall be in a worſe caſe then they of *Sodom* and *Gomorrah*; and why? becauſe they repented not at Chriſts Sermons and Miracles; they were not to be ſeen in their lives, notwithſtanding Chriſts Miniſtry, notwithſtanding Chriſts preaching, and his miracles among them, they did not amend their hearts and wayes: Oh how fearful a ſentence hath our Lord Jeſus Chriſt denounced againſt ſuch!

2. If a people be not wrought upon by ſuch a Miniſtry,

ſtry, what hope can ſuch a people have, that any thing ſhall do their ſouls any good? for it is not the Miniſtry of Gods faithful Servants, the power of God to Salvation, and the miniſtration of the Spirit, 2 *Cor.* 3 8. That is that Miniſtry whereby the Spirit of grace and holineſſe is infuſed into the hearts of the Fathers choſen ones in Chriſt Jeſus. The Poet ſpeaks of excellent Muſicians, who by the power of their muſick made ſtones to leap into a wall. A godly, faithful Miniſtry hath done more, it hath taken the ſtone out of mans heart, and hath given them new hearts; it hath made all the commandements of God eaſie to many a poor ſoul, becauſe it loves its Father, its Redeemer, and Comforter. There is a kind of obedience in a godly faithful Miniſter; and if this will not do, nothing will, as in *Luke* 16.31.

3. Is not the cauſe of the non-proficiencie of ſuch a people, under ſuch a miniſtry in themſelves? Oh men do hinder the fruit of the VVord in their own ſouls, the powerful operation and working of the VVord on their own ſouls! The Lord prophecies that ſentence on the *Jews*, *Mat.* 13.14. he layes all the blame on themſelves, and aſſigns their own ſins, and the reaſon and cauſe of it, as in verſe 13. And thus our bleſsed Saviour expounds the parable of the Sower, ſhewing how many that hear the VVord are never the better for it; and he layeth the the blame on themſelves, as in *Luke* 8. 14. what then, haſt thou not profited under the miniſtry of the Lords faithful ſervants? Oh lay the blame on thy ſelf.

4. Conſider, hath not the Lord himſelf a hand in the proficiency, or non-proficiency under ſuch a miniſtry; ſurely the Lord hath a chief hand in making the miniſtry of his ſervants fruitful or not fruitful to them that enjoy it: Now to enjoy and not enjoy, is it not a fearful ſign that ye are not of God? as *John* 8. 47. is it not a ſign that thou art not of Gods Elect, at leaſt of Regeneration?

neration? But you will ſay, did not the *Jews* hear Gods VVord? Yes, they did, with their bodily ears; but they heard it not with faith, ſubmiſſion, and fruitfulneſſe, and therefore our bleſsed Saviour tells them, they were not of God, that is, they were at leaſt in an unregenerate, if not in a reprobate condition: And ſo *John* 10.26. *Ye are thoſe Goats* (ſaith Chriſt) *that muſt ſtand at my left hand in that great day*; and then unbelievers ſhall reflect on themſelves, not on Chriſts Miniſtry by the mouths of his Servants.

But if any ſhould ſay, What then, will you ſay that all of us are reprobates that are not wrought on by your Miniſtry?

I ſay not ſo; for that ſeed which hath been ſown on you, may do your ſouls good hereafter, though it hath done them little or no good as yet.

But ſecondly, this *I* may boldly ſay, That if any of you die in your preſent ſtate, unconverted, unregenerate, you will carry with you to your grave as fearful marks of reprobation, as any we can finde in the whole book of God. *John* Baptiſt compares the miniſtry of the Goſpel to a Fan, in *Mat.* 3. 12. When the Lord Jeſus maketh uſe of the miniſtry of his faithful ſervants among the people, when he maketh uſe of thoſe fans, it will appear who among them are wheat, and ſhall be gathered into the Lords Garner; and who among them are chaff, and ſhall be caſt into the fire. And now whether the preſent ſtate that you have lived under, & are not yet wrought upon by a faithful miniſtry, be not very dangerous, judg ye? And ſo much may ſuffice for the Doctrinal part.

If it be ſo then, *That a Miniſters ſoundneſs in Doctrine, and holineſs of life and converſation, doth lay a great obligation on a people, conſcienciouſly and duly to practice every commanded duty*; Then firſt of all, the firſt Uſe we ſhall make of this Doctrine ſhall be by way of Trial and Examination, and that in two particulars.

1. Branch of the Uſe of Triall.

First, Whether you in this Pariſh, in this place, you here before the Lord *do make conſcience of the due practice of every commanded duty.*

Secondly, Whether *the Miniſtry you have enjoyed and lived under, doth not lay a great obligation on you ſo to do?*

For the firſt of theſe, *Whether you here before the Lord do make conſcience of the due practice of every commanded duty in obedience to Almighty God,* you may try your ſelves by theſe three excellent ingredients.

Firſt, *Univerſality,* Canſt thou in the witneſs of thy conſcience ſay, that through grace thou doſt every, as well as any part of the Lords revealed Will, ſo far as thou knoweſt it?

2. *Uniformity*; Doſt thou do *all* without prejudice or partiality?

3. *Ubiquity*; Art thou the ſame at home as abroad, in thy cloſet as well as in the congregation? and doſt thou mind inward and ſecret, as well as open and outward holineſs? What ſaith conſcience to this?

As firſt, Hath commanded duties a Throne in your own ſouls and conſcience. Secondly, Have they a throne in thy Family.

First, Have commanded duties a throne in your own ſouls and conſciences? Is your hearts fully poſſeſt with the power of thoſe divine and heavenly Truths, which you have often heard, which hath been again and again inculcated upon you as it was upon the *Theſſalonians,* 1 *Theſſ.* 1. 5. their carnal principles were confuted, their paſſion moderated, their luſts mortified, their ſelf-ends confounded; are yours ſo? Have commanded duties a throne in your ſouls and conſciences? Oh that all your conſciences could give a ſatisfying anſwer to this Query.

Secondly, Have commanded duties a throne in your Families; do you make conſcience of Familie duties;

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are your houſes *Bethels*, that is, houſes of God, houſes of prayer; are they habitations of Holineſs and Righteouſneſs? do you make conſcience of relative as well as of perſonal duties? Oh that all your conſciences could give a ſatisfying anſwer to this Query!

2 Branch of the Uſe of Trial.

But now the ſecond branch of this Uſe of Trial and Examination is this, Whether the Miniſtrie you have enjoyed and lived under, doth not lay a very great obligation on you to put in execution every commanded duty, as *Rom.* 10. 6, 7, 8. that is, the Word of Faith we preach; read that place: And may not we take up that with ſome variation, and ſay, You have heard of the diſeaſe, the miſerie, and remedie. When the great God ſhall arraign thee at the great and fearful Day, and ſhall ſay thus, Thou rebellious wretch, why didſt thou not forſake thy evil waies, thy drunkenneſs, thy tipling, thy covetouſneſs, thy ſnuffing at puritie, thy inveterate heart and ſpirit againſt my holie waies and Miniſters? why didſt thou not forſake thy evil waies? wilt thou be able to ſay Lord, I lived under 1. A ſoul-betraying, non-reſident Miniſter, one that made it his buſineſs to fleece indeed, not to feed the flock; or 2. Under a ſoul-poiſoning Innovator; or 3. Under a ſoul-pining dry nurſe; or 4 Under a ſoul-miſguiding guide; or 5. Under a ſoul-unſetling temporizer; or 6. Under a ſoul-deſtroying diſcountenancer.

1. Canſt thou ſay that thou liveſt under a ſoul-betraying, non-reſident Miniſter, one that made it his buſineſs to fleece, and not to feed the flock? one that looked after the wool and fat of the flock; the fleece, but never minded the flock, but non-reſidency hath been hitherto decried, as that as breeds a Miniſter idle and erroneous, or licentious? but wilt thou be able to ſay, Lord, I lived under ſuch a Miniſter, that was a ſoul-betray-

traying Miniſter, one that was greedy of Livings, and had perhaps two, or three, or four, but ſo bad a man, that the worſt was too good for him? or wilt thou be able to plead, or canſt thou ſay,

2. Lord, I lived under a ſoul-poyſoning Innovator, one that was for formality more then reality of true worſhip; one that preached ſuch Doctrine as did not ſeaſon, but poyſon and deſtroy the ſouls of his hearers; ſuch are Romiſh Teachers, Jeſuits, Prieſts, and Seminaries, who ſo affect the outward pomp, as they neglect the inward power of it? Wilt thou be able to ſay, Lord, I lived under the Miniſtry of ſuch a one, who was more zealous for the formality of thy worſhip, then the reality; more zealous for thoſe things that will not endure the trial of the Lords day of appearance, then for the ſubſtance of Religion: Or,

3. Canſt thou plead that thou livedſt under a ſoul-pining dry Nurſe, one that did not, or could not feed us with the ſincere milk of thy Word; one from whom thou never heardſt a ſoul-ſolid, a ſoul-working Sermon all thy life? *I* appeal to your Conſciences, have you not heard often of your miſeries, and Gods mercie, and Chriſts merits? Have you not heard often of the neceſſity of a holy life? Oh the convictions, informations, exhortations, perſwaſions, directions, you have enjoyed and lived under! Hath not thy ſtate by nature been ripped up, and the Anatomie, (not of the Councel of *Trent*) but of Gods Book, been ſhewed to thee? What ſhall *I* ſay, hath not Hell and damnation to all rebellious, and Heaven and Salvation to all true penitent ſouls, been preached to you?

4. Or canſt thou ſay that thou livedſt under a ſoul-miſguiding guide, as 1. A blind Seer, a blind Watchman, a blind Leader of the blind, one who knew not Heavens way? Canſt thou ſay thou livedſt under ſuch a

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creature that is not to be found in Chriſts Catalogue, an Idol-preacher, as in *Pſalm* 135. 15, 16, 17. verſes, read that. Or 2. If not ignorant, yet one ſo vicious, that he pulled down more with his foul hands, then he built up with his fair tongue? Canſt thou ſay thou livedſt under one, who by his converſation gave his Doctrine the lye? Wilt thou be able to plead thus at the great day? or wilt thou be able to ſay

5. That thou haſt lived under a ſoul-unſetling Temporizer. What would he not do rather then he would loſe his living? which made me think Religion to be but a fancy. Wilt thou be able to ſay at the great Day, Lord, it was my ſad lot and portion to live under the Miniſtry of ſuch a one, who tuned his Fiddle to the times of every one? I, or laſtly:

Wilt thou be able to ſay thou livedſt under a ſoul-deſtroying, diſ-countenancer of all puritie and holines? one (parhaps) though no dunce, or drunkard, yet a profane ſcoffer, one that preached holineſs out of his Pulpit, and Pariſh, and Houſe, and the like.

But firſt of all, we can through grace appeal in this caſe both to the Lord and to your ſelves, that it hath not been ſo with you.

2. Conſider how unexcuſable you will be, if you live and die in your ignorance, impenitencie, and unbelief.

1. Conſider, we can in this caſe appeal both to the Lord, and to your ſelves. 1. To the Lord: we are able with an humble boldneſs to appeal to him, and ſay, Lord, thou knoweſt we have given this people warning, Ezek. 3. 18. Now bleſſed be the Lord, we can humbly appeal to his Majeſtie, Oh Lord, thou knoweſt we have warned the wicked to turn from his wicked way, and the profane from his profaneneſs, and the ſuperſtitious from his ſuperſtition, and the ſchiſmatical from his ſchiſm, and the formal from his formalitie, and the civil honeſt man from reſting in his moralitie. Oh bleſſed be

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thy name, we have indeavoured to take off this people from all their ſandy, quagmoiry foundations! Lord, thou knoweſt our prayers for them. And ſo

2. To appeal to you: And this was a very great comfort to St. *Paul*, that he could appeal to the people themſelves, as *Acts* 20. 26, 27. This was a great comfort to him; and bleſſed be the God of Grace, it is a great comfort to us, that we can take you to record, that we are pure from your blood; we have not ceaſed to declare all that the Father hath ſhewn to us; we have not been affrighted by any man, or mens frowns, nor debauched to conceal any part thereof by any mans ſmiles.

2. *Conſider how inexcuſable you will be, if you live and die in your ignorance, impenitency, and unbelief*, Ezek. 3. 10. Obſerve it, if you miſcarry for Eternitie, the blood of your ſouls will not be charged on us; nay, it will be on your own heads: And therefore the Apoſtle *Paul*, when he preached Chriſt to the *Jews*, and they oppoſed and blaſphemed, their blood was upon their own heads, as *Acts* 18. 5,6. Oh conſider it! if your Miniſters have been faithfull, they are clear, and free, and guiltleſs; the Lord will never charge the blood of ſouls on them. Conſider it therefore; how ſpeechleſs will you be at the great day, if you live and die in your ſins? may not the Lord ſay of this place, as he did of *Capernaum*, *Mat.* 11. 23. for thou haſt enjoyed the Miniſtry of many of my ſervants: Dare any of you meet us in the day of judgement, under whoſe Miniſtry you have lived in an unregenerate eſtate, and ſay that you have lived under a ſoul-betraying, non-reſident one; or under a ſoul-poiſoning Innovator; or a ſoul-pining dry-nurſe; or a ſoul-miſguiding guide; or a ſoul-unſetled Temporizer; or a ſoul-deſtroying diſ-countenancer, in an unregenerate eſtate? The Lord will then make you to know what it was to have a faithful Labourer among you, as *Ezek.* 33. 33. Then, when you ſhall be convinced in your own Conſcience,

ſciences, you ſhall then ſay, you heard all thoſe things, and we cannot ſay we were unwarned, either in ſin or danger; we cannot ſay we were untaught our dutie either to God or man; we had precept on precept, but we ſlighted all warning, and exhortation, and direction, therefore, now are loſt and undone everlaſtingly. So much may ſerve for the firſt Uſe.

The ſecond Uſe is a uſe of Direction, which will fall into many very ſuitable and practical particulars; whereto I do beſeech you to hearken unto, as the words of a dying man do commonly take the deepeſt impreſſion on the ſurviving hearers. Now this may be, for all that I know, my laſt words to you in this place, therefore I beſeech you to hear me: An interruption, a ſuſpenſion of my weak worthleſs pains and labour among you there will be, for any thing I know, from this day; but obſerve it is no reſignation from me, or my Reverend Brother; and therefore what other diſſolution of the property and relation between your Paſtor and you, there may be, as of that mutual intercourſe, I ſhall not account or call it forfeiture of his place, whatever others may call it, let them call it what they will. Then hearken to my words, as the words of a dying man, yet not dead, but alive, and perhaps ſhall not die, but live and declare the Word of the Lord, and hold forth the Word of the Lord to you many a time in this place, when ever it pleaſeth God to ſet open a door for me.

If it be ſo, *That the Miniſters ſoundneſs in Doctrine, and holineſs of Life and Converſation, do lay a great obligation on a people duly and conſciencioufly to practice every commanded duty;* Then from this Doctrine I would ſuggeſt and leave with you ſeveral words and hints of counſel: And oh that the Lord God of Heaven would effectually engage and ſet them home on every one of your hearts!

My firſt Counſel is this, *That when the Lord taketh away*

way ſuch Miniſters, whoſe Doctrine is ſound, and their lives exemplarily holy, you would then be duly apprehenſive, and deeply ſenſible, both of the inflicting cauſe, and alſo of the meritorious deſerving cauſe thereof.

1. *For the inflicting cauſe*; and that is the Lord himſelf, *Iſa.* 3. 1, 2. *Who is it that taketh away from a people the natural ſtaff, and the civil ſtaff, the ſpiritual ſtaff*, ſaith the Prophet? *The Lord, the Lord of Hoſts.* Who ever it be that is the inſtrument, it is certain it is the Lord himſelf that is the principle efficient cauſe of this judgement on a people; and this will appear, if we conſider,

1. The Lord hath threatned this judgement on a rebellious people, *Amos* 8. 11, 12. *I* (ſaith the Lord) *will bring this judgement on them.* A moſt dreadful ſpiritual judgement! Gods Word is the ſpiritual food of our ſpiritual lives; and therefore, as the granting of it is a bleſſing indeed, ſo the with-holding of it is a judgement indeed. This is reful, dreadful judgement of the Lord, we ſee, threatens; yea, that is not all, the Lord hath not only threatned it, but

2. Inflicted it, As the Lord hath taken away his faithful Meſſengers and Embaſſadors.

1. Sometimes by death, out of the world, out of the land of the living. And thus the Lord took away the Prophet *Enoch*, *Gen.* 5. 24. And

2. Sometimes by removal. Thus the Lord took away Prophet *Jonas* from *Iſrael*, and ſent him to *Ninive*, as *Jonah* 1. 2. And thus *Paul* and *Barnabas* went away from the *Jews*, and turned to the *Gentiles*, as *Acts* 13. 4.

3. Sometimes by deprivation. A time there was, when the good Prieſts and Levites were forced to flee their own places and poſſeſſions, 2 *Chron.* 11. 13, 14.

4. Sometimes by Suſpenſion. Thus a time there was, *When it was ſaid to the Seers, ſee not, and to the Prophets, propheſie not*, Iſa. 30. 9, 10. Thus a time there was, when people would have Paſtors, but would not endure faith-

ful

ful *Jeremiah*; and a time there was that there was a Law made, *Look ye ſpeak no more in the name of Jeſus*, Acts 4. 18. and a time there was, when *Paul*, and *Timotheus*, and *Silvanus* were forbid to preach to the *Gentiles*, as 1 *Theſſ.* 2. 15, 16. Thus we ſee the Lord himſelf hath inflicted this dreadful Judgement on a people; and the Lord hath divers waies & methods & means to inflict it.

3. Conſider, *The Church and people of the Lord hath been very ſenſible of the Lords hand in this judgement*, as we may ſee in *Pſal.* 74. 1. & 9. verſes compared. Why, what is the matter? as if they have ſaid, God was wont heretofore to give us ſigns and tokens, he would even work miracles for us; the Lord would ſend us ſome Prophets to converſe with, and inſtruct us; we had thoſe that could tell us how long our troubles ſhould laſt; but now we ſee no ſign, the Lord leaveth us as it were to the wide world, and how ſenſible was the Lords Church in this judgement? as ver. 1. of that *Pſalm.* This is the firſt endeavour, *We are to be duly ſenſible, and deeply apprehenſive of the afflicting cauſe of ſuch a Judgement*; and that is the Lord himſelf.

2. Of the meritorious Cauſe, and that is Sin. Say not we, it is long of ſuch or ſuch, but it is long of our ſelves, we may thank our ſelves for this, and we appeal to your ſelves, whether this judgement may not be charged?

1. From the general inflexibleneſs and untractableneſs of people under the Miniſtry of the Word: For this very cauſe the Lord plagued and poured his vengeance upon the Ten Tribes as in 2 *Kings* 17. from ver. 13. to 19. *The Lord teſtified againſt Iſrael by all the Prophets, and by all the Seers, ſaying, Turn you from your evil wayes; notwithſtanding they will not hear.* And for this very cauſe did the Lord afterwards plague all *Judah*, as *Jer.* 29. 17, 18, 19. And for this very reaſon did the Lord Jeſus Chriſt remove *Paul* from *Jeruſalem*, becauſe the people were a ſtiff-necked people, and they would not

receive

receive *Pauls* testimonie concerning Jesus, as *Acts* 22. 18. *Paul* had a great desire to stay at *Jerusalem*, as appeared by his reasoning with the Lord, as ver. 19, 20. But what saith the Lord Christ? ver. 21. Now can *England*, can *London* plead not guilty of this hainous provocation, a generall inflexiblenes, intractableness, under a Conscience-ransacking, a Conscience-searching Ministry? What shall the Lord do with such a people, under such a Minister? Is it not just with God to let them alone that are profane and superstitious? Let there be like people, like Priests? let the blind lead the blind, and let the wicked rebellious Minister, lead a wicked, loose people, that both may perish together everlastingly.

2. The unfruitfulnes, formalitie, luke-warmnes, declining of Gods own people; and for this the Lord threatens the Church of *Ephesus*, *Rev.* 2. 4, 5. *I have* (saith Christ) *somewhat against thee, thou hast left thy first love*; though not absolutely for nature, yet eminently for measure. And can *England*, can *London* plead not guilty of this sad provocation? Now indeed we cannot but observe, and approve of your flocking to the Lords Ordinances, as Doves to the holes of a window; but did you do so some months agone? Oh your voluntary and fearful distractions, avocations, diversions from the worship and service of God! And is it not just with the Lord to take away that abundance, and choise of spiritual helps, a people had when they approved not of them, yea, when they undervalued, and despised, and abused them? Oh the Lord God help us all to affect our souls, and to lay our selves low before his all-seeing Majesty for our provoking him to do this! and endeavour to be duly apprehensive, and deeply sensible of the inflicting cause, and meritorious cause thereof.

2. *Take heed of a profane delight in loose, lewd, wicked, dissolute Ministers.* And here we will promise two or three things.

1. *Too*

1. *Too many people are too ready to cavil at many Ministers without a Cause.* The Life of our blessed Lord and Saviour, was it not traduced? did not some say that he was a Friend to Publicans and Sinners? We see Christ was cavilled at, and quarelled with by some: And thus the holy Apostles, their lives were traduced, they went through evil report, as well as good report, 2 *Cor.* 10. 2. And thus *Athanasius*, who was traduced for an Adulterer by the *Arians*; and so *Luther* and *Calvin* are represented and reported by the Papists, as if they had been the vilest creatures in the world. The wicked man cavils at and finds spots (at least doth what he can to find spots) in the Sun; and some who are not so wicked, do look for an evangelical Perfection in Ministers, and all theirs, their Wives, and their Children, and their Servants, and their Company: How ready are People grosly and uncharitably to censure a Minister for any, yea, the least they discern in him, or his; and is this their Vertue? nay, is it not their Vice and Corruption?

2. *It is no breach of the Churches peace, no argument of a contentious and unquiet spirit in a Minister, to speak vilely of vile Ministers, and enemies of the Churches peace.* Why, who are they? *John Baptist* tells us, he calls them vipers, *a Generation of Vipers*: why, were they not Preachers? *Mat.* 3. 7. And will you say that *John Baptist* was a man of a contentious Spirit, of an unquiet Spirit? And who were they whom our blessed Saviour calls a generation of Vipers? *Mat.* 12. 34, 38, 39. And who were they whom our Saviour calls a *Generation of Vipers, and an evil and adulterous Generation*? were they not Preachers? and it is very observable, both *John Baptist*, and our Saviour did call those Preachers thus, even in the hearing of them who were their ordinary hearers; and do but observe what strange terms of disgrace St. *Peter* gives them, 2 *Pet.* 2. 12. to certain Preachers in his time, *ver.* 14. what strange terms doth the Apostle give

those Teachers, whose pernicious wayes many would follow, as in *ver.* 2. of that *Chapt.* But did not the Scribes and Pharisees sit in *Moses* Chair? and did they not preach some good Doctrine? insomuch that Jesus Christ bids the people hear them, and observe what they said, though not what they did, as *Mat.* 23. 1, 2, 3. Therefore may some say, It seemeth strange that Christ should thus disgrace the Scribes and Pharisees; was not this the way to make their Ministry contemptible?

First, It is very clear and undeniable, that there were a Generation of pitiful sorry Teachers, as in *Mat.* 9. 36. Why, did not the People enjoy the Teaching of the Scribes and Pharisees? yes, they did; but the Scribes and Pharisees were Idol Shepheards, they knew not how to feed their Flock; and therefore Christ lookt on the People as Sheep scattered abroad for all the Scribes and Pharisees. They did not understand that there was heart-murder, or heart-adultery, until our blessed Saviour instructed them. The Scribes and Pharisees, they did but strike at the bough only, but our Saviour *Preached with authority, and not as the Scribes did.* And withal I answer.

Secondly, That beyond all peradventure our blessed Saviour saw, that although the Scribes and Pharisees did teach some truths, yet by their Life and Doctrine they did more mischief than good; and therefore the more credit they had among the People, the more mischief they were like to do: And therefore from hence our blessed Lord and Saviour calls them *a Generation of Vipers.* But I hope you will not count it an argument of the breach of the Churches peace, to speak vilely of a vile Ministry; It was no more than *John Baptist* did, and then our Saviour did.

Thirdly, No man's sin deserves so sharply to be reproved as the sins of Ministers, because their sins of all others are the chief sins committed in a land; at the Sanctuary prophaneness too too often begins. Therefore when God's People

People met in their publick faſts, they made ſolemn confeſſion of thoſe ſins of the firſt magnitude, by which they had moſt provoked the Lord; they do make confeſſion chiefly of the ſins of their Magiſtrates and their Miniſters, *Neh.* 9. 33, 34. The *Jews* there bewailed the ſins of their Magiſtrates and Miniſters, as the particular cauſe of their plagues. Oh the ſins of Teachers are the Teachers of ſin, and therefore no mans ſin deſerves to be ſo ſharply reproved, as the ſcandalous ſins of Miniſters. Now if you love your ſoules, take heed and beware of a profane delight in dewd, looſe, diſſolute Miniſters. We find the Lord complaining of the wickedneſs of the Prophets, and of the Prieſts and People, as *Jer.* 5. *ult.* the People did take a profane delight in falſe Prophets, and in polluted Prieſts; and ſo likewiſe in the Prophet *Micah*, *chap.* 2. *verſ.* 11. the people, although they did oppoſe the Prophet *Micah* and other true Prophets, yet they did approve of and delight in falſe Prophets, ſuch as were of their own leaven, their own way and mould, ſuch as would flatter them, and promiſe them wine and ſtrong drink: and are there not many ſuch People in the world, that had rather hear ſuch a Miniſter, than ſuch as preach cloſe-walking with God, and of getting to heaven under pain of damnation? Will you cry up, and will you profanely delight in a Miniſtry that ſhall preach peace, peace, to all profane rebellious people; in ſhort, ſuch a one as will poyſon you in Doctrine, or in his example?

Fourthly, Take heed and beware of a ſinful Idolizing of godly, faithful Miniſters; the Apoſtle decries this with much zeal, ardency and fervency of Spirit; what is *Paul's* planting, and what is *Apollo's* watering? 1 *Cor.* 3. 5, 6. as excellent gifts, parts, and graces as theſe men had, yet they look higher: ſo it is your duty to look above mens parts, and above mens gifts and graces; *Paul* and *Apollo* cannot give encreaſe; *Paul* indeed may plant, but there is

no rooting indeed of these plants, but by Christ. And read *verse 7.* It is God and he onely that can give encrease; As *Elisha's* Servant could carry his Masters staff and lay it on the dead child, but the child could not be raised to life until *Elisha* came himself; thus godly faithful Ministers can but lay God's Message before you, but unless the Lord set it to the heart, never a dead soul can be raised from the death of sin to the life of grace and holiness. Remember godly and faithful Ministers, although they have the Lord's Sword, yet they have not the Lord Christ's Arm; and alas what can the Lord Christs Sword do without his Arm.

Fifthly, Take heed of being leavened with prejudice against the Ministry of the Word, because of the misdemeanour or miscarriage of the Minister. Surely the efficacy of the Word and Sacraments doth not depend on the quality of the Minister. It is the Word of the Lord that converts, not the person of the Dispenser or Speaker. A seed that is sown in a good soyl, may, yea will grow and thrive, although perhaps the Sower had a very dirty hand. 2 *Cor.* 3. 2, 3. the Apostle tells the *Corinthians*, that they are, saith he, *The Epistle of Christ's Ministry by us*; the Hand is Christ's, Ministers are but the Pen. Hence it was, that the Ministry of the Scribes and Pharisees was not to be rejected, but to be esteemed, so long as they failed not in the substance thereof; and hence the Apostle rejoyced that Christ was preached of the false Apostles, *Phil.* 1. 15, 16, 17, 18. though out of envy; take heed therefore and beware of a total separation from differting of, and forsaking Church-assemblies; and yet I conceive it is a very rare thing for unconverted Ministers to convert some. For what saith the Lord by the Prophet *Zephaniah*, *Zeph.* 3. 1, 2, 3, 4. *Oh saith the Lord to Jerusalem, that hath such Prophets and such Priests, woe to such a City, to such a Country, to such a Parish.* And what saith Christ himself in *Mat.* 15. 14. *Let them alone*; oft times it falls out so, that

made Archbiſhop *Abbot* ſpeak in a Lecture of his, and profeſs, that his heart did even bleed within him, to think of the precious Souls of many People, who had ſuch Miniſters, that if they had not been in the Miniſtry, they would not have been fit Hogherds for Swine. And yet we muſt remember not to tie the efficacy of the Word and Sacraments to the goodneſs or badneſs of a Miniſters perſon.

Sixthly, Take heed and beware of being leavened with prejudice againſt all Miniſters, becauſe of the Vileneſs, and monſter-like unbeſeeming Carriage of ſome Miniſters. It hath been granted over, and over, that ſome Miniſters Evil, licentious Carriage and Converſations, are notorious; the Lord knowes, too many Miniſters have *Eſaus* hands with *Jacobs* voice; what then, muſt this redound to the general diſgrace of all Miniſters? becauſe ſome Profeſſors of the Law live lawleſs, muſt therefore all be cenſured and condemned for lawleſs livers? becauſe *Judas* was a Devil, and a Son of Perdition, will you therefore ſay that all the Diſciples of Chriſt were naught? Perhaps you do know ſome Sir *Johns*, ſome blind Seers, ſome blind Watchmen, who know not Heavens way, ſome blind Droans; or ſecondly, ſome that carry themſelves inſolently, as *Jer.* 20. 1, 2. as *Paſher* did; or thirdly, ſome that are too too like that evil Servant in the Goſpel, as *Luke* 12.45. or perhaps you know, fourthly, ſome apoſtatizing *Demas*'s, who imbrace this preſent world, and revolt from their Principles and Profeſſion, as 2 *Tim.* 4. 10. Or perhaps you know, fifthly, ſome aſpiring and climbing *Diotriphes*, as 3 *John.* 9. perhaps you know ſome ſuch as theſe I have inſtanced, what then? is there any Profeſſion as it were, but it hath a certain skum? why then in the face of ſome, who thorow grace are free from theſe miſcarriages, take heed and beware of being leavened with Prejudice againſt all Miniſters, be-

cause of the vilenes's and miscarriage of some.

Seventhly, Be earnest with the Lord for a godly, faithful Ministry, whose labour and pains among the people the Lord useth to bless. The Lord Jesus Christ is the greatest Patron of all Livings, as a Reverend man, now in Heaven, once said; He can present whom he will to a Parish, and he can restore whom he will to their People, as *Acts* 12.5,6,7. as he did *Peter* out of prison by the peoples prayers; and thus when *Paul* was in prison at *Rome*, observe how he writes to *Philemon*, in *ver.* 22. of that Epistle; and thus when the Author of the *Hebrews* was restrained from preaching, observe what an Exhortation he useth, *Heb.* 13. 18, 19. Oh pray therefore! pray for godly faithful Ministers, their Pains, their Labours, the Lord useth to bless among a people, as *Mal.* 2.6. we read that the Lord blessed the labours of *Levi*, so that he was an Instrument in the Lord's hand to turn wicked men from their iniquity; and *ver.* 5. so it was said of *Barnabas*, that by his Ministry, *much people were added to the Lord*, Acts 11. 24. And if we would have godly faithful Ministers, as we must pray for them, so we must first repent us of our Sins, *Jer.* 3. 14, 15. repent us must of our Sins, and particularly our contempt of the Ordinances and Worship of God. Secondly, We must prize the Gospel more than we have done; the Gospel loves to come and to stay where it is welcome. Of all the seven Churches of *Asia*, the Church of *Philadelphia* was the best; that Church used the Word best, and that Church enjoyed the Word longest. Be earnest with the Lord for godly faithful Ministers, whose pains and labours among the People the Lord useth to bless and prosper.

7. Be earnest with the Lord, that the refining Work of a National-Reformation, a City, a Country, a Family-Reformation, a Personal-Reformation, may begin at the refining and purging of Ministers. None will deny, but

that

that there is great need of a Reformation; there is none of you but will confess, that the Seed of leaven had need sometimes to be winnowed out from among us, as 2 *Chron.* 29. 18. *Hezekiah* began at the Priests and Levites, *Hezekiah* began his Reformation at them; and thus at our first Reformation, the Protestants did then affirm, that there could never be any good Reformation, unless they began at the Court of *Rome*: and it is very observable, that when the Prophet speaks of the Lord Christs coming, as a refining Fire, and as Fullars soap; this also is prophesied of refining the Sons of *Levi*, *Mal.* 2. 2. when he shall purifie the Sons of *Levi*, when he shall purge them as gold and silver; as it was in *Judah*, in the Reign of that good King *Hezekiah*, 2 *Chron.* 29. 34. the Priests were too few there; and as it was in *Judah* then, whether it be not so in *England* now, I affirm not, but leave you to judge. But a Ministers soundness in Doctrine and Holiness of Life and Conversation, should lay a great Obligation on a People, duly and conscientiously to practice every Command to Duty. And this may suffice for the second Doctrine. Come we now to the third Doctrine, deducable to be handled from this Text; and that is, *That in the due practice of commanded Duties, God's People may warrantably and confidently expect much of the gracious Presence of the God of Peace, even in the worst of times.* *These things think on*, saith the Apostle, *ver.* 8. *These things do*, saith the Apostle in the Text; and what then? *The God of peace shall be with you.* In the due practice of commanded Duties, God's people may confidently expect much of the gracious presence of the God of peace in the worst of times; then take Counsel from this Doctrine, that you may have the gracious presence of the God of peace with you; and if this Pulpit were my death-bed, I should give such counsel as this following to you.

First, Crown the Prince of Peace, the Lord Jesus Christ in your hearts and lives; I say, Crown the Prince of Peace, the Lord Jesus Christ, in your hearts and lives, receive him as your Lord and King, set a Crown on his head here in your hearts and lives, and he will crown you with peace in this Life, and set a Crown of Glory, a Crown of Immortality on your heads in the life to come. If you have Christ, you have all things, all heavenly Graces, all spiritual Comforts, all temporal Blessings; if you have Christ, God will, God can then give you all things that are good for you; without Christ you are not, and you can do nothing that is acceptable to God.

Therefore this is my first Counsel to you; *Crown the Prince of peace, the Lord Jesus Christ, in your hearts and lives.*

Secondly, Then maintain a constant, and conscientious intimate communion with the God of Peace. It was good counsel which *Eliphaz* gave to *Job*, *Job* 22. 21. Would you have much of the presence of the God of Peace? Oh! then frequently fall down and lie at the foot-stool of the Lord's Throne, for grace, and for peace; and when you do so, be not unmindful of us, who have often been your mouths to God, and God's mouth to you. And to engage and encourage you herein, consider.

First, The Lord Jesus Christ hath promised to be with his poor Ministers alwayes, even to the end of the world; *Mat.* 28. *ult.* If allwayes, not in the Pulpit only; no, the Lord hath promised to be with his faithful Servants, out of the Pulpit, as well as in the Pulpit; in the prison seeking the truth, as well as in the Pulpit preaching the truth. Oh then! will you put this in suit by prayer, That the Lord Christ will be with his poor Ministers to the end of the world.

Secondly, *We shall not fail to pray for you*, 1 Sam. 12. 23. Our sequestring from our preaching-work from you, will

give

give us advantage to lay out more time to fetch sighs from our hearts in praying-work for you; and I trust the Lord will give us hearts, so to improve our time for you, as *Samuel* said; so *God forbid we should sin against the Lord in ceasing to pray for you*, as *Peter* did to the people with a promise, as 1 *Pet.* 3. 10. And not only for you; but

Secondly, Even for such as have treated us somewhat uncivilly and unkindly, to say no more of them, although the number of them are very inconsiderable; but such I trust we shall not forget in our prayers: As *Moses* fell down on his face for the Children of *Israel*, when they treated him very unkindly, and spit in his face; I trust we shall not forget *Moses* prayer for the people: And so, when they danced before their Idol, *Jeremiah* wept for those in his time, as *Jer.* 13. 17. And that we shall not forget *Jeremiah*, weeping for you: And I trust likewise, that we shall remember *Stephen*, being on his knees for his persecutors, pouring out his life and prayer together, *Acts* 7. 60. I doubt not but my Reverend Brother, and my self, shall remember *Pauls* willingness to *spend, and to be spent both in prayer and preaching for you all*. Though the more abundantly he loved, the less he was beloved, 2 *Cor.* 12. 15.

Thirdly, Maintain and nourish all tenderness in your Conscience all your dayes: Oh! go not without, much less against the dictates of Conscience, rebel not against the light of it; beware of stifling and suppressing a warning conscience, lest a warning Conscience prove a gnawing Conscience, and prove a tormenting Conscience. And consider, First, Remorse of Conscience hath an eye against all sin past. Secondly, tenderness of conscience, which hath an eye to all sin to come. Take heed then of all calmness of heart.

Fourthly, Take heed of Apostatizing. *Chrysostome* hath a notable saying, namely, *That Ministers have a greater*

trouble

trouble, because they never find their work as they leave it as other workmen do. Oh! in how short a time doth a poor Minister find all his Work put out of frame and order? Did not *Moses* find it so? *Exod.* 32. 8. *Moses* had no sooner turned his back as it were, but the people were turned out of God's way of Worship: And did not *Paul* find it so? *Gal.* 1. 6. The *Galatians* were quickly removed; *Paul* was but lately gone from them, and they were quickly apostatized. Now this cometh to pass.

First, It is by reason of a crafty, subtil, deceitful Devil; As in the Gospel we read, *While men slept, the Enemy came and sowed tares*, Mat. 13. 25. And who this Enemy is, we may see in Christs expounding the Parable, *ver.* 39.

And secondly, Partly by reason of mens own deceitful hearts, as *Heb.* 3. 12. observe it. There is an evil heart of unbelief in the best; it dwels in the best, but it reigns in the wicked; And what is that? one of these evil hearts of unbelief, in apostatizing, in departing from the living God.

Thirdly, It is partly by Reason of deceitful Workers, as the Apostle calls false Apostles; It is partly by reason of such: Then take heed of Apostatizing, either from truth of Doctrine, purity of Worship, or practice of Conversation.

First, From truth of Doctrine. Be not weary of old truths; take heed, and beware of itching after novel Doctrines; take heed and beware of admiring this or that Opinion, which, as new Lights, drop down from Heaven, but indeed is but as the smoak of the bottomless pit.

Secondly, From purity of Worship also. Let not your zeal be cold, but kindled against every bracelet of the Scarlet-Whore. How often doth the Apostle call the People Adulterers, and Adultereſſes, because they Apostatize from the Word and Worship of God.

Thirdly, In Practice and Conversation. Prize the Gospel

pel, love it, and live accordingly to it: With constancy look on every motion of thy Soul, and every action of thy life as a step to life, or a step to death; as a step towards Heaven, or a step to Hell, *Heb.* 10. 38. To close this Counsel, the author of the *Hebrews* bringeth in the Lord protesting against Apostatizing. If any man draw back from Gospel-principle, and Gospel-worship, or from a Gospel-conversation, saith the Lord, *If any man draw back, then, my Soul shall have no pleasure in him.* Tremble then at this, thou Apostatizer, whoever thou art, where-ever thou sittest or standest, *My Soul shall have no pleasure in thee.* I loath and abominate that person, saith the Lord.

5. All of you then study peace, and particularly you who do unfeignedly set your hearts and faces towards heaven, study peace, and follow after it; though it run from you, pursue after it. You professe your selves to be them that are truly fearing God, and truly honouring the King, and truly loving one another; Oh then seek peace.

You who do unfeignedly set your hearts and faces towards heaven, study peace alway, and decline all dividing principles and practises among you; and that you may not either breed or feed circumstantial differences, or substantial divisions, consider, God is the God of Peace; our Saviour is the Prince of Peace; our Comforter is the Comforter of peace; our Calling is the Calling of peace; our Way is the Way of peace. Oh that we may so live in peace, that the God of Love and Peace may dwell with us; and that the God of Peace may live with us here, that we may live with the God of Peace hereafter!

Mr.

Mr. *Bull* of *Newington-Green*, his Farewel Sermon, in the Forenoon.

John 14. 16.

And I will send the Father, and he shall give you another Comforter, that he may abide with you for ever.

THe Observation that I commended to you out of these words, was this,

It is the great work for which the Spirit of Christ is given by God, to comfort the hearts of his people.

You may remember that I have formerly opened the truth to you, and have shewed you what this Spiritual comfort is, that the Spirit of Christ works in the hearts of his Disciples. I gave it you in this Description,

It is that inward, spiritual satisfaction, that the heart of a gracious person finds in, and through Jesus Christ, in all the various dispensations of God towards him, whereby he is enabled to go on in cheerfulness in the way that God would have him, whether it be by a way of doing, or of suffering. And herein I shewed,

1. The nature of the spiritual satisfaction.
2. The Author of it; It is God by his Spirit.
3. The Object of it; God through Jesus Christ.
4. The proper subject of this inward Spiritual comfort, the People of God.
5. And lastly, The Effects of the Spiritual comfort; It is to strengthen the heart, both to do and suffer.

I came the last time, to shew you how the Spirit of God doth this.

1. He doth it as an enlightening Spirit, by shewing where comfort is to be had, by opening the eyes of the understanding,

derſtanding, as he did *Hagars* bodily eyes to ſee the well of water.

2. He doth it as a quickning Spirit, bringing the ſoul into that capacity to take in the comfort; for what comfort can a dead man receive? a Cordial and a puddle is all one to a dead man.

3. He works this inward ſpiritual ſatisfaction, by diſcovering the truth of his vital principle in the Soul: for a man may have a principle of Grace and ſpiritual Life in him, and not know it; that though he has the ſpiritual comfort, yet it is all one as if he had it not.

Now this is the great Queſtion that is debated in the heart of a Child of God, Whether he be regenerated and born again? whether he hath grace in his ſoul, that grace that will qualifie him for glory? and if he was ſatisfied as to this, he would not be a moment without comfort: But he is afraid that he is dead in ſin, that he is a ſtranger to the Life of grace; hence ariſeth all the ſpiritual troubles: now the ſpirit of God comes in, and reſolves the caſe, comes into the ſoul by his bright Reflections, and fills our ſouls with comfort: Now we have received not the ſpirit of the world, but the Spirit which is of God.

4. The Spirit of God is a comforting Spirit, as he openeth the vein of godly ſorrow in the ſoul: Truly this is the next way to ſpiritual comfort, when a man can once ſpiritually mourn for ſin, *Mat.* 5. 4. *Bleſſed are they that mourn, for they ſhall be comforted.* Godly ſorrow opens the vein, and lets out the matter that hinders comfort, and cauſeth inward trouble in the ſoul: A gracious man takes a great delight in godly ſorrow; Oh! its matter of marvellous comfort to a child of God, when he can kindly mourn for his ſins.

5. The Spirit of God comforts the ſoul as he is a mortifying Spirit. Thus he takes away that that is the ground and matter of Believers trouble, mortifying that ſin that is the

cauſe

cause of his sorrows; pride, unbelief, inordinate love to the world.

6. The Spirit of God works comfort in the hearts of his People, by setting their own spirit to seek for comfort in God's own wayes.

The last thing I did for the Explication of the Doctrine, was to add some Propositions, and they are such as these.

1. *Many a gracious heart, that hath fellowship with the spirit of God in his sanctifying work, may feel and find none in his comforting work.* The Sun may operate where it doth not shine: A man may be in a state of salvation, when he doth not feel the joyes of salvation, *Isa.* 51. 3. You shall find those that fear the Lord, and had the comforts of the Holy Ghost, yet walked in darkness.

2. *Even these gracious souls, that have the fellowship of the comforting Spirit to day, may want it to morrow:* This is not daily bread, while the Saints are on this side Heaven. The Solstice of a Christians comfort doth not last all the day long, they are not feasted with this every day; they have the night as well as the day, there is a night as well as a day in the heart of a gracious soul; as it is natural in the common course of nature, the Sun may shine to day, but it may be clouded to morrow. Thus it was with that holy man, *Psal.* 30. 7. *Lord by thy favour thou hast made my mountain to stand strong; thou didst hide thy face and I was troubled.* And God doth this in infinite wisdom, to put a difference between Earth and Heaven, this valley of tears, and that state of glory, that so the hearts of Gods people may be kept in a frame of longing after the state of Heaven; God will have his People be groaning here, that his People may groan after that condition when all sorrowing and sighing shall flee away. God reserves perfect comfort to be the reward of perfect holiness; while our graces are imperfect, we must make account that our comfort will be so too: Tears will be

ver wiped from our eyes, till sin be quite taken out of our hearts.

3. *Those that have had this spiritual comfort in their souls, they may lose not onely the impression of the Spirits comfort; but they may feel the impression of God's anger.* Heman complains, *that the wrath of God did hang upon him, and that the terrors of God had cut him off.* A gracious heart hath real grounds of consolation, though he hath not present sensible comforts.

A child of God hath alwayes that, that if he did see, he could not be without comfort; the Promises are his support, he hath the first-fruits of the Spirit, and right to eternal life: A Child of God shall alwayes have so much to keep up his hopes and affiance upon God; a child of God, in the darkest condition, though he doth not see enough to make him rejoyce in God; yet he sees enough to make him trust in God; though he walk in darkness, and see no light, yet he trusts in God. *Job* saies, *Though the Lord slay him, yet he would trust in him.* *David* was in great trouble, while he was in that disquiet expostulation, *Why art thou cast down O my soul! and why art thou disquieted within me! trust in God.*

5. *Those that have inward comforts from the Spirit, may at the same time have little comfort from Gods outward dispensations.* It may be dark without, when it's light within; while *Stephen* sees nothing but blood here below, he saw Heaven above: And Christ tells his Disciples, *In the world they should have tribulation, but in him they should have peace.*

6. And lastly, *Though this be one great work of the spirit of God to comfort the hearts of Christs Disciples, yet there are some special seasons wherein the Spirit of God gives out this comfort.* There are seasons of sadness, there is a season of heaviness, and there is need of it: *There is a time to weep,*

and

and a time to laugh; a time to mourn, and a time to dance. I shewed you some of the Seasons.

1. One special season of the Spirits comforting the renewed soul, is presently upon the Souls first Salvation. After the Spirit is become a Spirit of Adoption, presently it becomes a Spirit of Consolation; after the Spirit hath come into the Soul in the Law, it then nextly appears a Spirit in the Gospel.

2. Another Season when the Spirit gives out this comfort, is just before the Lord layes upon his People any great affliction. When was it that Christ was transfigured, and his face did shine as the Sun? it was immediately before his bloody passion. Christ was first taken into the Mount, before he was lifted up upon the Cross. When was the voice heard, *This is my beloved Son in whom I am well pleased*? but just before he was led into the Wilderness, to be tempted. When was *Paul* lifted up into Heaven? it was immediately before Satan was sent to buffet him. Thus God gives his People something before hand to support their Spirits, that they may not faint; the Disciples were full of comfort, *Acts* 5. 41. And when was this? immediately just before they were carried before the Council, and Whipt up and down like Vagabonds and Rogues, for preaching the Gospel.

3. Another Season when the Spirit gives out this Comfort, is in the time of Suffering. God comes in the nick of time, especially if a man suffer for righteousness sake, if his Suffering be upon the account of Christ, he seldom fails to send the Comforter for the relieving of his Spirit, 1 Pet. 4. 13. *But rejoyce in as much as ye are partakers of Christs Sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy.*

Bodily confinement, and inward straits, are the times of the Souls greatest enlargement. *John* had his Vision in the Isle of *Patmos*. When a child of God is brought to a piece

piece of bread, then is the season for God to feed him with heavenly *Manna*; *Jacob* had glorious Visions, while he was flying from the wrath of his Brother, when he had nothing but a heap of stones for his Pillow. It was in the wilderness that God speaks to his Church this. I told you of Mr. *Glover*, a Prisoner, who found no comfort in the time of his imprisonment; but when he was going to the stake, he cryed out, *He is come, he is come*, meaning the Spirit, the Comforter.

4. Another Season of Comfort is, after some special exercise of grace, godly sorrow for sin, fresh actings in the pardon of sin, and new Engagements, and Resolutions, and Promises of more close walking with God, after declining from him.

5. Another Season of Comfort is, After some great Tryals and Afflictions. Light is then most pleasant, when we newly are come out of a dark place; after Thunder, comes Lightning; after a Storm, comes a Calm: God led his people first into the wilderness, and then into the Land of *Canaan*: It is often so in Gods Dispensations towards his people, their greatest Afflictions go before their greatest Deliverances; And therefore let not the Saints of God despair when they are at the lowest, when they walk in darkness, and see no light, yet let them trust in the Lord.

6. Another Season of Comfort was, When men were conscienciously diligent in their particular Callings, then they walk with God. To this I gave you an instance in the Shepherds, they were faithful and diligent in their callings, they were watching over their flocks by night, and then the Angel comes, and tells them, *To you is born this day in the City of David a Saviour, which is Christ the Lord*, Luke 2. 11. A company of poor Shepherds, keeping of their sheep, God

appears unto them, and manifesteth his comforting presence, when the Scribes and Pharises, notwithstanding all their long prayers, and their strict Rites and Ceremonies, hear not a word of him.

7. Another Season of Comfort is, When we are either preparing for, or in the spiritual act of some duty. When grace is exercised to prepare the heart to pray, and in attendance upon such an Ordinance, then oftentimes the Spirit of God is with them, to let poor souls in their endeavours find acceptance with God. *Hannah* had been praying to God, but what melody did she find in her heart! When *Mary* sate at Christs feet, how doth Christ fill her heart with comfort, sealing up her salvation to her! I now come to close with some application.

Use of Information.

Use. *If it be the work of the Spirit of God to comfort the hearts of Christs Disciples*, then by way of information I gather this, *That a poor soul is very hardly stilled and satisfied in point of Comfort.* Sure it is a hard matter to comfort a poor soul, when one of the Persons of the blessed Trinity must be employed on purpose to do it. This is an Office belonging to the Holy Ghost, when he is to be the *Paraclete*, the comfort of the Holy Ghost. This sure is a hard matter, to comfort the wounded spirit, when the soul is full of the spirit of bondage. Oh! the hesitates, the jealousies, the doubts and fears, the objections that a poor soul makes against his spiritual peace and comfort! now it begins to take comfort, then it doubts again; now he believeth, and takes courage, but anon he is afraid; there is a great deal ado to fasten comfort upon a poor soul, 2 *Cor.* 1. 21, 22. What a heap of words are there together, and it is all little enough to comfort a poor soul! *Now he that establisheth us with you in Christ, and hath anointed*

us, in God, and hath also sealed us, and given the earnest of the Spirit in our hearts. It is not without much tugging and drawing that the soul is first brought to believe, and then, when it doth believe, it is a hard thing to perswade it that it doth believe: There is a strange kind of squemishness upon the heart, he thinks that that is no comfort to be taken that doth belong to him. *Luther* sayes, *It is a harder thing to comfort a troubled Conscience, than to raise the dead.* Surely it must be as hard, when nothing but the same power must do it.

The Soul is hardly convinced; but all the glad tidings of the Gospel, are golden streams, and all the Promises are but pleasant Fancies, without any Reality; but that these things should belong to him, this he cannot believe, for want of Faith: So that the Spirit of God is fain to come in, and end the controversie, before the soul will be satisfied.

2. If it be the work of the Spirit of God, to comfort the hearts of his people: then all the comfort of Christless and graceless souls is nothing worth, there is no true peace, for they are not the Disciples of Christ, which are the proper subjects of this comfort; they will not hearken to Christ, nor learn of Christ, but they *cast his words behind their backs, and break his bands asunder.*

Those that do not learn Christs Precepts, and follow Christs Canons, and obey Christs Commands, they are none of Christs Disciples; and to be sure, they have not the Spirit of Christ, which is the Efficient in this comfort, and without the root, there cannot be the fruit; for this inward peace is the fruit of the Spirit. And therefore what comfort they have, it is either a sinful comfort, which to be sure will end in sorrow, or else at best, it is but a carnal comfort, which will soon

vaniſh like the crackling of thorns under a pot; *There is no peace,* ſaith God, *to the wicked*; there is no peace with God, as long as you are at peace with ſin.

3. Here they are ſtumbled with the Riddle, That the people of God ſhould be ſorrowing, yet alwayes rejoycing; *as ſorrowing, yet alwayes rejoycing*, the carnal world think this to be a contradiction; though they be troubled without, yet they have peace within; though they have matter of ſorrow in reſpect of outward affliction, yet they have fellowſhip with the Holy Ghoſt the Comforter, which gives peace in affliction, joy in ſorrow, light in darkneſs, which fills thee with joy unſpeakable, and full of glory.

Secondly, If the Holy Ghoſt be the only Comforter of the hearts of Gods people; then let me exhort every one of you to labour for an intereſt in this Comforter. Friends, I beſeech you be reſtleſs till you have got ſome evidence of the Comforter in your ſouls, by the inhabitation of the Spirit in your hearts; without you have an intereſt in Chriſt, there is no comfort, no true comfort to be expected; no comfort in proſperity, no comfort in adverſity, no comfort in life, nor in death no peace with your conſciences: Men may make a ſhift to keep themſelves at quiet for the preſent, by lulling conſcience, they may have a kind of peace from a falſe principle; Ah, but what will you do when ſtorms ariſe? what will you do when death and affliction comes! *Jonas* lay quietly aſleep till the ſtorm came: O my Friends, we muſt ſhortly lye a dying, the Lord knows how ſoon; O what will you do for comfort in a dying hour? all other comforts may forſake you, and before that time you may meet with ſorrow and heavy afflictions, ſo that all your friends in the world will not do you good; your friends may fail, your hearts may fail, and then no comfort but the comfort of the

Holy

Holy Ghost will do you good; the time may come, that all your friends may prove miserable comforters, when God comes to deal with the soul, to set sin home upon the conscience, to lay sin before us, then what will you do? We are all guilty of sins of omission and sins of commission; when these come to be charged upon the soul, what will you then do? then no plaister of comfort will stick, but those of the Spirits laying on; unless the Spirit seal up the pardon of sin, the love of God to the soul, nothing will quiet and comfort the soul; however men may be merry for a time, yet there is a time of sorrow that will come, when they shall reflect upon their wayes, when they shall see nothing but sin behind them, and terrours before them: Oh! what amazement will seize upon their souls! they have no interest in God, in Christ, they have no interest in the Promises; there is nothing that will comfort you, unless you have an interest in the Spirit.

But then, what shall I do, that I may get this comforting Spirit into my Soul?

First, *Thirst earnestly after it.* The promise is made to those that thirst after it, *Isa.* 44. 3. Thirst after him in his convincings, in his humblings, in his sanctifying mercy: Oh let the desire and longing of thy soul run out this way! no matter for an Estate, no matter for friends and outward comforts, if thou hast the Spirit of God, thou hast that that is paramount to all outward comforts.

Secondly, *Pray earnestly for the Spirit.* You are not so willing to give your children what they want, as God is to give his Spirit to them that ask it. Cry mightily, *Lord, give me thy Spirit*; and cry to the Spirit, and say as *Laban* to *Abicam*, *Come in*, so pray the Spirit to come in to thy Soul.

Thirdly, If you would have this Comforter to come

and abide with you, *You must resolve to become Christs Disciple.* It is only for such that Christ prays that God would send the Comforter; you must hearken and obey him, and follow him whersoever he goeth. You know the termes upon which you must be Christs Disciple, *Matth.* 16. 24. *He must deny himself, and take up his Cross, and daily follow Christ. He must deny himself.* There is two selfs in a man, nay, three selfs, and they must be denied, but however the first two must be denied if you intend to be Christs Disciple.

1. *A mans righteous self.* If any thing that we are, that we have, or can do, from our works or duties, any thing of our own, all must be denied in point of Justification.

2. *Sinful self.* A mans corruptions must be denied, pride, passion, and love to the world.

3. *Natural self.* Friends, estates, relations, credit, and honour, and outward comforts, these may be denyed, you may be called to part with them; but if they come in competition with Christ, they must be denyed.

2. You must take up the Crosse of Christ, rather than forsake his honour, or disobey his commands. You must resolve to follow Christ whersoever he shall lead you, either in a way of active and passive obedience; you must take up Christs load, you must undergo his burden.

Now Christians, are you resolved upon this? now sit down and consider what it will cost you to be Christians; and if you would have the best, you must be contented with the worst; and if you are resolved upon this, then you are the true Disciples of Christ, and you are under the promise of his comfort, and *Christ is praying the Father to send you another Comforter, who shall abide with you for ever.*

2. *Use.*

2. *Use of Exhortation.*

2. *Use.* Is of Exhortation, wherein I shall apply my self to the true Disciples of Christ, those that have had communion with Christ in his sanctifying presence; labour after communion with him in his comforting presence. To all others, that are without the Spirit of God, I may say, as *Jehu* to *Jehoram*, *What hast thou to do with these things?*

Labour to be convinced of the need and want of Christ; but such as have been partakers of the Spirit of Christ as a sanctifying Spirit, labour after communion with him as a comforting Spirit; and to this end I shall stir you up to this,

1. By way of Motive.
2. By way of Comfort.

First, by way of Motive. Though you have some comfort, it is but little in comparison of what you may have, and in comparison of what you may stand in need of, though a Saint would not change the saddest hour of his life for the sweetest hour in his former condition. If the Saints of God did enjoy the comforts that they might, oh what blessed lives might they live! but they are so full of trouble, as if there were no Holy Ghost the Comforter. The people of God are oftentimes troubled without a cause, as that holy man, *Why art thou cast down oh my soul?* He could not render a true account of his trouble; he was sad, but he could not tell why or wherefore.

2. When there is cause, they are apt to be troubled without measure. In those cases, where it is a sin not to be troubled at all, the people of God are apt to be troubled over-much, as the *Israelites* in their bondage in *Egypt*. It were a sin for them not to be troubled, but they were so full of troubles, that they could not hearken to *Moses* and *Aaron*. And so the Disciples in

the Text, it were a sin for them not to be troubled for the absence of Christs body; but so to be troubled, as if God could not comfort them without him, this was their weakness. And to come to our cases, it were a sin to slight this Dispensation of God that is coming upon us, if we should not be troubled for the loss of the Ministers of Jesus Christ; but to mourn before God under the sense of this Dispensation, to mourn so much as to think that when these are gone, all is gone, to be so much troubled, as not to hearken to the words of the Text, *That we have a Comforter.* I remember an admirable expression of a Child to his Mother, when his Father was dead, to shew, *That out of the mouths of Babes and Sucklings God can manifest his praise.* My Mother (sayes the Child) *though my Father be dead, yet God is alive:* May not I say so to you? Though your Ministers be as it were naturally dead, yet is not God alive? Is not the Spirit of God alive? Though you have some comfort, yet you have little in comparison of what you may have, if you seek for it.

2. Study the excellent nature of the comfort, how little soever a man hath of this spiritual comfort, it will sweeten his condition, be it what it will be. When a man hath communion with the Spirit of God, he hath comfort in all conditions; then, though a mans condition be never so bad, yet it is very good, *Hab.* 3. 17. *Though the Fig-tree shall not blossome, though fruit be not in the Vines, the labour of the Olive shall fail, and the Fields shall yield no meat; the Flocks shall be cut off from the Fold, and there shall be no Herd in the Stalls, yet will I rejoyce in the Lord, I will joy in the God of my salvation.* He can fetch Hope, and ground his Faith upon the Promises, though the Providences and Dispensations of God be never so mysterious, the comforts of the Spirit doth make up the want of all other comforts:

forts? The comforts of Ordinances are sweet comforts, Sermon-comforts are sweet comforts; Sacrament-comforts are sweet comforts; Ah, but the comfort of the Spirit can supply the want of all these! All outward crosses cannot hinder these inward comforts; a man that hath these comforts, may have a feast with bread and water; a little of this comfort is able to sweeten a whole Ocean of sorrow: *In the multitude of my thoughts within me, thy comforts delight my soul*, Psal. 94. 19. so that when the hearts of Gods people are filled with sad thoughts, what will become of themselves, what will become of their Families, what will become of the Church of God, what will become of the Ministry of the Gospel, and of the Ordinances of Christ, they are full of sad fears, and distracting thoughts, when they have a multitude of thoughts, in the midst of all, these spiritual comforts can comfort and refresh the soul: Oh labour after a greater share of this comfort.

God hath cast us upon sad times, wherein we shall have need of more than ordinary comfort: We are like to have troubles without, if we have not peace within, it will be very sad; we are like to lose much of Christs bodily presence, I mean in his Ordinances; how many of those Messengers that represent the person of Christ, are fled in his stead? If we should not enjoy the other Comforter, our estates would be doleful; if we have darkness without, and darkness within, how sad will that darkness be.

3. Labour to get more communion from the Spirit of God. This will raise and sublimate your natural comforts, and turn them into spiritual comforts. A man never relisheth these outward comforts, till he come to taste the ravishment and sweetness of the holy Ghost, till he taste the love of God; these give them a higher tincture than the men of the world; though they

enjoy

enjoy much comfort, yet they do not enjoy half that a Child of God doth; the little that the righteous hath, is better than the great revenues of the wicked; to a Child of God a dinner of green hearbs is more savory and pleasant to him, than the stalled Oxe, because a Child of God hath better sauce with it.

Worldly men they smell to their flowers, it is the only godly man that sucks out the honey; that all things are given to him in love, out of this he sucks comfort: A gracious heart sees all these outward comforts, that they are purchased with the blood of Christ, and therefore these should do him good, and he may take comfort, that he hopes for what he hath not, as well as for what he may have; and he may take comfort in his condition, be it what it will, he sees all is for his good; such a one believeth what he readeth not: So he believeth Gods wayes are wayes of Truth, though some more sweet, and some more bitter.

4. Labour after communion with the Spirit, in his comforting work, is another. This is the best preservative against all intanglements of sin whatsoever: It is in great hour of temptation, and if our comforts do not lie above the world, we shall be greatly insnared by the world. If a man eat sweet meats, he cannot relish ordinary food; so while these sweet comforts lie upon the soul, he cannot relish these ordinary things in the world: What, do you tempt me with these things, says a child of God? what are these to the comforts of the Holy Ghost? The heart of man will seek comfort one way or another; and if he hath it not from the Spirit of God, he will seek it some other way; if he hath no comfort from the Spirit of God, he will seek some spirit of his own kindling; rather than they will sit in darkenesse without comfort, they will light their candle at the Devils fire: And as he delivereth from temptation

on the right, so he delivereth from temptation on the left hand; he that is filled with the comforts of the Holy Ghost, what are sufferings to such a man? he hath that within him that will carry him through all danger; here is that comfort, and that life by Christ, which may ease us in our greatest crosses; this will make a child of God speak of the sufferings of this world as a light matter. Our light affliction, which is but for a moment, shall work out for us a far more exceeding and eternal weight of glory: They took joyfully the spoiling of their goods, because in Heaven they had a better and more enduring substance, *Heb.* 11. 35. Some were tortured, receiving no deliverance, because in Heaven they had a better substance. Oh, if you would be kept from the snares of the world, let your comforts be above the power and danger of temptation from any thing here below.

3. By way of Direction. How shall we have communion, and act faith upon the Holy Ghost as your Comforter? The Holy Ghost is designed and appointed by God the Father, to this Office: Now you know none love to be slighted in their Office; and if we do not act faith upon the Holy Ghost, we slight his Office; therefore we should have recourse to him in a way of believing: As we should act faith upon Christ for the pardon of sin, so we should act faith upon the Holy Ghost, for a sense of that pardon.

2. Go often to Jesus Christ, and beg him, and beseech him to intreat the Father for you. Go to God the Father in the name of Christ, and beg it upon the account of Christs Prayer and intercession, that he would send the Comforter; and you have good argument to enforce the Petition, the very same as the Disciples, *That Christ would*, when he went away, *pray the Father, and he should send you another Comforter.* Christ

tells

tells them, that some there were that would kill them, and in so doing, think they did God good service; therefore Christ, in compassion to them, in the state that he left them in, *prays the Father that he would send the Comforter*. So now we must go to God, those Ministers that were wont to comfort us, are now to be taken from us; our *Barnabas's*, sons of consolation, their mouths are to be stopped, though Ordinances are now to be dammed up, the Houses of God, made places of defilement; our Teachers are removed into corners, our Troubles encrease, and we have none to tell us how long; the light of our eyes, the comfort of our hearts, in respect of outward means, are going from us; whither shall we go? we want bread for our souls, we want cordials for our hearts, Blessed Saviour pity us! and since thou wilt not come to us in thy own presence, as thy Embassadors, to come to us by thy Spirit, do now in Heaven as thou didst on earth, *Pray the Father for us*; do not leave us as so many Orphans, without Father or Mother, but send thy Spirit to refresh our souls: See how we are hated and reviled, and we must suffer these things now, *Let us have thy Spirit*.

3. If you would have communion with the Spirit of Christ in his comforting work, *Take heed that you do not lay up your comforts in the creature*. This is for to seek for the living among the dead; those that rejoyce in the creature, rejoyce in a thing of nought; and you that have an interest in God, God will not take it out of your hands, to seek it any where else, no, not in Ordinances; though God would have you to seek comfort in Ordinances, yet he would not have you to seek comfort from Ordinances.

4. Set down, and be much in duty, *Psal.* 63. 5. *My soul shall be satisfied as with marrow and fatness*.

mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night-watches. If you look at the beginning of the *Psalm*, you shall find that this *Psalm* was penned when *David* was deprived of the Ordinances of God. Many a man complains that he lives uncomfortably, no wonder, when he little thinks on Christ.

5. Be much in the exercise of grace. *Then they walked in the fear of the Lord, when they walked in the comforts of the Holy Ghost.*

6. Take heed of quenching and grieving the Spirit, your Comforter, by neglecting his motions, or by acting any thing against the mind of the Spirit: Do not sin against him as your enlightning Spirit, that will hinder him as your Comforter.

I close with a word of Comfort to the people of God. If it be one of the great works of the Spirit of God, here is matter of great comfort to those that stick close to Jesus Christ.

1. Sure your comforts will be satisfying comforts, sufficient, because they are comforts of the Spirits working. The Lord Jesus hath promised to make up the want of his bodily presence, by sending his Spirit: He was now going from them, and tells them, *That he could not stay*; and this was sad news to the Disciples, who were ready to break their hearts, and the best comfort that he could afford them, was to tell them, *That he would send the Comforter.* If Christ can comfort his people in the absence of himself, surely he can comfort them in the want of all other comforts that relate either to soul or body; and so in the want of mercies, in the want of outward Ordinances, he can comfort the soul. It is the Spirit of God that can comfort in the want of these; and, if he will, he can do it in the want of them, he can comfort us in the wilderness, where

no

wherewater is; when he doth deny the means, he can comfort us without; where he denyes us the stream, he can make us drink out at the Fountain.

7. and Lastly. The people of God find hereby, that their comforts are abiding. Your liberty, your friends; Ah, Ordinances and Ministers may be taken from you; your Ministers may be banished, your Ministers may be imprison'd; but here's a *Comforter that abides for ever.* And though they may keep your Ministers out of the Pulpit, yet they shall not take the Comforter out of your hearts: So that when I shall not Preach any more to you, I shall *pray the Father, that he would send you another Comforter, that he may abide with you for ever.*

Mr. *Bull* of *Newington-Green*, his *Farewel-Sermon* in the Afternoon.

Acts 20. 32.

And now Brethren, I commend you to God, and to the word of his Grace, who is able to build you up, and to give you an inheritance among them that are sanctified

THe words are part of St. *Pauls* Farewel-Sermon, or Discourse to the Elders of the Church of *Ephesus*, one of those famous seven Churches of *Asia*, that we read of in the Book of the *Revelations*. It is not to be doubted, as *Calvin* doth Comment upon the place, that though the Apostle speaks immediately to the Elders, yet doth comprehend the whole Church in the Speech.

Our

Our holy Apostle had been a long time with the Church, preaching among them, taking pains with them, both in publick and private, as you may see in the 20. *ver.* and declares to them the whole Counsel of God, *ver.* 27. and now being called away, taken off by Divine Providence, by the will of his Master, the last and best office that he thought he could do for them, was to commit them to the care of God, and to leave them in his Arms, and to recommend them to his Grace.

It would be more than the time would permit, to look over the whole Apostles Sermon, which is partly Natrative, and partly Consolatory; Narrative, to put them in mind in what manner he had preached to them, from *ver.* 17. to *ver.* 27. And its partly Consolatory, from the 27. to the Text, wherein the Apostle could hold no longer, but his love constrains him, and makes him to break forth into this pathetical wish, or rather prayer, *And now Brethen, I commend you to his Grace.* As if he had said, I am just now going from you, not knowing that I shall see your face any more; now I am a dying man, as to my conversing with you any more; now I am departing, this is the best Legacy I can bequeath unto you, *To commend you to God, and to his Grace.* And he speaks to persons as standing in the same relation with God and Christ, and having the same Father, and the same elder Brother: As if he should have said, you are as dear to me as my own flesh, as if you were my Brethren by Consanguinity, and it is my sorrow that I must leave you; but as it is my greatest grief to part with you, yet I must leave you; and this is the comfort, that I shall leave you in safe hands, I do not leave you to the wide world, I do not leave you as Orphans without a Father, as sheep without a Shepherd, but I *commend you to God, and to his grace,*

O happy word! Though I must leave you, yet I trust God, who is able, will keep you; as God is present every where by his Essence, so by his gracious presence more especially, God is present with his people. I commit you, I commend you to God, I commit you to his care, to his keeping; so the word signifies, so *Ravenelus* interprets the words, I trust you with God, I leave you as a *depositum* in Gods hands, as a dying man leaves his children in a friends hands to look after them; as Christ did his Mother in *Johns* hands, so the Apostle leaves the *Ephesians* in the *hands of God, and to the word of his grace*, that is, the Gospel that he had declared to them. The Word of God in Scripture is often called his Grace, 2 *Cor.* 6. *Ephes.* 3. 5. because it is a Declaration of the free grace of God to poor souls, & because it is the Spirits instrument to work grace in the hearts of sinners.

This is remarkable, that after the Apostle had recommended them to God, he adds one word, *of his grace*; He doth not think it enough to mention recommending them to God, but to the word of his grace. The Expression is not for *Euphaniæ gratia*, it is no tautology, it is not for more than needs, but to shew how needful, and how necessary the word of Gods Grace is, as well to the building up, as for the converting of poor sinners; and though God can build up a Saint immediately, yet ordinarily he doth it not but through the word of his grace, which is able to build you. *Beza* and *Calvin* refer this Clause to God, answering to that of the Apostle, 2 *Cor.* 9. 18. *God is able to cause all grace to abound in you.* But *Erasmus* refers this word to the words of *God's grace, which is able to build you up.* And this Construction is favoured by those two places of Scripture, and may very well be meant both in 2 *Tim.* 3. 15. *Jam.* 1. 21. both which places attribute to the Word of God as this doth; and in the second place, *Re-*

with meekness of the ingrafted word, which is able to save your souls. So that both these words may be referred to this Clause, *The Word of God*, and *The Word of his grace*; to God as the Principle, and to the word of his grace, as the instrumental cause to build them up: as much as if he had said, *I commend you to the grace of God, which is able to build you up.* The Apostle tells them, that he left them to such a God, as through the Gospel was sufficient to build them up, till he brought them to the full fruition of the Saints in light. The Apostle commends this to his Church, that were ready to weep, and say at his departure, O *Paul!* God hath made thee a happy Instrument of laying a good Foundation among us, of doing a great deal of good to our souls, and we may bless God that we ever saw thy face; but now, alas! thou art going from us, we are afraid all thy pains will come to nothing; we should hope, that if God had pleased to continue thee amongst us, then we should have been built up; and surely, if God had intended good to us, and brought us to Heaven at last, he would not have taken thee from us. No, saies the Apostle, be not discouraged; though I leave you, yet *I commit you to God, and to the word of his grace.* If I be here, it is God alone that must build you up; I am but a poor, weak Instrument in the hand of God; and when I am gone, God can build you up by some means or other, and carry you over, or thorow all oppositions, temptations, and discouragements; till he hath fitted you for himself, and given you an inheritance amongst them that are sanctified.

Thus you have the words explained in that familiar Paraphrase; and being thus opened, you may take notice that

The words hold forth the special care of this blessed Apostle of Jesus Christ; though he must leave them, yet he takes care to leave them in safe hands, that was able

to give a good account of them: You have the Apostle making a deed of trust for the securement of the Saints at *Ephesus* after his departure; or if you will, you have the Apostles last Will and Testament.

1. You have the Person making over this Trust, St. *Paul.*

2. You have the Trust its self, and those were the Saints of *Ephesus.*

3. You have the Trustees, those to whom this trust is committed; and they are twofold. 1. To God. 2. To the Word of his grace. 3. Here is the time of making this Trust, *Now I am leaving of you.* 4. Here is the commendation of the Trustee, from the power and ability of him to manage this trust, and this is expressed in two particulars.

1. He is able to build you up; and then,

2. To give you an inheritance: As if he should have said, I will leave you with such who are able to build you up. I might raise a multitude of observations from the words: As first of all,

Doct. 1. *That it should be the care of a faithful Minister, when he is by the providence of God taken from a people, to recommend them to God, and to the Word of his grace.*

2. As it is the duty of a faithful Minister to do it, so it is his comfort that he may do it; that he may leave his people in the hand of God, who is able to build them up in grace.

3. It may be the comfort of any Church of Christ, that when they are deprived of faithful Ministers, that yet they are left in the hands of God.

4. Though God can by his infinite power perfect grace, and bring men to heaven without the use of means, yet we have no ground or warrant to expect one or other, but through the Word of Gods grace.

5. And

5. And lastly, Though there be a glorious inheritance purchased and prepared by Jesus Christ, yet it is to be expected by none but those that are built up and sanctified. Or thus:

None must look for an inheritance hereafter, but such as are born of the Spirit, and built up in grace.

I might speak to many more; but I shall gather all that I have said into this one general Proposition, which is this.

Doct. *That the best Farewel that a Gospel-Minister can give to his people that he loves and labours amongst, when he by the providence of God is taken from them, is to commend them to God, and to the word of his grace.*

Thus doth our holy Apostle: when he was taken from his people, and left to preach to them no more, he recommends them to the hands of God. And thus doth a greater then St. *Paul*, even Jesus Christ himself, *The great Shepherd of the sheep*, as St. *Peter* calls him; when he was leaving the world, and could no longer preach to them, he commends them to God, *John* 17. 11. And now sayes Christ to his Father, *I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thy own name those whom thou hast given me, that they may be one as we are.* And in the 14th. *I have given them thy Word:* he commends them to God, and to the Word of his grace.

In the prosecution of this truth, I shall explain these particulars.

1. Shew you what it is in a Minister to recommend his people to God.

2. What it is that he should recommend them to God for.

3. Why he should be so careful to recommend them to God.

4. How he should recommend them to God.

Lastly, Apply.

First, It is to leave them in the hand of God, to give them up unto Gods care and keeping, as I shewed you in the opening of the words: to commend them unto God, is to do that for them effectually, which he would fain do Ministerially, if he had been suffered to continue among them. As when a dying Father or Husband commends his wife and children to some surviving intimate friend; it is a leaving, a committing them to that friend, to deal, and to do that for them, which he would have done if he had lived.

Now let us consider what it is that a faithful Ministers Designs and endeavours are to do for that Congregation that is committed to his charge. These four things especially every faithful Minister endeavours to do while he is amongst his people.

1. Their conversion unto Sanctification.
2. Their building up, their Edification.
3. Their Protection and Preservation.
4. Their Comfort and Consolation.

First, Their Conversion and turning to God. This is that that a faithful Ministers heart is set upon, that he may convert poor souls that are in a sinful state; that he may turn poor souls to God; that by often preaching and praying, and counsel, he may bring them into a state of salvation, *Rom.* 10. 1. The Apostle there speaks of the *Romans*, that they were the people of God in profession; ah, but this was not enough, fain he would that they should be the people of God in truth; this is the hearty desire of every faithful Minister, not onely to bring his people to the outward profession of godliness, but to the work and power of it in their hearts; not onely to have the name of Christian, but Christians in its self; and this is the end of all his studying, to bring them to God by little and little, till Christ be formed in them, *Gal.* 4. 11. *My little children*, says the Apostle,

St. Paul travels in birth with the *Galatians* from a ſtate of nature, to a ſtate of grace; he would get grace wrought in their hearts, he would get them ingraffed into Chriſt; and this is the end of his commending them to God, which he would fain have done, if he might have been ſuffered to preach to them. This is the language of a Miniſters heart; Lord, Lord, thou knoweſt that it was the deſire of my ſoul, that every one of this people ſhould be made holy by the Word; I would fain have begotten them by the Miniſtry to Jeſus Chriſt; but now by the providence of God I am taken off before my work is done; and thou ſeeſt yet there is a great many in the gaul of bitterneſs, and in the bond of iniquity, in a ſtate of death, and I am now likely not to do any thing more: now it is my care, that thoſe that belong to the election of grace, may be gathered home to thee.

2. To build them up in knowledge and faith. He endeavours that thoſe that are already ſanctified, may be further built up in their moſt holy faith: where there are the moſt eminent Saints, yet there is a great deal lacking. The Apoſtle gives great commendation of the *Theſſalonians*, 1 Theſ. 3. 10. They were a famous Church, and there were a great many eminent Chriſtians, yet there was ſomething lacking in their faith, and in their knowledge. Chriſt ſpeaks to one of the moſt eminent Apoſtles, *O thou of little faith!* Though the Foundation-ſtone be laid, yet there is a ſuperſtructure behind, and this is the work of Chriſt, the building them up, *Epheſ.* 4. 12. This is the end of every faithful Miniſter, to make his people fit for Heaven; he would be feeding of them, that they may grow to the full meaſure of the ſtature of Chriſt. And therefore every godly Miniſter deſires that he may be the Finiſher, as well as the Author (under God) of their faith, that they may be built up to Chriſts heavenly Kingdom.

3. A Ministers aims are, that his people may be ke from danger. The people of God, after they are eff actually called, they are continually in danger, they a as a Lilly amongst thorns, as sheep among wolves, as besieged City in the midst of her Enemies.

They have enemies without, and enemies within Enemies without, the Devil is their adversary.

1. They are in danger, in respect of the Devil, who is very potent Enemy, a roaring Lion, and a malicious Ene my, malicious against God: an industrious Enemy, he goe about, seeking whom he may devour; he compasseth t Earth, to do what he can to keep souls from Christ; he a subtil enemy, that hath his Stratagems to catch and i snare poor souls. Now it is the endeavour of eve true Minister of Jesus Christ, to secure his people b his counsel, and his prayers; for we are not ignorant o his devices, 2 *Cor.* 2. 11. As if he should say, I hav most experience of the Devils subtilty, Satan sets t oppose them most; and this is one thing, to rob Minister of their mediation, of their prayer; and therefore it the design of Ministers to strengthen their people, regard of Satans temptations.

2. They are in danger in respect of Seducers, that l in wait to deceive.

3. They are in danger by the world, lest they shou be frighted by its opposition.

4. They are in danger by their corrupt lusts, that a against their souls: Therefore every faithful Minist warns his people of those, that their souls may be secu red; this being that that a faithful Minister would among his people while he is with them; when he taken from them, he commits them to God to be kep red from all danger, as Christ in that place beg *Father, keep them in thine own hands.*

Lastly, Every faithful Minister seeks the comfort and consolation of his people. It is their desire to comfort the feeble hands; they are not Masters of your grace, but Helpers of your joy, 2 *Cor.* 4. 21. Where the Gospel appears in power, many will stand in need of comfort, under doubts, fears, and afflictions; and this is the desire of every faithful Minister of Jesus Christ, in their departure from their people, to support the weak, to resolve the doubted, to succour the tempted; and when he is taken from them, and can contribute little to this work, he recommends them to God. A departing Minister may say to his people, If God has made me an instrument of comfort to your souls, you have cause to bless God for it. Now I can do no more, I must recommend you to God, whom (I hope) will be the God of your comfort when I am gone.

2. This is the best Office that a Minister can do for his people when he is taken from them; and that whether we look upon Minister or people, certainly it is the best office that a Minister can do for his people, *To commend them to God.*

1. God is omnipotently, infinitely able.

2. God is gracious and faithful, therefore willing to do it.

First, God is infinitely able to manage this trust, he is God all-sufficient, *Gen.* 17. 1. sufficient to make himself happy, much more to make his people happy.

1. God is all in all in the enjoyment of mercy.

2. God is all in all in the want of mercy.

First, He is all in all in the enjoyment of mercy. When a people have a faithful Minister placed over them by the Providence of God, he can do nothing of himself, 2 *Cor.* 3. 6. Our Preaching is from the assistance of God; and when we have done all, we cannot make this effectual, we cannot give the success; *Paul may plant, and*

Apollos may water, but it's God that must give the increase, 1 Cor. 3. 6. Why do you keep such a stir? one would have this Minister, another that; one would have *Paul*, another would have *Apollos*, another *Cephas*; are they not the Ministers of God, by whom you have believed? Our profit depends not upon the parts and gifts of a creature, but upon the blessing of God; it is God that must put this heavenly Treasure into the heart, and it is God that must disperse it for the use and benefit of his people. The most eloquent *Apollos* cannot perswade obstinate sinners to lay hold upon the Gospel; they may speak to the ear, but it is God that must carry the word to the heart, either for Conviction or Conversion.

Secondly, God is all in all in the want of means. Let the instrument be never so weak, if it be in the hand of God, it shall prove effectual: God can make a poor Fisherman instrumental to catch three thousand souls at one time; and God chooses to do his work by weak instruments, that the praise may be of God: It is not the Ministers parts or gifts, but onely the power of God that strengthens the soul, and sanctifies, and builds them up and comforts them. God is able to convert all unconverted sinners in a Congregation; God can say, *Ephata*, Be opened.

2. God is able to build up those that are converted; God is able to make all grace abound, 2 *Cor.* 9. 8. Those that have little grace, God is able to make it increase; God is the God of all grace, God can make every Saint perfect, entire, lacking nothing; he can fill all the void places of the heart.

3. God can keep us in all trials and troubles; God can keep up his people in the midst of Apostacie, *Matth.* 16. 13. *The gates of Hell shall not prevail against them.* God can keep them, that all the power of Hell shall not hurt them.

4. God

4. God is able to comfort the most disconsolate soul. Ministers may speak comfortable words, but they cannot speak them further then to the ear; but God can speak them to the heart; *I will allure her into the wilderness, and speak to the heart.* God can comfort the poor soul, let the case be never so sad, 2 *Cor.* 1. 4.

2. As God is infinitely able, so he is infinitely gracious, and faithful. See his Name in *Exod.* 34. *Full of power, and tender mercy.* Is not God willing for the conversion of poor sinners, willing as Ministers? yea, a thousand, and ten thousand times more. Hear how pathetically God speaks, *Turn ye, why will ye die? hear, and live.* He cals upon all men every where to repent.

Secondly, God doth not onely desire it, but purpose it, and resolves it. God that hath begun a good work, he will finish it; and so for their preservation, he hath said, *That the gates of Hell shall never prevail against them. Of all thou hast given me I have lost none,* Joh. 17. 11. Though God may suffer his people to be led away for a time, yet they shall be brought back again, and shall be kept through the power of God unto salvation: *Heaven and earth shall pass away, but not one jot or tittle which God hath spoken.*

How willing is God to comfort all his comfortless ones? what Mother can be more pitiful to her sick child, then God is to them that are under affliction: *Though a Mother forget her sucking child, yet God cannot forget his people.* And then he is the Father of all comfort, and there are many gracious promises God hath made to this purpose, that they may be as so many *Aqua vitæ* pledges of Consolation to his people: So that this will appear, That it is the best Office of a Minister, both to Minister and people, *to commend them to God.*

1. To Ministers, it is the highest expression of their love; what greater testimony of their love can they

shew

ſhew to their people, to do all that for them, that he would willingly have done, and ten thouſand times more? Is it not an expreſſion of love from a dying Father to his children, Dear children, I am now dying, I can provide for you no more, I ſhall leave you ſuch a friend that ſhall provide for you in a more abundant meaſure then if I had been with you? It is the beſt demonſtration of their faith.

1. That he will not leave them to the wide world; and then

2. He will not take any one, he will truſt his people with none but God, who is able and willing to give account of them.

3. It is the greateſt ſatisfaction to his heart. A Miniſter leaving his people can never be ſatisfied in his own breaſt, that he ſhould leave them, and commit them, and not to know to whom; but when he knows with whom he hath committed them, when he hath delivered them over to God, that firſt committed them to him, this is a great quietment and ſatisfaction to a Miniſters ſpirit: God layes the people as a *depoſitum*, and will require an account of them at the laſt day. Now when a Miniſter is taken from his people, he cannot be ſatisfied, till he hath delivered back his truſt to God: Lord, here they are, and while I was with them I did what I could; but now I am taken from them, here I ſurrender them back into thy hand; when I was in the world, I kept them in thy Name: And ſo it is beſt for the people to be left to ſuch a one who will keep them in all their dangers, and comfort them in all afflictions.

3. How ſhould a people be commended to God?

1. By Exhortation.

2. By Prayer.

First, by Exhortation. Thus the Apostle before and after my Text. And then by Prayer, for so doth St. *Paul*. *Calvin* looks upon these words as a prayer brought in, *Always making mention of you in my prayers*, Rom. 1. 19. *Phil.* 1. 4. *Col.* 1. 3.

And I trust that I shall not only now, at this solmn departure, but as long as I live, still recommend you into the hands of God; though I shall not preach to you, yet I still shall make mention of you in my prayers, that God would stablish, and comfort, and preserve you to his heavenly Kingdom.

4. Why doth the Apostle commend them to the Word of his grace? For these two Reasons.

First, because all the good that any people can look for, is from God; it is declared and laid up in the Promises, and in the Gospel; there is the Treasure of God, it is in the Gospel: *The grace of God, which hath appeared to all men, bringeth salvation*, Tit. 2. 11. We could never have known the glorious mysteries of Salvation, had it not been for the grace of God; we could never have expected good, but from the Gospel, that is the great *Magna Charta*, wherein God hath made over whatsoever concerns the eternal good of his people: We have nothing to shew for grace, and comfort, and heaven, and glory, but his Gospel, that is the great deed of gift that God hath given to his people; poor sinners might look a Saviour, if the word of God had not revealed it; those people would have no ground to expect salvation, if God had not declared it in his Gospel, to bestow it upon them.

2. The Gospel is the onely instrument by which God brings, and conveys all that good to the soul that it stands in need of, all spiritual and temporal good that accompanies Salvation.

God works nothing immediately upon the soul, but by the Gospel.

First,

First, if any soul be converted to God, it is by the grace of God: And as Conversion, so Sanctification, that is effected by the word of God; so likewise is Edification, Salvation, and Preservation.

Use. I come now to the Application. It may be *I* have been too long already; but God knows that it may be the last time that I may trespass in this kinde; and I have the Apostles example, who preached at *Troas* till midnight; but I promise to have done in a great deal less time.

Use. In the Application I shall in the Apostles Example, *Commend you to the grace of God.*

My Brethren, and dearly Beloved, and longed for, now God by his providence is taking me away from you, in the exercise of my publick Ministry, *I commend you to God, and to the word of his grace.*

This I shall do, First, by exhorting and counsel; and then by prayer.

First, By way of Exhortation.

1. In reference to God; and then

2. In reference to the word of his grace.

First of all, my Exhortation in reference to God, is, that you would commit your selves to God: If it should be so much a Ministers care to commend his people to God, it's good reason they should commend themselves.

1. A Ministers commending you to God, will be to no purpose, if you do not commit your selves. *I shall always make mention of you in my prayers*, as long as God shall continue me in this valley of tears: *I shall pray that God would build you up, and sanctifie you*: I shall pray for you; but God will not hear my prayers if you do not hearken to my counsel, *To commit your selves to God.*

2. Consider, if you can so commit your selves to God, as to get God to take charge of you; you are made for ever.

1. God

1. God will be an All-ſufficient God, in ſtead of all the friends in the world: you ſhall not need any that ſhall provide for you to protect you; God will be All in All, in ſtead of Father, in ſtead of Mother, Houſes, Lands, Relations; God will be better to you then ten Husbands, then ten Miniſters; Ah, better then ten thouſand Worlds.

God can ſweeten all your enjoyments, God can provide for you, and make you happy in the middeſt of the wants of creature-comforts; God is a Sun and a Shield, he will give grace and glory, *And no good thing will he withhold from them that fear him.*

God contains all in himſelf *Eminenter*; get God, and you get all: Let the World frown or ſmile, let it turn upſide down, though the Mountains be thrown into the midſt of the Sea, though the World be ſet on fire, yet a Soul that is in Gods keeping is happy: *God is a preſent help in time of trouble.*

2. As God is an All-ſufficient friend, ſo he is a firm and a faſt friend to them, *My Father and Mother forſook me, then the Lord took me up*, Pſal. 27. 10. My fleſh and my heart fails, but God fails me not; though my Miniſter and my friends leave me, yet God will not leave me; he is engaged by his own promiſe, truth and faithfulneſs, *I will never, never, never*, &c. *leave thee nor forſake thee.*

If you do not forſake God, God will never forſake you; if once you have ſo committed your ſelves to God, as God accepts the charge, he hath undertaken that you ſhall never depart from him: It is part of the Covenant, and he is engaged to all the Relations wherein he ſtands to his people, as a Husband, as a Father, as a Maſter.

But you will ſay, How ſhall we commit our ſelves to God, that God may have a charge of us? I will give you one direction for all.

1. Take

1. Take God to be your God, and give up your ſelves to be his people; if you will, before you and I part, heartily and unreſervedly give up your ſelves to God, to be his people, it will be the comfortableſt day that ever I ſaw, though in other reſpects it may be the ſaddeſt; as certainly God is your God, ſo certainly he will keep you; if you will avouch your ſelves to be Gods, I will avouch God to be yours.

1. You muſt take God to be the portion of your ſouls inheritance, lay up all your happineſs in God; for if you chooſe any thing elſe for your happineſs but God, God will have nothing to do with you, God will be All or nothing: Your hearts muſt ſay as *Davids*, *Lord thou art my portion; whom have I in Heaven but thee? and there is none upon earth that I deſire beſides thee.* He accounted all nothing for God: God was his happineſs, God was his portion, God was his All in All.

2. You muſt make God the center of all your love and delight; God will have all from you, or nothing; you muſt not divide your affection between God and the world, you muſt love nothing in compariſon of him, love nothing but in ſubordination to him; as you would have God to be wholly yours, ſo you muſt be wholly his.

3. You muſt take God to be the ſtrength and ſhield of your hearts; if you would have God to take care of you, ſo you muſt caſt your care upon God: if you place your hope any where elſe, there will be no ſure hold, the Anchor of your hope muſt be caſt no where elſe; if you lay your burden any where elſe, God will not lend a finger to help you; but if you place your hope in God, God will help you; your extreamity ſhall be his opportunitie.

4. You muſt take God to be the guide of your hearts; if you would have the priviledge of Gods guard, you muſt keep in Gods way; keep in Gods way, and

you

you will be sure of Gods protection; do you keep Gods precepts, and God will keep your person; do what God commands, and avoid what God forbids, and then you need not fear what will become of you.

Let the World frown, and Friends forsake you, resolve that you will follow God whereſoever he leads you, then he will be your God all your daies, and he will guide you here by his counsel, till at last he bring you to his glory: And this leads me to the second Exhortation, in respect to the Gospel.

Secondly, Brethren, *I commend you to the word of Gods grace.* I commend you to the Precepts of God, to be obeyed by you; I commend you to the promises of God, to be believed by you.

1. Keep them, and hold them fast carefully; it is your Treasure, it is your Life; keep it, and it will keep you, it is all that you can shew for Heaven: I leave it as a *Depositum*; if you part with it, take heed how you will answer it at the last day; it is the Talent which God hath committed to you, for which you will be commended for keeping at the great day. Hold fast the Word of Gods grace, there is old tugging by the Divel and his instruments, either to pull you from the VVord, or the VVord from you. Let go any thing rather then the Gospel; let your Friends, your Estates, your Lives, rather then let go the Gospel.

Study Gods VVord, do not keep them by for no purpose: *Search the Scriptures, for in them you hope for eternal life.* There's the Pearl of great price, there is Directions, there is Comfort; this Book of God will make you wise unto Salvation.

If you never hear Sermon more, you have enough by the use of the Bible to carry you to Heaven; There's Divinitie, there is holiness and heaven almost in every syllable, when you cannot have it preached to you. Be much in the studie of it.

Then

Then practice it conſcionably: Be not only hearers, but doers of it; let your converſation be ſuch as becomes the Goſpel. It was the Apoſtles advice to the *Philippians*, and it's mine to you, *Let your converſation be ſuch as becomes the Goſpel.* Let your converſation become the Precepts, the Priviledges, the Promiſes of the Goſpel. Having then thus commended you to God, give me leave before we part, to commend God and his Goſpel to you.

1. Make it your daily buſineſs to walk with God; make him the companion of your lives; converſe with God every day in the inward of your hearts: He that is a ſtranger with God, God will ſoon be a ſtranger to him; and if you neglect God one day, you may be to ſeek him when you may moſt need him.

2. Live in the daily exerciſe of grace and godlineſs.

1. Live in the continual exerciſe of Faith, live by it, you have need of the exerciſe of that grace every day: you can as well live without food, as live without faith; it is that grace which feeds upon Chriſt.

2. Be much in the exerciſe of the fear of the Lord all the day long; be afraid to ſin againſt God; in the ſecret of your ſouls minde his preſence, in all places, in all company, in all buſineſſes.

3. Be much in the exerciſe of Humilitie; live humbly, and think better of others then your ſelves: Humilitie will exceedingly adorn your profeſſion.

4. Be much in the exerciſe of Repentance. Be frequent and conſtant in prayer, *Pray continually*; do it ſpiritually, and do it exactly, as to the ſeaſon of it.

5. *Be fervent in ſpirit, ſerving the Lord.* Whatſoever you do for God, do it with all your might; do not put off God with the skin, but give him the marrow.

6. Be careful, not only to keep up ſecret, but Family-worſhip; the leſs preaching there is in publick, the more catechi-

catechising and instructing there should be in private. I know no more likely means, then the setting up the worship of God in private families.

7. Prize the Sabbath; be strict and exact in the observation of the Lords Day. I have shewed you many times wherein the spiritual observation of it doth consist; it is your seed-time, your market-day; it is a sign you shall one day celebrate an everlasting Sabbath with God in the highest Heavens.

8. Be stedfast in the waies of God in a backsliding Age: Keep your ground, while others fall away, stand fast in faith; be not ashamed to own Christ before all the world; reckon upon the reproaches of Christ, and count them greater riches then the Treasures in *Egypt*. Do not place Religion in a few shadows, when the substance is neglected; do not think that God will be put off with the skin without the substance; and by your holy conversation, labour to put to silence the foolishness and ignorance of wicked men, that men may have nothing to accuse you but in the matters of Jesus Christ, that you may cut off occasion from them that seek occasion. Let no reproach make you lay aside holiness; and say, *If this be to be vile, I will be vile still.* And love all those that have been instrumental for your spiritual comfort.

Forget not to contribute to the necessity of the poor Saints; think that God hath given you your Estates for such a time as this, for this is acceptable to God. *Bless them that curse you, pray for them that despightfully use you, so shall you heap coales of fire upon their heads; when you are reviled, revile not again.* Do your duty to your Superiours, to those that God hath set over you, and so carry your selves as it was in the case of *Daniel*, that they may finde nothing against you save in the matter of your God. In all things let your conversation be as becomes

the Gospel of Jesus Christ, *That I may rejoyce in the day of the Lord Jesus, that we have not run in vain, and laboured in vain.*

And labour to keep up that Christian love which in this place hath been more eminent then any where I know. I would preach St. *Johns* Doctrine, *Little children love one another*: And that my expression may be pathetical, I shall speak it in the words of the Apostle, in *Phil.* 2. 1, 2. *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.*

I now have but a word more, speaking of yours and mine own comfort under this sad Dispensation.

1. It is a Ministers comfort, that when he is taken from his people, he can yet *Commend them to God, and to the Word of his grace, which is able to build them up, and to give them an inheritance among them that are sanctified.*

And truly, my dearly beloved in the Lord, this is my great work now, when I am a dying to you as to my publick Preaching: My beloved, I am very sensible that it is a very sad and solemn thing for a Minister to be rent from a people that he loves as his own soul, that he hath laboured among; for to bid adieu to these solemn meetings, wherein I have preached to you, wherein we have mingled our sighs and our tears before the Lord, wherein we have rejoyced and sat down together before the Lord at his Table: now to think that I must minister with you and for you no more in these Ordinances, methinks it is a heartbreaking consideration; to think that I am now dying in this Congregation; to think that I am now dying whilst I am preaching; but this is my comfort under these sad thoughts, that I can *commit you to God, and to the Word of his grace*; to one that is *able to keep you,*

you, and to build you up, and to give you an inheritance among them that are sanctified. Like a dying Father, I can commend you to the care of such a Friend, infinitely able to supply all that I could not do for you.

It is the comfort of a dying Father, when he sees his children weeping round about him, that he can commend them to a faithful friend, willing to do that for them that he desired to do, and a thousand times more.

I would hope that I have some children that I have begotten to Christ by my Ministry, towards whom my bowels yearn; but this is my comfort, that I can put them into the arms of their and my heavenly Father, of their and my blessed Redeemer, to be kept by the power of God.

There are many poor souls that are yet in the gaul of bitterness, and in the bond of iniquity; and if the Lord had seen good, I would fain have seen of the travel of my soul in their salvation; but I can commend them to God, who knows them who belong to his Election, he can either restore me, or can do it by another hand; and you that are in any measure grown in grace, I would be willing to be helpful to your joy, and instrumental to your comfort: but *I commend you to God, who is able to give all grace to you, and to keep you stedfast.*

It will be some alleviation of sorrow, though I must leave you, and die to you as to your publick Ministry, yet I hope I may a while go up and down, and converse with you, to be among you. The Lord grant this favour, that he may behold your stedfastness.

2. This may be your comfort as well as mine; this may be the comfort of all those poor Cougregations that are like to be made Widows by the Metaphorical death of their Guides and Pastors; but I leave you into the hands of all grace and of all comfort.

This is a black day upon *Israel*, when so many faithful Ministers are slain at one blow; this is a day of

gloominess and darkness in many Congregations, for so many Ministers to be beheaded in one day!

What hath *England* committed? is it not some High Treason? If we look to the cause of it, why so many Ministers are as dead in one day, as so many children without a Father.

And if we look upon the cause what hath caused God thus to deal with us, we must complain, Oh! our unfruitfulness! our fearful unthankfulness under the mercies of God: This will be the *Emphasis* and sting of our grief; and this should be the matter of our grief.

And then, if we consider the sad Prognostick, what it doth seem to foretel: It is a sign, that when God layes aside so many faithful Ministers, of some scourge and calamitie that is coming upon us.

But you that can lament this Judgement, you that can lament the sad deprivation of these powerful Ordinances, Remember, that though your Minister be dead, God can raise you up others in their stead; and where the way of instruments are wanting, he can do it without them; and those that are begot in Christ, shall be preserved; and those yet unbrought in, who belong to the Election of Grace, shall in Gods due time have the effectual work of the Spirit wrought upon their Souls: *For he is able to build you up, and to give you an Inheritance among them that are sanctified.*

And though I take this solemn leave of you, as to this publick Exercise, yet if the Lord shall open the door, and take off those bands of Death that the Law hath laid upon my Ministry in regard of Conscience, who cannot conform, for which our publick Ministry is suspended, I shall cheerfully and willingly return to you in this place.

But now, though your dying Minister, in respect to the Exercise of his publick Ministry, is leaving of you, yet I commit you into a safe hand, *I commend you to God, and to his Grace. Amen.*

Mr.

Mr. *Pledger's* farewel Sermon.

Revel. 2. 9, 10.

I know thy works, and tribulation, and poverty; (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

Fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

IN the former verse you have the superscription and description of this Epistle: the superscription by the mouth and hand of *John*, to the Angel of the Church of *Smyrna* (that is) the ministry of the Gospel, or the College of Presbyters: As the whole Tribe of *Levi* in *Malachy* is called *the Angel of the Lord*: so here, the whole Tribe and office of the Ministry is called the Angel: Angel is not a term that signifies a single person, but a name of Office. Then for the Description (*These things saith the first and the last, which was dead and is alive.*) He is described by his eternity, by his suffering, and by his reviving. I shall not speak of this, nor of the verses following the Text. I shall speak of the Inscription or Narration of the Epistle in these two verses, wherein you have, 1. A Commendation: 2. An Admonition, a piece of heavenly Counsel.

1. You have a Commendation, *I know thy works, &c.* I like it well the pains thou takest in my service for my names sake; I know how thou hast suffered: I take all

well, I consider all the reproaches that are vomited out against thee.

2. Then you have the Counsel. 1. Fear none of these things. 2. The Arguments to set it on.

1. 'Tis the Devil that shall trouble you: he is the prime Agent, he that never took a good cause: Thou hast certainly God for thee, if thou hast the Devil against thee.

2. This Devil shall be checked and restrained,

1. As to the number of them he shall deal withal: [*The devil shall cast some of you into prison*] He aimes at all, but he shall come short of many.

2. In respect of the kind of the Affliction [*Cast some into prison*] He aimes at our souls, to disturb the peace of them, to cast us into hell, but it shall be but into prison.

3. For the design of this Affliction [*Not for destruction, but to try us*] It shall not be as wood in the fire, to be consumed: but as gold in the fire, to be tryed.

4. For the term of duration, it shall not be for ever [*But for ten days*] for a time, for a set time, for a short time; perhaps thou shalt lose thy life; But *be thou faithful unto the death, and I will give thee a crown of life.*

Before I go out, I shall endeavour to shine in the whole light of this Text, in these six or seven Propositions.

Pro. 1. First, Jesus Christ takes notice of all the work, and trouble, and losses that we endure for him. There cannot be a godly word spoken, but the Lord hears it, takes notice of it; not a day of humiliation, not a tear, not a prayer, not a sigh, not a cup of cold water, but the Lord sets it down: *Item*, at such a time thou didst lose such a thing, hazard such a concernment. Now this knowledge lies in two things. 1. It implies an Approbation. 2. A Recompence; *I know what thou doest*, what thou sufferest, so as to approve it, and so as to recompence it. Now then if God takes notice of what we do and suffer

for

for his Name, then either he must say he hath not good enough, or not time enough to bestow that good upon us, or not faithfulness enough to performe his promise, before we can be moved from his service.

Pro. 2. Secondly, I observe, Believers in their poorest condition, when they have lost all, they are rich: *I know thy poverty, but thou art rich.* The only wise man is the only rich man (so saith the Philosopher) but the Believer is the rich man, (so saith the Wisdom of God in the Text.) And the riches of a Believer lies in five things.

1. In his interest, he hath a God for his portion: Faith doth unite and implant into the Lord Jesus Christ; so that we are become spiritually rich to the utmost degree of happiness: saith *David, The lines are fallen to me in a pleasant place, I have a goodly heritage.* All that rich Love of God, which is stronger then death it self: a rich Covenant of grace shines in the Promises as so many pearls; he will not withhold any thing that is good, nor suffer any thing that is evil to fall upon us, that shall not turn to good. How rich are they that are rich in God!

2. Believers must needs be rich in their Relations: *Our communion is with the Father, and with his Son Jesus Christ:* They that are married to Christ, and have an interest in him, they must certainly contract very honourable Allies, the Brother of Jesus Christ, a Member of Christ: she that marries a Prince or King, is a Queen: What title of honour shall we give to one that is espoused to Jesus Christ?

3. The Believer is honourable in his possessions: To name but two, possession of Grace, possession of Peace: Grace and Peace, there is your riches; so the Lord salutes you in his Word: the least drachm of grace is more then all the world: and this is the character of one that hungers and thirsts after Christ. And then for comforts which are grounded upon grace and the work

of grace: for the ſpring of grace is a ſpring of joy: *In the world you ſhall have trouble, but in me peace*: and *in the midſt of my troubled thoughts* (ſaith *David*) *thy comforts delight my ſoul.*

4. A Believer is rich in regard of his expectation, that reverſion, that bleſſed hope that is reſerved for him. A Believer his character is, to long and look for the appearance of Chriſt: The Believer is rich in the everlaſting Kingdom of glory.

5. A Believer is rich in the things of this life: he can live above theſe things, he can be content without them: contentation is your riches: you ſhall want nothing that is good; why then have we not enough? and if we have enough, why do we not ſee our riches? Becauſe God doth not ſhake down the Acorns from the tree of common Providence, which he does to the herds of the world, but feeds us with childrens bread, ſhall we therefore repine? Let us ſee our riches even in the things of this life. He that believes on Chriſt, is in ſuch a condition as can know no want: He that is not in Chriſt, cannot be rich: He that is in Chriſt, cannot be poor. Judge not of his condition by what he appears outwardly. A Believer is worth as much as the Promiſes come to, which are his Charter; as much as the Kingdom of Heaven comes to, which is his reverſion.

Pro. 3. Chriſt takes notice of all the reproaches and blaſphemies of his Adverſaries: *I know the blaſphemy of them that ſay they are Jews and are not, but are of the Synagogue of Satan.* Chriſt counts himſelf reproached when his ſervants and wayes are reproached: *The reproaches of them that reproached thee are fallen upon me.* A Chriſtian doth quarter Arms with Chriſt: therefore all the reproaches of the black months they are eſpecially taken notice of by Jeſus Chriſt. There is not a word they can ſpeak, but is preſently recorded among the memorandums

morandums of Jesus Christ. Repent, if it be possible the word in thy tongue, the thought in thy mind may be forgiven; I say, if it be possible, though a malicious scoffer does seldom return.

Pro 4. Whatever the Children of God suffer at any time before the Grave, they must suffer still [*I know thy works, and Tribulation (nay yet the mind is not over)* in the next verse *thou shalt suffer.*] After great expences of blood and treasure, still more heavy calamities: the water of Tribulation doth rise higher and higher till the believer resists unto blood striving against sin: you must expect it, you must go with your lives in your hands, resolving upon the greatest trouble, to wade through a deep flood of calamities, not one piece of the Cross excepted.

Pro. 5. Christ usually gives notice to his people in their sufferings; he tells us beforehand. So *Joh.* 16. 7. *Mat.* 24. 9. *Acts* 9. 16. There never did befal any great tryal, but the Church of God had notice of it: *Abraham* again had notice of the ruine of *Egypt*: So the Anti-Christian trouble must come upon the Church, rise higher and higher, specially in the last days: they are set down exactly in the book of the *Revelations*: And the Reasons are,

1. That Gods people may not be offended when troubles come, *John* 16. 1. *I told you, that you might not be offended.* Look for them, that you may not be terrified by reason of the unexpectedness of them.

2. That he might convince us that there is nothing befals us without his privity: he that foresees them, must needs see them: he that forecasts them, he must needs have the ordering of them; *not a hair of your heads falls to the ground without his Council, without his hand.*

3. That we might provide for them: *know you not the coming of the Son of Man?* When Christ comes with notable mercies, usually he sends his harbingers; we must

must therefore be as *Noah*: *being warned of God, believing his word he was moved with fear and built an Ark.*

Pro. 6. What ever troubles come upon the people of God, they have no cause to fear: *fear none of these things that shall suffer: be careful for nothing* (it's very comprehensive) there is a fear that we cannot be without, and there is a fear we may not admit: A fear there is of dependance; this furthers our preparation, prayer, renouncing our selves, flying to the Lord Jesus under his wings: that's a blessed fear of trouble, that makes us to come neerer to God: But then there's a fear of despondency, Apostasie, a fear of distraction, so as to be dismayed, discouraged. There's no ground of slavish fear as to God; no ground of a fear of man, of any thing that man can do to us: And the Reason is,

1. All our sufferings are ordered by a Father: 'tis the potion that thy Father gives thee to drink: what ever bitter ingredient there is in it, still it's of thy Fathers procuring: why wilt thou suspect it to be poyson, and be afraid of it? no, be encouraged.

2. Fear not: Christ stands by thee in all thy sufferings: The Angel stood by Christ in his Agony to comfort him, but Christ stands by us in our Agony, in our contending for the Faith: *fear not* (saith God) *O worm Jacob, I will be with thee:* He is always with us, though sometimes to sense 'tis otherwise: nay if Christ be neerer to us at any time, 'tis when trouble is most neer us. (*O Lord be not far off, for trouble is neer*, saith the *Psalmist*.) That trouble is blessed that engages God to be neerer to us, that engages us to come neerer to God.

3. Fear not: whatever 'tis that we suffer, there shall be sufficient strength given to bear it, to go through it; God will never lay more upon thee then he will enable thee to bear: and if thy strength be encreased proportionably, it is all one for thee to lift a pound-weight, and to lift an hundred pound-weight.

4. Fear

4. Fear not any of these sufferings, because none of them shall hurt thee: God hath said he will save all evil from thee (*no evil shall come nigh thy dwelling*) and *he that fears the Lord shall not be visited of any evil*, Pro. 19. 23. No hurt shall come, nothing shall come to thee amiss (that is) as to thy Soul, and the soul is the man: there shall be no impairing to thy soul, to thy best interest: thou shalt lose nothing but that thou canst not keep, nothing that enters into the other world to make up thy happiness; thou shalt lose nothing to do thee good; no loss of communion with God, no loss of grace, peace and comfort; thy interest shall not be shaken, thy Communion shall not be diminished.

But why do I speak of no hurt? there shall come a great deal of good by these troubles. When God calls thee to suffer, and thou wilt put him off with doing, make it up that way, God loses by it, and thou dost lose that thou dost: but if you would buckle your self to that service Gods calls for; active when 'tis active; passive when 'tis passive, this is that piece of godliness that is *great gain*. Thou wilt either live or dye, and shalt gain both wayes; if thou livest, thy Graces shall be better, the spirit of God shall rest upon thee; if thou dye, thy glory which is weighty, shall be double; the weightier the Cross, the weightier the Crown: be content to go as Christ did, from the Cross to the Crown. Let us strive against our carnal lusts, those few things that are ready to choak our faith, disparage God, and cut the Sinews of our endeavours to any service God calls us to.

1. Consider our troubles are like to be great: here is the Symptoms of Gods displeasure upon us, here is the pouring out of such a providence among us, as is usually attended with destructive Judgments. *Sodomes* calamity was coming when one *Lot* was discharged: *Germany's* calamity was coming when one *Luther* was taken away;

Lord

Lord then what woe is this to sleep away so many faithfull painfull labourers at once! but it's our Duty to suffer patiently, and not complain.

2. As our troubles must be great, so, many will fear, and in fearing faint; we see it come to pass, and you will finde it more and more: There are those that run with the Foot-men, that will not keep pace with the Horsemen, that may be left behind and be trod under Foot: our troubles are likely to arise according to all we can learn from Scripture and providence, and very many there be that will shrink.

3. Consider 'tis a very difficult thing to stand stedfast in a day of evil; you cannot name any of Gods Children, but when they have indeed come to it, their carnal fears have been working so *as their feet have almost slipt*, they have been almost gone, but that for the promise of God, that he would lay no more upon them then he would enable them to bear.

O but you will say, What will become of the publique interest, of the name and Church of God? and what shall become of my private interest?

I answer, you have no ground of fear (according to Scripture) in either of these respects.

First, as to the publique name of God, the interest of his Church, of his truth, of righteousness, of a real Reformation, the interest of our prayers and hopes, be not afraid.

1. God bears a dear respect unto his people: they are represented in Scripture by all names that may import dearness and nearness unto him: the interest of his glory is bound up in his people: he calls *Israel his Glory*: We know the interest of men is that which moves the world; but the interest of God, of his Glory, no doubt will be the ground of safety and security unto us, even till God take us to Heaven. For the interest of God

Justice,

Justice, God made Hell; and for the interest of his mercy and grace he gave Jesus Christ to die, to take effect here amongst the Children of men; do you think God will forget his interest?

2. Remember Gods wayes are in the deep: you cannot tell what God is doing; when you think thoughts of destruction and confusion, my thoughts towards you, saith God, are thoughts of peace: And truely God he does not save a Soul, nor does not promote the Salvation of his Church in any eminent degree, but it is in a way that is cross and contrary to the sense and expectation of flesh and blood: in so much you know the darkness of our condition has been the enterance upon deliverance; as just before the day dawns, it's the darkest of the night; when God looked and there was none to help them, saies he, my arm brought salvation.

Thus it is with you that are effectually called: you have received the sentence of death; the entrance upon your deliverance, is the darkest time of your condition.

3. God can do great things. *Joel* 2. *Fear not, thy God O Sion can do great things.* 'Tis the disparagement that we offer to God, we ascribe more to the Creature then we do to God, when we give way to carnal fear; fear not what man can do, because of the power of God which is his shield and buckler; Is any thing too hard, too heavie for God? and when God does great things, he usually goes on to do greater; though he may seem to suffer his work to be thrown back to confusion, and his people may be ready to say we thought he had redeemed *Israel*, that degree of Reformation shall not be lost. You know in *Luthers* time, take any special degree of Reformation in the Church, and it seemed to be opposed by the Gates of Hell: when it was brought upon the stage to any hopeful degree, then it was taken as it were utterly out of

sight it

ſight for a while: but it was never loſt: thus God is but making way for his own glory to appear in theſe great works.

O but you will ſay, What ſhall become of my particular? It is enough God hath promiſed that we ſhall not want any thing that is truly good, and that nothing that is evil ſhall fall upon us and lie upon us: though we do not ſee deliverance, it ſhall be: whatſoever our ſad thoughts and tremblings of heart may be, yet give God the Glory of his word: Take theſe few Directions.

1. Strive to ſtrengthen thy Faith. Faith is that which laies hold on Chriſt: and Chriſt is your ſtrength: therefore faith is ſaid to do that which Chriſt does: let every day drive thee to a renewed act of Faith: Take heed, be not ſhaken in the faith of the Cauſe, be not ſhaken in the faith of Chriſt (*fides cauſæ, fides Chriſti*) Be not ſhaken upon the Cauſe, which upon utmoſt examination we finde to be according to the word, hold that: *Heaven and Earth ſhall paſs away, but not one jot and tittle of this Cauſe.* And then do not ſhake in the Faith of Chriſt, that is, in your laying hold, in your applying your ſelves to him, in your reſting and ſetling upon him; beg of God to ſtrengthen your faith.

2. Get more Self-denial: we muſt forſake all, we muſt not except any thing. A man would part with his life as eaſily as with a pin off his ſleeve, if he had but ſome conſiderable growth in ſelf-denyal.

3. Get a great deal of love towards that Chriſt that lowed us with a love ſtronger then death: get love of that Chriſt that may be ſtronger then life. Let nothing in the world be of any conſideration with you, ſo as Chriſt may be magnified in your bodies: love will breed courage, and caſt out fear: ſlaviſh fear before God, carnal fear before men.

4. Get a true inſight into an account of ſuffering and

troubles

troubles whence they are: they issue from the same love with redemption of your souls from hell, and your glorification: God doth every thing in pursuance of the purpose of his love: he doth every thing according to the platform and pattern of his thoughts towards us from eternity. Consider what troubles are, and to what end; not to destroy, but try; to wean from the world, to fit for heaven.

5. Get an insight into the vanity of the creature: you reckon the creature some great matter, and that is the reason of your love, and of your fear.

6. Get the fear of God, that may over-rule other fears: *Fear not him that can but kill the body, but fear him that is able to cast body and soul into hell fire.*

7. Keep a clear conscience void of offence towards God and towards men: by a heart-abasing confession of what is past, and the application of the blood of Christ, and by mortification and watchfulness therein, keep your selves from evil for the time to come.

8. Get a better assurance of eternal life; a glimpse and sight of this would make a man run through the very flames of hell. How comfortable was *Steven* when a shower of stones was about his ears, to see Jesus standing at the right hand of God! I wonder how they dare to venter their life, that have no ground of a better life: but for those that have a well-grounded hope of the mercy of God, they say, We reckon these light afflictions, which are but for a moment, to work for us a far more exceeding and eternal weight of glory. *Fear not any of these things which you shall suffer.*

Vers. 7. Christ does limit Satan, he hath him in a string, him and all his instruments: (*The Devil shall cast some of you into prison*, &c.) Every word hath its weight: Who shall do it? the Devil: What shall he do? *cast you into prison*: How far? some of you: How long? *ten days*:

For

For what use? that you may be tryed. Christ as he hath Satan in a chain of providence, so he hath a chain of restraint; it is Christ that sets a circle about him, he cannot cause a hair of thy head to fall: he is the hand of Christ: they are as truly under him and his hand, as they are against him: If God lets alone his Eenemies, what shall they not do? If God lets alone his People, what shall they do?

2. God has a special Providence about the things of his Church by way of Eminencie, by way of permission, and ordination.

3. You will not deny but there's power enough in God to destroy all that are against him, and to smite all: and all shall make to the praise of God, and to his peoples good.

4. The Lord is exceeding merciful; he cannot hold when the Enemy comes to insult, to blaspheme, and to vile; *Now will I arise*, saith God, *and set him at liberty from him that puffeth at him:* there is not only a judging of their Enemies hereafter, but a judging of them here: *the world shall say, Verily there is a God that rewardeth righteousness, verily there is a God that judgeth the earth.*

5. God has a special design in hand: therefore just so far as he will carry on that design God hath towards his people (which is alwaies a design of faithfulness) just so far shall the Enemy go. *Isa.* 10. The Enemy means not so, he means to cut off a people not a few; but Gods end was otherwise, and he will over-rule them: this is the Comfort, there's a set time, there's an end.

There is a difference between the afflicting of Gods people, and judging their enemies: in the intention, and extension: one is for ruine, the other in proportion: one is a light affliction, the other a load. And then for extention, one is for ever, and the other is for time, for ten days. Then our affliction shall have an end, I and

a comfortable end, the end of our ſins, and the end of our ſorrows? God will reſtore comfort to his mourners; let us be mourners during the time of mourning: God will quickly cloath us with garments of praiſe: there ſhall be an end of our ſufferings, never an end of our joy & glory.

Pro. 8. To conclude in a word; *Be faithful to the death:* Be faithful in your promiſes, in your vows and purpoſes, your covenants of obedience and reformation: perſiſt in the doctrine of the Goſpel, and the worſhip of the Goſpel, and the Miniſtry of the Goſpel, and office Chriſt hath fixt in his Church: be faithful by your moſt earneſt, zealous deſires before the Lord: *Be faithful to the death:* he will never let you ſee death till all your fears are conquered; he can preſently take them away; he will certainly be preſent with you in all your troubles. And remember, God in tender mercy and faithfulneſs, for the preſent, accepts the unfeigned purpoſe to the conſtant and faithful to him to the death.

Mr. *Philip Lamb*'s Farewel-Sermon, Preached at *Beer-Regis* in the County of *Dorſet*, *Auguſt* 17. 1662.

John 14. 23.

Jeſus anſwered, and ſaid unto him; If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our Abode with him.

THe Departure of *Jeſus Chriſt* unto his Father, from whoſe boſome he came into the World, was very ſadly reſented by his Diſciples; whoſe inner paſſions produce a very great diſturbance, and trouble upon their Spirits.

The inward Anxiety, and unconcealed grief of the Disciples, move the Bowels of their more affectionate Lord to pitty their case, and provide for their relief, and gives them instructions how to express their love unto him in his absence, not so much in carrying blubber'd eyes, and heavie hearts, as by remembring and observing the Counsels and Instructions that he hath given to them, while he was present with them; So that this whole Chapter is fill'd up with Counsels and Comforts, Directions and Consolations.

First, Directions and Counsels, especially in the 1, 13, 15. *verses.*

First, To the exercise of Faith, *verse* 1. *Ye believe in God, believe also in me.* And this is the life, even a life of Faith, which we must live, till we come to the enjoyment of *Christ*, by which we fetch comforts in all troubles, and strength against all tentations, from *Jesus Christ.*

Secondly, To the duty of Prayer, *vers.* 13. which is the proper duty of an afflicted State, as *Jam.* 5. 13. *Is any afflicted? let him pray.* By prayer the Soul empties his complaints into *God*, bosome, and finds ease, by telling him of all the trouble and grief that attends his state; *Prayer* hath that Divine excellency, that like a Heavenly Charm, it speaks away trouble, and speaks in comfort; as 'tis said of *Hannah*, 1 *Sam.* 1. 18. *She prayed, and went away, and did eat, and her countenance was no more sad*; And thus our prayers always speed, when they be made by the help of the *Spirit*, and offered up to God in the name of *Christ*, 13, 14. verses. *Whatsoever you shall ask the Father in my name, that you shall receive.*

Thirdy, To Obedience, in the 15 *vers.* to do the work committed to them; *If yee love me, keep my Commandments.* You cannot better express your love to me, then in keeping my words; Nor is there a more certain way for men to finde comfort, than this, *by keeping his*

commands; for then, though they cannot enjoy his *person*, yet they shall not misse his *promise*.

Secondly, The Consolations which he gives them in the 2 *vers. &c.* the 16 *vers. &c.* and 23 *vers. &c.*

First, In the 2, 3, 4 *verses, &c.* From the place whither he was going, *To his Father, and their Father, his Home, and their Home*; whence he did intend to come again to them. So that his going from them, was but a Recess, or withdrawing for a time, until he came: for in the 3 *vers. I will come again, and receive you to my self*: as rendred in the *Greek*, I come again, in the present tense, to intimate the certainty of his coming to them again as if he were already come; which in the 28 *vers.* of this Chapter, *Christ* tells them, should be matter of great Joy to them. *If yee loved me, yee would rejoyce, because I said, I go unto the Father.*

Secondly, From the 16 *vers.* The promise of the *Spirit*, which shall supply his absence, such a *Spirit*, as shall teach them, comfort them, and be in stead of all to them, give them such Joy, Courage, and Peace, as the world can neither give, nor take away, 27 *vers. Peace I leave with you, my peace I give unto you*, &c.

Thirdly, In the 23. *verse*, in the Text, *We will come, and make our abode with him, while you keep my words*; which is the great promise here.

If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.

The words of the Text are an answer to the question of *Judas* (not *Iscariot*) *Lord how is it, that thou wilt manifest thy self unto us, and not unto the world?* Jesus Christ gives the answer. *If a man love me, he will keep my words*, &c. To him the promise is made, That the *Father* will love him: They love him that keep his words, and to these he hath said, *he will manifest his love to them, and*

make his abode with them. In which words there are three parts considerable.

First, A Supposition. If a man love me, he, &c.

Secondly, A position. Which is the effect of that love. *He will keep my words.*

Thirdly, A Promise. Which is twofold.

First, Of the *Fathers* love. *My Father will love him.*

Secondly, The Co-habitation of the *Father and Son* with such a person. *We will come unto him, and make our abode with him.*

The Observations that I intend to insist upon, are two;

First, *That it is the duty and special property of them that love* Jesus Christ *in sincerity, to keep the words of* Christ.

Secondly, *That God and Christ will make their abode with them that keep his words.*

First, *Of the first of these*, That it is the duty and special property of them that love *Jesus Christ* in sincerity, to keep the words of *Christ.*

If any man love me, he will keep my words, he will do my will, walk in my ways, treasure up my truths and Counsels.

This Doctrine requires three things to be spoken to in their order.

First, *That* Jesus Christ *must be truly loved.*

Secondly, What it is to keep his words.

Thirdly, Why it is both the duty and property of them that love him, to keep his words.

First, That *Jesus Christ* must be truly loved; there is such an indispensible necessity of this, that the Apostle says, 1 *Cor.* 16. 22. *If any man love not the Lord Jesus, let him be* Anathema Maranatha, *let him cursed.*

But because every one pretends highly to love *Jesus Christ*, and but few, that love him indeed, I shall shew two things more briefly.

First, *Who he is that truly loves him.*

Secondly, *Why we should all truly love him.*

First, VVho he is that truly loves *Christ*.

First, He truly loves *Jesus Christ*, who upon the discovery, and tender of *Jesus Christ* in the Gospel, as *King*, *Priest*, and *Prophet*, can willingly deny all for him; as the Merchant, *Mat.* 13.45,46. sold all that he had for the goodly Pearl. And so *Paul*, *Phil.* 3. 8. *accounts all dung*, his parts, his righteousness by the Law, his greatest excellencies; He loves Christ in *Deed*, and not in *Shew* only, who can leave the world, his deareſt lusts, his best righteousness for *Christ*.

This is a true conjugal love, *Psal.* 45 10. *Hearken O daughter, and consider, and encline thine ear, forget also thine own people*, &c. When *Christ* sees that we have such love to him, that we will part with all for him, then he sees a beauty in us that delights him.

Secondly, He truly loves *Jesus Christ*, who having received him, will rather lose all, than part with him again; who accounts *Jesus Christ* better then his best things, as he sayes in *Mat.* 10.37. *He that loves Father or Mother more than me, is not worthy of me*, &c. therefore says the Spouse, *Cant.* 8. 6. *Set me as a seal upon thine heart, as a seal upon thine arm: let me be so united to thee, that I may never be sever'd from thee.* It is a very hard lesson, and an irksom duty for the best of men, to part with friends, liberty, peace, life; all these, or either of these sweet mercies; but to part with *Christ*, nothing can perswade, or enforce the Soul that truly loves him; that's a thought more cruel than the Grave, witness the holy *Martyrs*, a whole cloud of witnesses; that notable and eminent *Galeacius*, Marquess of *Vico*, &c.

Thirdly, He that truly loves *Jesus Christ*, takes abundance of delight in communion with him. No *pleasure* like the kisses of his mouth, no *sweetness* like that of his bosom, all his ways are peace, and his paths pleasantness; *Christ* makes every condition comfortable, there is no

comfort of life, but in that little enjoyment of *Christ* that the Soul hath in his life: 'tis *communion* with *Christ*, *converse* with him, that is all my *comfort* and *pleasure* in the world. O how doth the Spouse take care that he be not disturbed, in *Cant.* 2. 7. *I charge you, O yee daughters of Jerusalem, by the Roes, and by the Hinds of the field, that ye stir not up, nor awake my Love, till he please.* The words are an alluſion to one that would not have her Friend disturbed, and ſpeaks to her Companions, and charges them by all that is dear and pleaſant to them, not to break the reſt of her *beſt Beloved*, and ſhews the wonderful delight the Soul takes in communion with *Jeſus Chriſt*; and the ſpecial care that it alwayes hath, that no Tentation break in, nor corruption break out, to interrupt that ſweet communion, or occaſion *Chriſts* departure, who will not for any profit commit any ſin, or cauſe *Jeſus Chriſt* to depart from him.

Fourthly, He that truly loves *Jeſus Chriſt*, having loſt the ſight of him, is never ſatisfied, till he come to the reenjoyment of him, is always at a loſs, and is never quiet, till he enters into a freſh acquaintance and communion with him, as in that of *Joſeph* and *Mary*, they having loſt their Son, went ſeeking till they found him; So *Cant.* 3. 1, 2, 3. *&c. By night on my Bed, I ſought him whom my Soul loveth, I ſought him, but I found him not: I will riſe now and go about the city, in the Streets, and in the broad ways, &c. I ſaid to the Watch-men, Saw ye him whom my Soul loveth? &c.* By all which is expreſſed the ſedulous care and induſtry of a living Soul ſeeking after Chriſt.

Firſt, *By night in her bed.* Jeſus Chriſt hath her bedthoughts, in her cloſet and private duties, of Prayer, ſerious Meditations, Spiritual Ejaculations, and ſecret ſelf-Examinations; in all theſe the Soul enquires. As one that loves the World, by night his Meditation is of the World; ſo the man of pleaſures, and honours, is purſu-

ing

ing his lusts in the night season; *The wicked man is contriving mischief upon his bed.* So the Soul that loves Christ, his thoughts are still at work after Christ.

Secondly, *I will rise now & go about the city, &c.* (i.) I will betake my self to all publick Ordinances, and shew more zeal & life in my duties, and in these will I make enquiry.

Thirdly, I asked the watch-men, the Ministers of the Gospel, which are or should be as *faithful watchmen*, that watch for our Souls, and be able *to speak a word in season, &c.* So nothing will satisfie the Soul that truly loves Christ, without him; and no means shall be neglected till she enjoy him.

Secondly, Why must he be thus beloved?

First, Because he is lovely, *altogether lovely.*

First, Lovely in his *life*, observing all the will of *God*; there was a wonderful beauty upon him, if we behold, and can understand, that hidden glory of an untainted Holiness, and exact conformity to the will of *God.*

Secondly, Lovely in his *death*, never more lovely and amiable to the believing Sinner, then when he was most despicable in the eyes of Rebellious sinners. O then he appears most beautiful and desireable, when he hangs on the Cross, there making our Peace, procuring our Pardon, obtaining Life and Glory for us, by that shameful death.

Thirdly, Lovely in all his *Graces*, each Grace a matchless Jewel. Rocks of Diamonds, Mountains of Pearl not worthy to be mentioned with the least of his Excellencies. If he put but a little of this Grace upon any Soul, though he be never so vile, cloath'd with corruption; as in *Ezek.* 16. from the 9. to the 16 *verse. yet he may be made beautiful by his comeliness.*

Fourthly, Lovely in all his *Ordinances*, in which the more immediate sight the Soul hath of him, the more he is taken with his Beauty; No wonder he is call'd in *Hag.* 2. 7. *the desire of all Nations.*

Secondly, Because of his deserving love; *we loved him because he first loved us.*

Consider in his love, these four particulars.

First, He laid down his life for us, *such a Love will deserve love, and life too*; Joh. 15. 13. *Greater Love hath no man, then this, that a man lay down his life for his friend.*

Secondly, He lives now in Heaven for us, 7 *Heb.* 25. *He ever liveth, to make intercession for us.* He is there minding our necessities, agitating our affairs; by his sitting there, we have Liberty of coming thither; by his sitting there in glory, we have our standing here in Grace.

Thirdly, He accounts that as done to himself, that is done to them that are his, *Zach.* 2. 8. *He that toucheth you, toucheth the Apple of his eye, and* Mat. 10. 40. 41. 42. &c. *He that receiveth you, receiveth me*, and so he said to *Saul*, Acts 9. 4. *why persecutest thou me?* when he was with Commission from the *High Priest*, dragging the poor Professors of *Jesus Christ* to the Prison.

Fourthly, He longs to have us with him. *Joh.* 17. 24. *Father I will that where I am, there they may be also, to behold my Glory.* He is not satisfied without their company, and is always imparting his most secret counsels to them, *Joh.* 15. 16. *Henceforth I call you not servants, for the servant knoweth not what his Lord doth, but I have called you friends, for all things that I have heard of my Father, I have made known unto you.*

Thirdly, Because otherwise we shall not regard his words; which is intimated in the Text, *If we love him, we shall keep his Words*, but if we love him not, we will not keep his Words; It is want of love to *Christ*, that is the cause of the abounding of every sin, for if we did love him, we should keep his Commands, which is the second particular.

Secondly, What is it to keep the words of *Christ*?

First,

First, There is *a Natural and Mental keeping of the words of Christ*; and so we must keep them, that is, *Remember his Words, his promises, counsel, and Appointments.*

The Memory is mans Storehouse, or Cabinet, that should be kept Sacred for the Truths of *Christ*; So the Disciples kept the word of *Christ*, when they remembred his sayings; and *David*, Psal. 119. 93. *I will never forget thy Precepts, for by them thou hast quickned me*, (i.) *I will keep thy Precepts*; for what we forget, we lose, and what we remember, we keep. And thus, as Friends take pleasure to look sometimes on the Love-tokens of their absent Friends; So may we have singular comfort and refreshment, to see the Heart of Christ in the Counsels, Promises, and Appointments left with us.

Secondly, There is an *Evangelical and Practical keeping of the words of Christ*. When we do believe promises, and obey commands; *Promises not believed, and Precepts not obeyed, are as water spilt on the earth, besides the vessel that should receive it*, *Heb.* 4. 2. but when they are believed, *they be as liquor put into the vessel for its proper use*. Hence saies *Christ*, Luke 11. 28. *Blessed are they that hear the word of God and keep it*. Then we keep the words of *Christ*, when we believe his promises, observe his precepts in all our conversation, and walk by his appointments and institutions in all our duties.

Thirdly, Why 'tis their property and duty that love *Jesu Christ*, to keep his words.

First, Because *true love is comprehensive*; He that loves Christ truly, loves all that is his; *He that loves him that begat, loves him also that is begotten*: The nearer any thing is to Christ, the better it is beloved; and then we love the word when we keep it, as a special pledge of his love; *To have his word, and a heart to keep it, is a double blessing*; and indeed, such a gift as the word of *Christ* is worthy to be loved for it self, and kept for the givers sake.

Secondly,

Secondly, Becauſe *true love is Operative*, 'tis the principle of Goſpel-obedience, 2 *Cor.* 5. 14. *The love of Chriſt conſtraineth us.* Where there is the diſpoſition of a Son, there will be obedience to the Fathers commands; ſo where there is a ſpiritual love to *Chriſt*, it will ſet the ſoul on work, and quicken it to keep the words of *Chriſt*, as is ſaid of Faith, *Shew me thy Faith by thy works*, ſo ſhew thy love to *Chriſt* by thy works; as Faith without works is dead, ſo is love without obedience.

Thirdly, Becauſe *keeping the words of Chriſt gives the cleareſt and ſureſt teſtimony of the truth of our love to Jeſus Chriſt. Probatio delectationis eſt exhibitio operis*; Obedience is the moſt lively teſtification of love, as *Chriſt* ſaid to *Peter*, *Loveſt thou me?* &c. *ſhew it in this, in doing thy duty*; *Feed my ſheep.* So Chriſt tells us in the Text. *Where the fire of love is in the breaſt, there the flame of duty and ſervice is in the hands.* John 15. 14. *Ye are my friends, if ye do whatſoever I command you.* In the the 1 Joh. 5. 3. *In this is the love of God, that we keep his commandments.*

Uſe 1. For Exhortation.

Firſt, To a mental keeping of the words of *Chriſt*, according to that word, *Heb.* 2. 1. *We ought therefore to give the more diligent heed to the things which we have received, leſt at any time we let them ſlip.* And that we may not forget, but keep in our memories the words of *Chriſt*.

Firſt conſider, That all the promiſes and counſels, which *Jeſus Chriſt* hath made known to us, are not only for preſent, but for future uſe, *Iſa.* 42. 23. *Hearken and hear for the time to come.* We ſhould hear as if we were to hear no more. The Cordial which hath ſometime revived us, muſt not be laid aſide, leſt for want of it another time, we faint quite away. The reaſon why they were ready to faint under afflictions, *Heb.* 12. 5. was *becauſe they had forgotten the exhortation, which ſpeak*

to them as to Sons. For this cause *Jesus Christ* often bids his Disciples *remember the word he had spoken to them*, and knowing their frailty, promises his spirit, *Joh.* 14 26. and that (says he) ἀναμνήσει, *shall bring to your remembrance.*

Secondly consider, Not to remember the words of *Christ*, is a sad sign of our dis-esteem of *Jesus Christ.* We usually remember Precepts, Counsels, and Sayings, according to the authority which the person hath with us, from whence they come. It is a very great dishonour to *Jesus Christ*, when we shall cast his words behind our backs. Did we honour *Jesus Christ* as our *King, Lord, and Lawgiver*, we should be more careful to remember what he hath spoken to us. We often blame our *heads*, as if the fault lay only there, that we do not remember the words of *Christ*, when indeed the fault lies most in the *hearts*, that we have not more love and esteem of *Christ* there.

Thirdly, The time will come, when we shall dearly repent every truth forgotten, that we did not endeavour *to seal instruction upon our hearts.*

First, When *God* shall with-hold instruction from us, because we have refused it; the time may come, when as *Amos* 8. 12. *Men shall run to and fro, and seek the word of the Lord, and shall not find it*; and then we shall see the worth of the word, that now we *prize not.*

Secondly, When *God* shall call us to an account for all Sermons, and Instructions we have received, as he will certainly do; though we forget, yet he will remember, and he will ask how we have kept, and improved the Word he hath spoken to us.

To help us in keeping, or remembring the words of *Christ*,

First, Let your hearts be affected with the worth and excellency of the word, that it is more precious than Gold or Silver; and then we shall keep it as choice

treasure.

treasure. That which a man prizeth, he will keep in safe custody, and have often in his eyes, as *David* says of the word, *Psal.* 119. 97. *O how I love thy Law, it is my meditation all the day long.* If a man account the word as his treasure, he will not forget it, as *Jerem.* 2. 32. *Can a Maid forget her Ornaments, or a Bride her Attires?* This they forget not; Yet because we account not the word as excellent and necessary as these, therefore it follows, *Yet my people have forgotten me days without number.*

Secondly, Apply every word of *Christ* to your own souls: though men will not keep what is anothers, yet usually they keep what is their own; while men carve away the word to others, as if it concern'd them not, 'tis no marvel if they keep it not: but if we accounted every word as spoken to us, and our portion, we should hear and keep it. Men remember the news which concern themselves. We should hear *Christ* speaking, as *Job* v. 27. *Hear thou this, know it for thy good.*

Thirdly, Meditate often upon what you have received, as *Mary pondered the sayings* which she heard *in her heart.* The way to keep any thing safe, is to have a constant eye upon it. Meditation is the Souls serious retiring into it self, to take a view of all that of *God* that is laid up within it self.

Fourthly, Hasten to do all that you have heard and learned, *Psal.* 119. 60. It is said by *David, I made haste and prolonged not the time to keep his commandments.* A man will not easily forget his Trade; so if we daily obey commands, and believe promises, we cannot easily forget the commands and promises given to us: which last direction leads to the second exhortation.

Secondly, It may exhort us to keep the words of *Christ* with an Evangelical and Practical keeping. Keep the word as a man keeps his Rule, or the Souldier keeps his Weapon; let not the word depart from thee, and do not

not thou depart from it, by forsaking the appointments and commands of *Christ*.

First, consider, That if we do not keep the words of *Christ*, by obeying, and a suitable walking, we do but in vain pretend love to *Jesus Christ*, as they that had no more of *Christ*, but to call him Lord, (*Mat* 7. 21.) *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven*, &c. So, not every one that says he loves me, but he that doth my word, he is my friend.

Secondly, consider what a sin it is to pretend love to *Christ*, and not so truly to love him, as to keep his words; 'tis Hypocrisie; they be *Christ's* false friends: an open enemy is less dangerous than they, *Ezek*. 33. 31. *They hear thy words, but they will not do them, their heart goes after covetousness*; They be false to themselves, and delude their own souls with a bare profession and hearing, *Jam*. 1. 22. *Be doers of the word, and not hearers only, deceiving your own souls*.

Secondly, consider what judgement they incurre, and who can tell how great it is? 'tis call'd a beating with more stripes, when the least stripe from that hand can break the loyns, *Luke* 12. 47. *He that knoweth his Masters will, and doth it not, shall be beaten with many stripes*.

Secondly, consider, This is the clearest evidence of our interest in *Christ*, of his love to us, *that we keep his commandments*. By this we know that we love him as our *Christ*, when we do not only love him as a *Jesus*, a Saviour, but obey him as a *Lord*, and follow his Law. When *God* shall write his Law in our hearts, Is not this an evidence that *Christ* is ours?

Thirdly, Great and many are the encouragements which he hath promised to them that keep his words. There be many blessings in the word, but they only have the

the blessings for theirs, who keep his word. *Jam.* 1. 25. *Who so looketh into the perfect Law of Liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed*; he shall ask what he will, and have it, *Joh.* 15. 7. *If you abide in me, and my words abide in you, ask what you will, and it shall be done unto you.*

That we may do the words of *Christ*,

First, Let it be the aim and intention of our soul, when we come to hear, to turn hearing into doing. Say as *Paul* did, *Acts* 9. 6. *Lord what wilt thou have me to do?* and *Cornelius*, *Acts* 10. 33. *Now therefore are we all here present before God, to hear all things that are commanded thee of God.*

Secondly, Beg of *God* to give you such a heart, that you may not only say, as the people in a good humour, once to *Moses*; *All that thou shalt speak unto us, that will we observe and do*; but find your hearts such as in *Deut.* 5. 29. *O that there were such a heart in them, that they would fear me, and keep all my commandments always*, &c. It is he by whom the word is made (as *James* hath it) ἄγονος καρποφόρος, *A frit-bearing word.* Begin all your hearing with prayers, and conclude them with prayers, because 'tis of the greatest concernment.

Lastly, A Use of comfort.

First, If we keep this word, the word will keep us. It will keep us in the worst of times, yea at all times. *Pro.* 6. 22. *When thou goest, it shall lead thee; when thou sleepest, it shall keep thee; and when thou awakest, it shall talk with thee.* If you keep his Commands, his Commands will keep you; If you keep his Promises, his Promises will bring you to Glory.

Secondly, If we keep his word, we shall not want present comforts. The present gratuities which we have from *Christ*, should be enough to encourage us, if there were

were no future reward, *Psal.* 19. *In keeping of them there is great reward.*

Thirdly, *Jesus Christ* hath promised a blessedness to such persons; they be shall a blessed people, *Rev.* 1. 3. *Blessed is he that readeth, and they that hear the words of this Prophecy, and keep those things which are written therein*; and so in *Luke* 11. 28. *Blessed are they*, &c. and with the best of blessings doth he crown them in the Text, *My Father will love him, and we will come to him, and will make our abode with him*; Which is the second observation.

God and Christ will make their abode with them that keep his word.

In which *Observation*, we shall take notice of these three particulars.

First, How *God* and *Christ* do make their abode with them that keep his words.

Secondly, Why *God* and *Christ* will make their abode with such.

Thirdly, What an excellent blessing it is to have *God* and *Christ* abiding with us.

First, How *God* and *Christ* do make their abode with them that keep his word; in which these three particulars must be shown.

1. How *God* abides with his People.
2. How *Jesus Christ* abides with them.
3. How both *God* and *Christ* will make their abode with them that keep his word.

First, How *God*, the first Person in the *Trinity*, is said to make his abode with them that keep his word.

And this will be two ways seen.

First, It is not here to be understood of his common or general presence, as he is the infinite *God*, and being *Omni-present*, fills Heaven and Earth: for so he abides with all the works of his hands; yea,

yea, ſo he is with them that fear him not.

Secondly, It is here properly underſtood of *Gods* abode by way of ſpecial preſence, as he is a gracious *Father*; therefore *Jeſus Chriſt* doth firſt expreſs the *Fathers* love, and then his abode, as the product and fruit of his love, *My Father will love him, and we will come unto him*, &c. He will come and abide with his, as *a God in covenant* with them, therefore hath he put it into a promiſe, in the 2 *Cor.* 6. 16. *I will dwell in them, and walk in them, and I will be their God, and they ſhall be my people.*

Secondly, How *Jeſus Chriſt* will make his abode with them that keep his word? which will be ſhown alſo, *Firſt*, Negatively. *Secondly*, Affirmatively.

Firſt Negatively, It is not to be underſtood of a carnal or corporal preſence of *Chriſt* (as Papiſts imagine) as if the fleſh of *Chriſt* could be in all places, *whom the Heavens muſt contain till the time of reſtitution of all things:* for ſaies the Apoſtle, 2 *Cor.* 5. 16. acknowledging, *If he had known Chriſt after the fleſh, yet ſo, he knows him no more.*

Secondly, *Affirmatively*, He makes abode with his people after a ſpiritual manner, *God the Father* makes his abode with his Servants, as a Father to them; *Jeſus Chriſt* abides with them, as the Head of his Church, as it is in *Ephe.* 5. 23. *He is the Head of his Church, and the Saviour of his Body. God* abides with us in *Chriſt*, *Jeſus Chriſt* abides with us by his *Spirit.*

A learned Author ſhews four ways of *Chriſts* abode with Believers.

1. *Politicè, ut Rex in Regno*, As a King in his Kindom; and ſo he gives Laws as the only Head and King of his Church: protects them, and orders all their affairs.

2. *Oeconomicè, ut Pater in Domo*, As a Father in his Houſe; and ſo he takes care, and makes proviſion

for

for his people, as a Father doth for his Family.

3. *Christ, ut ratio in homine*, As reason in a man, which is the light that directs man in all his actions; *Jesus Christ* directs and leads his people.

4. *Christus ut Anima in corpore*, As the Soul in the Body, which animates and acts the whole man, without which the Body is a dead and liveless Trunck; so *Jesus Christ* doth quicken our souls, by whom we have spiritual life.

And that he is the Head of his *Church*, and thus abides with them,

First consider, He hath all grace and life in him; *John* 5.26. *As the Father hath life in himself, so hath he given to the Son, to have life in himself*; therefore the *Psalmist* saies, *Psal.* 36.9 *With thee is the well of life, and in thy light shall we see light.*

Secondly, From him is all grace and life conveyed out unto us, *John* 1.16. *of his fulness have we all received, and grace for grace.* Yea, whatsoever we receive from the *Spirit* of *God*, we have from him originally, as in *John* 16.15. *For he shall take of mine and shew it unto you.*

Thirdly, How *God* and *Christ* are both said to make their abode with them that keep his word. And this I shall shew to be three ways.

First, by their special *Providence* and *Inspection with them*, and so we may see them in several Scriptures, abiding with them, as in *Zach.* 1.8,9,10. *verse*, *there a Jesus Christ among the myrtle-trees*, which represent the *Church*, and in *Revel.* 1.13. *He is there in the midst of his Golden candlesticks*: and *David* tells us of his experience of *Gods* presence with him, *Psal.* 73.23. *I am continually with thee, thou upholdest me with thy right hand*: and the Apostle *Paul*, 2 *Tim.* 4.17. *The Lord stood by me*; indeed the eyes of the *Lord* are upon the Righteous, and he hath said, he will not leave them.

Secondly, They make their abode with them in the *Gospel*, and *Gospel Ordinances*, where these be continued in their power and purity, there *the Tabernacle of God is among men*; and when these are taken away, *Ichabod*, the Glory is departed; We may say *God* hath forsaken us. As the *Ark* was a Type, and the Token of *Gods* special presence with the *Jews*, so the *Gospel*, and *Gospel Ordinances*, are a signal Token of *Gods* abode with us, for in these we may see him, in these, we may enjoy him, by these, we may be made like to him, as in 2 *Cor.* 31.18. *But we all with open face, beholding as in a Glass the Glory of God, and are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.*

Thirdly, they make their abode with them in the *Spirit*, which proceeds from the *Father*, and the *Son*; So they may both be said truly to abide with us, while we have the *Spirit*, the Comforter, which proceeds from the *Father*, and the *Son*, as a pledge of their Love, *Joh.*15.20. *When the Comforter is come, whom I will send unto you from the Father: I will send him, says Christ, even the Spirit of truth*, which παρὰ τοῦ πατρὸς ἐκπορεύεται, which proceedeth from the *Father*: there is an ἐκπόρευσις, a *Procession* of the *Holy Ghost*, from the *Father*, and the *Son*, to the *People* that keep his word; and thus Believers are said to hold fellowship with the *Father*, and the *Son*, in the 1 *Epist.* of *John* 1.3. *It is by the Spirit we are drawn; being drawn, we come; being come, we are enabled to walk with God and Christ*: It is this Spirit that doth all for us, As in the *Echo*, The Ayre being moved by the voice, returns the same sound by its own motion; So in all our Communion with *God* and *Christ*; the Soul being moved by the *Spirit*, returns answer, by vertue of the *Spirits* motion in us; Come, says the *Spirit*, I come says the *Soul*, being caught by the same *Spirit*.

All the works wrought on the Souls of men in order to Salvation, are wrought of *God* and *Christ* in us, but by the *Spirit*; As in these three special particulars.

First, By the *Spirit* they instruct and teach; *The Spirit is an enlightning Spirit, a Spirit of Judgement, and of burning.* The *Spirit* reveals the Counsels of *God*, the great Mysteries of the Kingdom; Leads into all truth, makes men wise to Salvation.

Secondly, By this *Spirit* they quicken and comfort the Souls of men, *Rom.* 5. 5. It is by the *Spirit* that *the Love of God is shed abroad in our hearts.* Our cold and and frozen *Spirits* are warmed and made fit for action, and by this *Spirit*, we are awaken'd; Hence the *Church* prays, for the breathings of this *Spirit*, *Cant.* 4. 16. *Awake, O North-wind, and come thou South, blow upon my Garden, that the Spices thereof may flow out.*

Thirdly, By this *Spirit* they do strengthen, and establish the hearts of men in the ways of Holiness, thus they are made strong in the *Lord*, and in the power of his might; strong to resist tentations; strong to suppress corruptions; strong to perform duties: by this *Spirit* they are carryed through all difficulties; by this *Spirit* their Infirmities are healed; they are made to persevere, and kept *stedfast, and unmoveable, always abounding in the work of the Lord*; and *Sealed up to the day of Redemption.*

Thus *God* and *Christ* do make their abode with them that keep the words of *Christ*, till they come to make an everlasting abode with them in Heaven.

And according to the workings of this *Spirit* more or less in the hearts of men, *God* is said to be *present*, or *absent* from his people.

Secondly, *The Reasons why God and Christ will make their abode with them that keep his words.*

First, Because of their special Love to, and Care of them that keep his words. Indeed all the Care of *God*, is concerning his people, that he hath in the World, therefore in the Second Commandment, he is said to *shew mercy to thousands of them that fear him, and keep his Commandments*, that do not *cast his words behind their backs*, and forsaking his Appointments, *follow their own Inventions*; So that if we faithfully keep his word, he will abide with us in our work; And this is the Great Reason in the Text, *My Father will Love him*; Not but that he Loves his Elect from Eternity, but he will manifest his Love to them, and therefore *he will make his abode with them*, as the People of his Love; for in *Deut.* 32. 9. *The Lords Portion is his People, and Jacob is the Lot of his Inheritance*, and in *Mal.* 3. 17. they are called *his Jewels*, and *men will abide with their Treasure.*

Secondly, Because of the near Relation that is between *God* and *Christ*, and them that keep his word. That is a very full place of Scripture for this purpose *Mat.* 12. 50. *Whosoever shall do the will of my Father which is in Heaven, the same is my Brother, and Sister, and Mother.* What nearer Relation can there be then this? So near are they to *Jesus Christ*, that keep his word, observe his will, and be true and faithful to his Appointments; and sure such near Relations will desire Cohabitation on both sides.

First, *God* and *Christ* are said to stand Related in a *Paternal Relation.*

Secondly, They are said to stand Related in a *Conjugal Relation.*

First, *God* and *Christ* stand in a *Paternal Relation* to his People.

First, *God* is their *Father*, and they are his *Sons and Daughters*; And this the *Church* doth acknowledge

Isai. 63. 16. *Doubtless thou art our Father, though* Abraham *be ignorant of us, and* Israel *acknowledge us not, thou O Lord art our Father,* &c. And with this the Lord comforted mourning Zion, *Isai.* 49. 14, 15. *But Zion said, The Lord hath forsaken me, and my Lord hath forgotten me.* But God says, *Can a Woman forget her sucking child, that she should not have compassion on the Son of her womb? Yea, they may forget, yet I will not forget thee. Behold I have graven thee on the palms of my Hands,* &c. My abode is with thee.

Secondly, Jesus Christ is their *Father, Isai.* 9. 6. *The everlasting Father.* Therefore he promiseth his Disciples in this 14. *Joh.* 18. *I will not leave you* ὀρφανοὺς, *Orphans, or Fatherless Children.* He is the most affectionate tender-hearted Father, *Tam Pater nemo, tam pius nemo: None so good, none such a Father as he* (saies *Tertul.*)

Secondly, God and *Christ* stand related to them that keep his word, in a *Conjugal relation*; and *God* hath laid a special command of co-habitation upon persons in this relation, *The man must dwell with his own Wife.*

First, God is related as a *Husband*, And will not *God* dwell with his People, whom he hath espoused to himself? *I have betrothed thee unto me for ever,* (Hosea 2. 19.) *Yea, I will betroth thee unto me in righteousness, and in judgement, and in loving kindness, and in mercies: I will even betroath thee unto me in faithfulness.* And in *Isai.* 54. 5, 6. *For thy Maker is thy Husband,* &c. *For the Lord hath called thee as a Woman forsaken,* &c.

Secondly, Jesus Christ is the *Husband* of his People, as we see in the whole Book of *Canticles.* And so in *Ephes.* 5. from the 29. Verse to the end of the Chapter. Now where shall *God* and *Christ* make their abode, but with their espoused Ones? Doth *Jesus*

Christ delight to lodge any where more than with the *Wife* of his bosome?

Thirdly, Because of *Gods* faithful Covenant, he will make his abode with them that keep his word. If we keep the word of his Patience, he will keep the word of his promise, *Revel.* 3. 10. *Because thou hast kept the word of my Patience, I also will keep thee, from the hour of temptation, which shall come on all the world, to try them that dwell upon the earth.* It is called a word of Patience, because it teacheth patience, and especially because it requires it in all them that will observe it. And this is *Gods*'s *Covenant.* Now, what is the Covenant? *Jer.* 32. 40. *And I will make an everlasting Covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me*; and such a sure and infallible promise of abode, can never be violated by a *Good-keeping* Covenant; *God may hide for a moment, turn away in a little wrath from his people* (Isai. 54. 8, 9, 10, 11.) *but with great mercy will he gather them, and shew them everlasting kindness*; Yea, his Promise shall be as the waters of *Noah*, that as the waters of the great *Deluge* shall never cover the world any more, so he will never forsake his people utterly. It shall be more possible for the Mountains to depart, and the Hills to be removed, than that he should finally depart from *His.* The frame of the world may be disordered, but the frame of *Gods* heart towards his people, can never be changed. When the men of the world think *God* hath forsaken them, he is near to them, and cannot cast off his people; He may sometimes give them up for their sins into the enemies hands, but cannot give them away: this gave the *Church* that confidence, in *Mich.* 7. 8. *Rejoyce not against me, O my Enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.* And this did bear

head of the *New-Testament-Saints* above water, 2 *Cor.* 4. 8, 9. *We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.* And whence is it, that *Distress* doth not follow *Troubles*? *Despair* our *Perplexities*? *Desertion* our *Persecutions*? *Destruction* our *sad Dejections*? sure it is, because *God is faithful*, always with us, *and will not suffer us to be tempted above what we are able to bear*, &c.

Thirdly, What a special blessing it is, to a person or people, to have *God* and *Christ* to make their abode with them.

The excellencie and desirableness of this abode of *God* and *Christ* with Believers, may be seen in these three particulars.

First, It is better than all outward mercies, and earthly blessings.

Secondly, This will more than supply the want or absence of all other comforts.

Thirdly, All our happiness doth lye in this, *Gods presence with us.*

First, The abode of *God* and *Christ* with a soul, is better than all outward mercies, or earthly blessings whatsoever. *God* was wont to tell his people heretofore, as in *Deut.* 28. *That if they would keep his commandments, they should be blessed in their basket, and in their store; that he would give them peace, the fat heritage of* Jacob, *and to ride upon the high places*; all goodly mercies: But now he doth encourage them by a blessing of far greater worth, *I will love you, I will make mine abode with you.* It is so high and transcendent a favour, that *Moses* preferr'd it, before that goodly Land of promise, *Canaan*, the Land flowing with Milk and Honey, as appears by that passage in *Exod.* 33. 15. *If thy presence go not with me, carry us not up hence.* Though *Canaan* be

never so desirable a good Land. Yet rather let me abide in this vast-howling Wilderness with God, then go without thy presence thither. A Wilderness Condition with *God* in the *Tent*, is better then all Pleasures and Honours without God in the *Palace*. Hence *David* in the midst of all his Royal Pomp and Greatness, desired this, as the Complement and Perfection of all, *Psal.* 101. 1, 2. *O when wilt thou come unto me!*

Consider these two particulars.

First, That there is no beauty, nor desirableness in the fairest outward prosperity, if *God* and *Christ* do not make their abode with us. If we have all the world, and cannot see the abode of *God* and *Christ* on our Tabernacle, in their special Providence, in Soul-refreshing Ordinances, or by the comforting Spirit; We may look on all, and say as *Hiram* did of the Cities *Solomon* gave him, they be *Cabul*, *Dusty things*. If we cannot finde *God* and *Christ* thus with us, in the midst of our Glory, *The Glory is departed.*

Secondly, Consider, There is no misery, nor unhappiness in the worst afflictions, if *God* and *Christ* be there; in the *Furnace* there is no *Death*; in *Captivity*, no *Darkness*; in *Prison*, no *Sadness*; in *Death*, no *Hell*. *Jesus Christ* tells us, *he will not leave us comfortless*; he never told us we should not meet with Tribulations, but says, *In the world we shall have Tribulation*, and as surely, *that in him, we shall have Consolation.* His people may be in the world Friendless, Harbourless, Pennyless, but he assures them, they shall never be comfortless.

Secondly, This abode of *God* and *Christ* with his people, will more then supply the want or absence of all other things. *Jesus Christ*, when he would throughly encourage his Disciples against all the hard-ships,

ships, and discouraging fears, they might meet withal after his departure, gives them this one precious *Cordial*, or *Catholicon*, in *Mat.* 28. 20. *Loe I am with you alway, even unto the end of the World: when you are cast out of the Synagogues, had before Magistrates and Rulers for my name sake, Scourged, Hated, imprisoned; for all these things shall they do unto you, Let this comfort you; Loe, I am with you alway, to the end of the World.*

Indeed, This abode of *God* and *Christ* with his people, is every thing to the Soul, which we may see in these three particulars.

First, Their presence is *a Sanctuary, and sure Hiding place.*

Secondly, It is *a sure Light and Guide to them.*

Thirdly, It is a *Store-house and Treasure of all Provisions.*

First, The abode or presence of *God* and *Christ*, is instead of a *Sanctuary, or sure hiding place*; as *Psal.* 84. 11. *For the Lord God is a Sun and Shield, &c.* and in *Isai.* 8. 13. saies the Prophet, *Sanctifie the Lord God of Hosts, and let him be your fear, and let him be your dread, and he shall be for a Sanctuary:* Do you see *God* before you, and he will set himself by you; and where the great *God goes*, there *goes a guard of Angels*, Psal. 34. 7. *His Wings be a Covert, and his hand a Canopy, with which he hides from the Storm, and from Rain.*

And that he is a mighty Saviour.

First, Consider his *Omnipotency*; He can do whatever pleaseth him; He can make the *worm Jacob to thresh Mountains, and the Mountains to become a plain before Zerubbabel*, Zach. 4. 7. *All the Nations of the Earth are but as a drop of the Bucket, or dust of the Ballance, compared with him; and all hearts are in his hands:*

There-

Therefore ſays the Prophet, in *Eſay* 26. 4. *Truſt in the Lord for ever, for in the Lord* Jehovah *is everlaſting ſtrength, or the* Rock *of ages.* He is no broken Reed, but that ſtrength in which we may confide: As *David* ſays, *Pſal.*46. 1, 2, 3. Si fractus illabitur Orbis, *If the world be diſſolved, God is our refuge and ſtrength,* &c. *therefore we will not fear, though the earth be removed, and though the mountains be carried into the midſt of the Sea,* &c.

Secondly, Conſider his immutability; We have ſtanding comfort in the unchangeableneſs of this God, *Mal.* 3. 6. *I am the Lord, I change not; therefore ye ſons of Jacob are not conſumed.* And for this we have the experience of *David,* Pſal. 9. 10. *They that know thy Name, will put their truſt in thee, for thou (Lord) haſt not forſaken them that ſeek thee:* and the Churches experience, *Iſai.* 63. 9. *He bears them, and he carried them all the days of old.* This great and unchangeable *Saviour,* ſaves his people theſe four ways.

Firſt, He will ſave and preſerve them from evils, and will be a Chamber of ſafety when the indignation is abroad, to hide from the ſtorm; *Ezek.* 11. 6. *Yet will I be to them as a little ſanctuary in the countries where they ſhall come.* I *will be with thee,* is Gods great Promiſe, and his Peoples Security; it was *Joſhua's* Guard, and *Jeremiah's* Braſen-wall.

Secondly, He will ſave his people in afflictions, as he did the three Children in the burning Fornace. Thus he delivers *in ſix troubles, and alſo in ſeven,* as 'tis promiſed in *Iſai.* 43. 2, 3. *When thou paſſeſt thorow the waters* I *will be with thee, and thorow the Rivers, they ſhall not overflow thee. When thou walkeſt thorow the fire thou ſhalt not be burnt, neither ſhall the flame kindle upon thee: for* I *am the Lord thy God, the holy One*

of

of Israel, thy Saviour. Job's experience is an everlasting proof of this, that when the Lead is consumed, the Gold is preserved in the Fornace.

Thirdly, He will save or deliver out of afflictions, 1 *Cor.* 10. 13. *In the midst of all temptations, he will make away for us to escape them. Many are the troubles of the Righteous, but the Lord delivereth them out of all.* He is *Emmanuel, God* with us; Our Redeemer from Hell, and from Trouble.

Fourthly, He will save by afflictions, and by the evils they meet withal; *Prov.* 29. 15. *The Rod and Reproof give wisdom*; and as *David* says, *It was good for me that I was afflicted.* All things shall work for good, 2 *Cor.* 4. 7. *These afflictions work for us a far more exceeding and eternal weight of Glory.* The Vessel is usually covered with Dirt by the Cleansers hand, that it may shine with the more brightness; So by afflictions *God* makes us partakers of his Holiness.

Afflictions and outward evils, come alike to all, but with much different effect; All men fall into afflictions, Good and Bad: but as the *Israelites* and the *Egyptians* went both into the *Red Sea*, and the one was drowned, and the other passed thorough to *Canaan*: So the Righteous and the Wicked fall under Calamity, the one sinks through unbelief, and the other passes thorough safely, *and by Faith and Patience comes to inherit the promise.*

Secondly, The Abode or Presence of *God* and *Christ* with Believers, is instead of a sure Guide and Light unto them; They can never want a Guide, who have *God* with them. As the Pillar of a Cloud by day, and of Fire by night, was unto *Israel* in all their March, The same and more is *God* to his People, in all their Pilgrimage.

Consider three things.

First,

First, Consider, that Man cannot be without this Guide; The best of men have very great need of the presence of *God* to lead them; that they be not mis-led, and that they don't faint in the way. *What can the Sheep do without a Shepheard?* Such is *God* to his, *Psal.* 23. 1. without *Gods* abode with us, 'tis as Children without a Father, and none to direct them, and so left to run themselves into mischief. What is the World without a Sun? *Jer.* 10. 23. *The way of man is not in himself, it is not in man that walketh to direct his steps.*

Secondly, Consider, that 'tis our great wisdom to commit our way to the guidance of this *God* and *Christ*; Every wise man will commit his way to *God*, and not move a step without him; as *Moses* in the Conduct of *Israel*, would not move a foot without *God*. That was a good Petition, or rather Resolution of *David* in *Psal.* 73. 24. *Thou shalt guide me with thy Counsel, and afterward receive me to Glory*; I am resolved to be guided by *Gods Counsels*: and an excellent and imitable practice of *Isaac* in *Gen.* 26. 24, 25. that where he had met *God* at *Beer-sheba*, and where *God* had blessed him, There he pitched his Tent; So we should move as *God* leads.

Thirdly, Consider, That if *God* undertakes to Guide us, we shall not miscarry, he will certainly bring us safe to Heaven. Our feet shall be almost gone, but shall not be altogether gone, *Psal.* 73. 2. *My feet were almost gone, my steps had well-nigh slipt.* So it may be with the choicest of *Gods* Servants; but in the 23 *verse*, *Nevertheless I am continually with thee; thou hast holden me by my right hand.*

The more dark and dangerous the times be, the more we should desire *Gods* abode with us; the nearer a night of trouble or of death is to us, the more earnestly beg his stay, as the two *Disciples*, *Luke* 24. 29. *They constrained*

ned Christ, saying, *Abide with us, for it is towards evening, and the day is far spent.*

Thirdly, The abode or presence of *God* and *Christ* with his people, is instead of a Treasury and Store-house of all Provisions. Where *Jesus Christ* is, and where *God* makes his abode, there is a Spring-head of comforts, that cannot be drawn dry, *Isa.* 33. 16. *Bread shall be given them, and their waters shall be sure, who have God with them*; So was *God* to *Israel*, *Deut.* 29. 5, 6. *He fed Israel in the wilderness forty years, their clothes did not wax old. You have not eaten bread, neither have you drunk wine, or strong drink, that ye might know that I am the Lord your God.*

Consider three particulars here.

First, Consider *God is such a store*, that he is always full; He hath an *Antarchy* in himself, and saies to his creatures, as in *Psal.* 81. 10. *Open thy mouth wide, and I will fill it; ask what you will, and there 'tis to be had.* There be full Treasures, of temporal and spiritual good things with them, with whom *God* and *Christ* do make their abode. As the *Ark* of *God* brought all kind of blessings to the house of *Obed-edom*, so when *God* comes, he brings all things; *Deus meus, & omnia*; My *God*, and all things. When *Jesus Christ* came to *Zacheus*, he tells him, *This day is Salvation come to thine house*; that is, both temporal and spiritual preservations and deliverances; Salvation doth consist in the total absence of all evil, and in the presence and possession of all good.

Secondly, *God* and *Christ* have left with us the promises of the Covenant to live upon, till we come to the inheritance of the purchased Possession: These be like the *Widows Cruse*, that never fails; this like the *Manna*, will not be with-held while we be in the wilderness, till

till we come into *Canaan*, to feed on the fruits of that Land, *Heb.*13.5. That's a ſure Promiſe, in which we may by faith ſee preſent ſupplies, *I will never leave thee, nor forſake thee*; and in *Phil.*4.19. we may poſſeſs in that Promiſe whatever we want, *My God ſhall ſupply all your need, according to his riches in glory, by Jeſus Chriſt.*

Thirdly, God hath given us his Son, and Jeſus Chriſt hath given us himſelf, as an enſuring pledge of all mercies contained in the promiſes, *Rom.*8.32. *He that ſpared not his own ſon, but gave him for us, how ſhall he not with him alſo freely give us all things?* He that hath not ſpared his Son, will not with-hold any mercies; he that hath given us the beſt of bleſſings, will not with-hold ſmaller mercies: He doth always tell his people, as in 2 *Cor.* 12.9. *My grace is ſufficient for you.*

Thirdly, The abode of God and Chriſt with believers, is their heaven upon earth. All our happineſs is in the abode of God and Chriſt with us.

Firſt, Conſider it is a wonderful mercy of the great God, that by his common Providence he is with the works of his hands, which is mans ſafety; and *David* admires at this, *Pſal.*8.4. *Lord, what is man, that thou art mindful of him? and the ſon of man, that thou viſiteſt him?*

Secondly, Conſider it is a mercy of the greateſt worth, and to be for ever admired, that God and Chriſt do not onely viſit us by common Providence and Inſpection, as his creatures, but make their abode with us, as with children and friends. O this is our glory; God doth not come with a ſhort life, for a day, for a few days, *but makes an everlaſting abode.* The Church complained when ſhe thought God was departed, becauſe he had been with them, and made ſo ſhort a ſtay, *Jer.*14.8. *Why ſhouldeſt thou be as a ſtranger in the land, and as a wayfaring-man that turneth aſide to tarry for a night?* &c. But when ſhe re-

remembred the Covenant of eternal abode, she comforts her self, in the 9. *verse*. *Yet thou O Lord art in the midst of us*. To be ever with the *Lord*, is all we can hope for, and it is mans contemplative happiness, to converse in his thoughts with that Glory.

First, Consider *Jesus Christ* hath promised this, as our great Glory, and full reward; *I will take you to my self, they shall behold my glory*. 1 Epist. Joh. 3. 2. *We shall be like him, we shall see him as he is*.

Secondly, This abode with *God* and *Christ*, is the highest *option*, and aim of all the people of *God*. This was *Pauls* pressing, in *Phil*. 3. *That he might attain to the resurrection of the dead*, (*i.*) the state of them that are risen, and with *God* and *Christ*; Therefore resolves after a long debate with himself, *Phil*. 1. 21. *To be with Christ, is best of all*: and *David* in *Psal*. 73. at the latter end, professes, *He had none in Heaven but God, and there was none upon earth that he desired in comparison of him*.

Use. *First*, of *Lamentation, and laments three sorts of persons*.

First, Let us lament *such as be without* God *and* Christ *in the world*, all *ignorant* and *ungodly* persons; yea, this is the sad case of all the *Sons* of *Adam*, ever since he sinned and lost communion with his *God*; They be brought forth into the world, with their *backs* upon *God*, and with *Gods face* against them: What was *Cain's* grief? how was his heart hurried into a world of inconceivable distempers, and distracting thoughts? when he must be turn'd out of *Gods* presence, from the enjoyment of *God* in his *Ordinances*, Gen. 4. 14. *Behold, thou hast driven me out this day*, (saies poor *Cain*) *from*

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the face of the earth, (but this is as nothing) *and from thy face shall I be hid*, (and now where is my comfort and safety?) *it shall come to pass, that every one that findeth me, shall slay me.* Such persons be as Lambs in a large place, *Hos.* 4: 16. *Without a Keeper in their most plentiful state*; What hope have such to escape *Hell* and *Destruction*?

Consider these particulars.

First, Consider it is a very sad ease, when *God* and *Christ* withdraw, or depart but for a moment; 'tis a sad, and intolerable *moment*, as we see in the complaint of *Christ*, when *God* withdrew himself from him; *My God, my God, why hast thou forsaken me?* and in the example of *David*, *Asaph* and *Heman*, in *Psal.* 77. and *Psal.* 88. and the whole *Church* laments in *Jer.* 14 8.

Secondly, Consider if *God* and *Christ* do never come to make their abode with us here, we are never like to make our abode *with them hereafter*; and then it were better we had never been born, *Psal.* 73. 27. *They that are far from thee, shall perish.* And this is Hell, to be separated from *God* and *Christ*, 2 *Thes.* 1. 8, 9. They (*i.*) the *wicked*, shall be punished with everlasting destruction *from the presence of the Lord, and from the Glory of his power.* It is Heaven where ever God is in his special abode, and that is Hell where he is not present in his mercy and grace.

Secondly, Use of Lamentation.

Let us *lament* over *a worse sort of men*, and they be such as in *Job* 21. 14. *that say to God, Depart from us, for we desire not the knowledge of thy ways*: that refuse

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the word of *Christ*, and be weary of *God* and his *Ordinances*; and so reject *God*, as if one house could not hold them both; as the people in *Isa.* 30. 10, 11. *Who say to the Seers, see not; and to the Prophets, prophesie not, &c. Cause the Holy one to cease from before us.* They that stop the mouths of them that speak the word of Christ, or turn away their ears from hearkening to that which is spoken, say in effect, Let God be gone, let Christ depart from us.

First, Consider what an evil frame of spirit it is, for men to refuse the presence of God. Was there ever wickedness like this? that the great God should be as an unbidden guest with his own creatures, and have no better entertainment than Christ with the *Gaderens*, who besought him to depart out of their Coast; yea, which is far worse, rejected, as Christ was by the possessed in the Gospel, *Mat.* 8. 29. *What have we to do with thee? art thou come to torment us before the time?*

Secondly, Consider it will be a very terrible day, when God and Christ depart from such persons: God threatens it as a sore judgement upon *Jerusalem*, *Jer.* 6. 8. *Be thou instructed, O Jerusalem, lest my soul depart from thee:* When God departs, in comes all judgements; for it follows in the Text, *Lest I make thee desolate:* Desolation comes as soon as God is gone; yea, sayes the Lord, *Hosea* 9. 12. *Woe to them, when I depart from them.* And though he depart from such, by removing his Counsels, Gospel, and Ordinances: He will still be with them in judgement; when he is far from their affections, he will be nigh to their Consciences, then he will shew his terrour, and his wrath; and then they shall finde that as there is not a sweeter promise then this, *I will never leave thee nor forsake thee*; so not a more terrible judgement than this, *I will not love thee, nor abide with thee.*

Thirdly, A Use of lamentation.

Let us lament our selves, who have had God and Christ making their abode with us for many years in their speciall

Providence, Gospel Ordinances, &c. Yet we have not improved so glorious a *Presence*, so rich a mercy; especially we have cause to lament this four-fold neglect.

First, That we have so little acquainted our selves with God and Christ, so little prized and observed their Presence with us, that we have learnt no more of God and Christ, but are yet strangers to them; so that *Jesus Christ* may say to us, as in *John* 14. 9. *Have I been so long time with you, and yet hast thou not known me, Philip*; so he may say to us, Have I been so long time with you in my *Providences, Ordinances, and by my Spirit*, and yet have you not known my Goodness, my Faithfulness, my Name, my Laws, and Ordinances? Sure it is with most of us, as with *Jacob*, *Gen.* 28. 15, 16. The Lord was with him, and he was in his Dream, and when he awaked, he said, *Surely the Lord is in this place, and I knew it not.* So God hath been with us, but we have been in a dream, or in a sleep all this while; but when God shall awaken us, we shall say with him, *God was in this place, and we knew it not.*

Secondly, We may lament our selves that we have so little conformed to God and Christ. God hath been with us, but we have refused his company, as *Ephes.* 2. 12. *And had our conversation as without God, and without Christ in the world*: Oh when God and Christ shall depart from us, it will be a heart-breaking to us, and we shall dearly repent the least miscarriages.

Thirdly, We may lament, that we have not lived more upon God and Christ, to trust in them, and depend upon them for Life and Salvation, and made him our Counsellor, Guide, and Strength, and lived upon his All sufficiency; we have not made them our Sanctuary, our Treasury, our Happiness, though they have been with us, *in whom are all things*. Yet have we lived at so poor a rate, (as to our spiritual comforts) as if we had been under the Hypocrites Curse, *Job* 20. 22. *In the fulness of his sufficiency he is in straits*.

guilty of that vanity mentioned in *Eccles.* 6. 2. *To have Riches and Honours, &c. and not a heart to use them.* To have a God and Christ, in whom are all Riches and Honors, and have had no faith to use them for our comfort, we have even starved our selves at the fullest Table, and Spring-head of plenty.

Fourthly, We may lament our selves, that we have not taken more pleasure in the enjoyment of God and Christ in the Gospel and Gospel Ordinances; accounting all Company and delights, solitarines, in comparison of the joy and comfort that is in the abode of God and Christ; especially, when God expects we should rejoyce in him, and hath promised to abide with such, *Isa.* 64. 5. *Thou meetest him that rejoyceth, and worketh Righteousness, and remembreth thee in thy wayes.*

Two Uses of Exhortation.

1. To get the Presence of God and Christ with us.
2. To endeavour to keep God and Christ abiding with us.

The first use of Exhortation.

Let us be exhorted above all desires, to desire Gods presence; and above all getting, get God and Christ to make their abode with you. Oh with what ardency and heat of desire doth *David* expres himself, *Psal.* 27. 4. *One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to enquire in his Temple:* and so in *Psal.* 42. 1, 2. *As the Hart pants after the water brooks; so panteth my soul after thee, O God; My soul thirsteth for God; when shall I come and appear before God? O when wilt thou come unto me?* And in a multitude of such like *Pathetick* breathings after God.

And that we may the more earnestly desire this mercy, the abode of God and Christ with us: Consider these three particulars.

1. Consider the presence of God and Christ, is the

ſpecial favour and honour that *God* beſtows onely upon his own people. By this was *Iſrael* diſtinguiſhed from all the world, *Exod.* 33. 16. *My preſence ſhall go with thee*; and in the laſt verſe of the laſt Chapter of *Ezekiel*, it is the Church onely that is called *Jehovah Shammah*, the Lord is there her Founder, Preſerver, and Governour.

Secondly, Conſider, that they that have *God* and Chriſt with them, dwell continually at the Fountain-head of Conſolations, as *David* ſayes, *Pſal.* 23. *I ſhall want nothing, the Lord is my ſhepheard, my cup runs over: Surely Goodneſs and Mercy ſhall follow me all the dayes of my life.* This Fountain keeps our Ciſterns full, our Channels run ſhallow ſometimes, but never are they dried up: *Hoſea* 14. 5. *I will be as the dew unto Iſrael, he ſhall grow as the Lillie, and caſt forth his roots as Lebanon:* they ſhall grow up as the Lilly, beautifull and fair, and as the Cedar, well rooted and eſtabliſhed: He that hath the Sun, hath Light, he that hath the Well, muſt needs have Water; *Ille poſſidet omnia, qui poſſidet poſſidentem omnia:* He hath all things, who hath him from whom all things come.

Thirdly, Conſider, that when all Comforts leave us, *God* will not; when Friends forſake, and Riches profit not, in the evil day, *God is a preſent help in time of trouble*, and love to ſhew himſelf in *dubiis & arduis*, in the greateſt difficulties, and on the mount of ſtraits. Jeſus Chriſt ſayes truly to us, what *Peter* ſaid raſhly to him; *Though all forſake thee, yet will not I.*

Object. I have found *God* and Chriſt, gone from me, ſayes the ſoul, when I have had need of him.

Anſw. Firſt, That *God* and Chriſt may and do ſometimes hide their faces from their deareſt friends.

Secondly, Though *God* and Chriſt do ſometimes withdraw from us, yet every interruption of Communion is not a ſeparation: The Sun doth not ceaſe to be, when it ceaſeth to ſhine. *Grace* may ſuſpend its acting, but doth not

loſe its being, *God* will not finally forſake his People.

Thirdly, *God* hath very many gracious ends, why he ſometimes withdraws; and they are alwayes in mercy to his people, *ſad providences, producing ſweet effects.*

Directions and helps how to get the preſence of *God* and Chriſt with us.

Firſt, Repent and humble your ſelves, becauſe of all your ſins, that you have at any time rejected the counſels of *God*, and refuſed grace and mercy, and neglected opportunities of doing your ſouls good, and drawing near to *God*; Repentance and reſolution againſt ſin, come like *John Baptiſt*, to prepare a way and a place for *God* and Chriſt to come to, and make their abode in: Of the hearts and houſes of impenitent ſinners, we may well ſay *God* is not there. The way to have *God* to *turn in unto us*, is to *turn away from ſin*, as *Ephraim*, *Jer.* 31. 18,19,20. He bemoaned himſelf, and repented, and *God* came to him as to his dear ſon, and to his pleaſant childe.

Secondly, Believe in Jeſus Chriſt, and by faith get an intereſt in him: It is by faith onely that we give entertainment to Jeſus Chriſt: It is by *Jeſus Chriſt* alone, that *God* and man come together. *No man hath ſeen the Father at any time, but the Son, and he to whom he doth reveal him; and he that hath the Son, hath the Father.* Rom. 5. 1. *Being juſtified by faith, we have peace with God.*

Thirdly, Own Jeſus Chriſt in all his Offices, as your King, Prieſt, and Prophet.

Firſt, As your King, let him have the Sovereignty of your ſouls, that he may rule over you. If Chriſt be your King, *God* will be your Father; *God* loves to come where Chriſt hath his throne.

Seeondly, As your Prieſt, that his Righteouſneſs may give you the advantage of communion with *God*, without which we cannot come near to him, and he will not come near to us.

Thirdly, As your Prophet, that he may ſhew you the way; if his Spirit be your Guide, and his Word your Rule, you may be ſure his Promiſes ſhall be your Portion, even this promiſe in the text, *They will come to you, and make their abode with you*, even God and Chriſt.

Fourthly, Seek earneſtly after God and Chriſt, in the uſe of all appointed means, till you come to ſee and enjoy their preſence with you.

Here ſhall be ſhown theſe two particulars:

1. Where we may ſeek God and Chriſt.
2. How, or after what manner we muſt ſeek them.

Firſt, Where we may ſeek after God and Chriſt?

Firſt, We may finde them in the works of Creation; theſe will repreſent God and Chriſt unto us, the power and wiſdom of God and Chriſt, by whom the world was made; *In omni re aſpectabili quedam extant veſtigia Dei:* In all the viſible Creatures, there be ſome prints of the inviſible God; ſo that he which lives altogether without God, muſt needs be ἀναπολόγητος, without excuſe, having God ſo near to him.

Secondly, We may finde them in the Word, 2 *Cor.* 4 6. The glory of God ſhines there in the face of Jeſus Chriſt, and to them that are converſant in the Word, God hath promiſed to reveal himſelf: *Iſa.* 66. 2. *To this man will I look, even to him that is poor, and of a contrite ſpirit, and trembleth at my word.* And the Apoſtle gives this direction, *Rom.* 10. 6, 7. *Say not in thine heart, who ſhall aſcend into heaven, that is to bring Chriſt down from above: or, who ſhall deſcend into the deep, that is to bring up Chriſt again from the dead. But what ſaith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach.*

Thirdly, We may finde them in Prayer, *Jam.* 4. 8. *Draw nigh to God, and he will draw nigh to you:* If you will be ſtrangers to the duty of Prayer, to the Throne of Grace, God will be a ſtranger to you; he hath promiſed to draw nigh to them

them that draw nigh to him: and so in *Exod.* 20. 24. *In all places where I record my Name, I will come unto thee, and I will bless thee.*

Fourthly, We may finde them in our Communion with the people of *God*: *Where two or three are met together in my name, there will I be* (saies Christ) *in the midst of them.* Therefore Jesus Christ directs us to go up by the foot-steps of the Flock; and they enquire wisely, *Cant.* 6. 1. that say to the Church of Christ, *Whither is thy beloved gone, that we may seek him with thee?* And when the two Disciples went to *Emmaus*, communing of Christ, he came and joyned himself with them.

Secondly, How or after what manner we must seek *God* and Christ.

Take these four following Directions.

First, Affect your selves with the worth and excellency of this presence of *God* and Christ; carry a high esteem of them in your hearts; think with your selves, how safely they are immured; how incastled and provided for, who have *God* and Christ with them; as the Prophet said unto his servant, *There is more for them, than can be against them.* Isa. 33. 16. *Their place of defence is the munition of Rocks*, &c. O what sweetness and satisfaction have they within, with whom *God* and Christ abides! as the Spouse doth express it, *Cant.* 1. 3. *Because of the savour of thy good Ointments, thy Name is as Ointment poured forth, therefore do the Virgins love thee.* Thy Name of Mercy, Wisdom, and faithfulness, how doth this refresh their hearts, that have the presence of God and Christ? O sweetness and satisfaction beyond expression! and then conclude, *Si tantus quærentibus, O quantus possidentibus!* If he be so good to them that seek him, how good is he to them that enjoy him.

Secondly, Labour to affect your souls with the great want and need that you have of the presence of God and Christ; while men do think in their hearts, they can be well enough

without God and Christ, they will never seek after them, but say, as in *Jer.* 2. 31. *We are Lords, we will come no more unto thee*; that is, we have strength enough of our own, we need no more of thy support: and thus *David* brings in the wicked, priding themselves, in *Psal.* 10 4. *The wicked through the pride of his countenance* (as in the Original, *through the pride of his nose*) *will not seek after God.* God is not in all his thoughts; when these proud *Laodicean* Spirits will not seek, the poor, hungry, desolate soul, that sees a need of God and Christ, finde them.

Thirdly, Quicken your selves to much diligence in seeking. The Prophet complains, *No man stirreth up himself to seek the Lord.* It is a business of the greatest concernment, and must not be attended with a cold indifferency, but as one set on by a true love, and where that is, *Non quiescit amor, sed quærit amatum*; Love will be restless in the pursuit of the thing, or person beloved. See with what heat men seek the world, with much more heat seek God and Christ. We must do as the woman that had lost her groat, she lights a Candle, sweeps the house, seeks diligently; so we must set up the light of the word, and to work with the Besome of a serious repentance, and thorow reformation, and diligently enquire. Thus *David* with a very vigilant eye, seeks him whom his soul loved, *Psal.* 132. 4, 5. *I will not give rest to mine eyes, nor slumber to my eye-lids, till I have found out a place for God, &c.*

Lastly, Resolve with your selves never to give over, till you come to the perfect and full enjoyment of them; as *Job* said, *I will wait all the days of my appointed time:* so do you seek all the dayes of your appointed time; if we would finde God and Christ, we must seek all the dayes of our lives. They that will finde what they seek, must seek till they finde: As God in the Creation did not rest till he had made man, so man should not rest till he hath found God; and as in the *Redemption* Jesus Christ did never cease seeking, till he had found all

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the *lost sheep of the house of Israel*; so we should never give over, till we have made God and Christ our own.

This should be the work of our lives, and upon this work I must leave you.

"For now I must tell you, that (perhaps) you may not see "my face, or hear my voice any more in this place; yet not "out of any peevish humour, or disaffection to the present "Authority of the Kingdom (I call God and Man to witness "this day) it being my own *Practice* and *Counsel* to you all, "*To Fear GOD and Honour the KING*; but rather a real "dissatisfaction in some particulars imposed, to which, (not-"withstanding all endeavours to that purpose) my consci-"ence cannot yet be espoused. Wherefore, I hope in this, "and in all my abode with you, I may say (without ostenta-"tion) with the Apostle in 2 *Cor.* 1. 12. *Our rejoycing is "this, The testimony of a good Conscience, that in simplicity, "and godly sincerity, we have had our conversation in the world, "especially to you-wards.* And as he said in *Acts* 20. 26, 27. "So, *I take you to record this day, that I have indeavoured to "be pure from the blood of all men; for I have not shunned to "declare to you, the whole counsel of God*, both by my Life "and Doctrine; because I knew this very well, that (as one "sayes) *Suadet loquentis vita, non oratio*; that the preachers "life, is the most lively preaching,

"I shall onely adde this (my Friends) that though my lips "be sealed up, that I may not speak from God to you, yet I "shall not cease to speak to God for you, as ever I have "done: And though I cannot have you in my eye, yet I "shall lodge you in my heart; and asking nothing of you, "but your Prayers, shall hope to meet you daily at the "*Throne* of *Grace*, and that at last we may enjoy one another "in *Heaven*.

"And because they say, *The words of a dying man makes the "deepest impression*, before I am altogether civilly dead, I "shall give you one exhortation more.

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Secondly, Let it be your endeavour to keep God and Christ with you, that they may make their abode with your hearts and houſes, *that whatever you loſe you may not be undone.*

In the General.

Firſt, *Take heed you do not ſlight or abuſe his Providences.*

Secondly, *Do not deſpiſe or neglect his Ordinances.*

Thirdly, *Be ſure you do not grieve his Spirit.*

Secondly, *Obſerve more particularly theſe ten directions*, which I would leave with you.

That *God* and *Chriſt* may make their conſtant abode with you.

Firſt, *Endeavour to pleaſe* God *and* Chriſt, *and to walk as the Goſpel commands*, In all well-pleaſing. *And for this purpoſe, Obſerve theſe three Rules.*

Firſt, Entertain *God* and *Chriſt* like themſelves. Now they are come to you, ſay as *Solomon* did of his *Temple*, which he had prepared for his God; *The Heaven of Heavens cannot contain thee, much leſs this poor Tent*; ſo with the moſt humble frame of ſpirit, *admire his greatneſs, and infinite condeſcention, for he is the King of Glory*, as in *Pſal.* 24. And ſo give him ſuitable entertainment, for *he will dwell with the humble and contrite ſpirit.* If *Elizabeth* wonder'd at the viſit which *Mary* gave her, with a *whence is it that the Mother of my Lord is come unto me?* then admire that the Lord himſelf ſhould come, not onely *to viſit your hearts*, but *to make ſuch a gracious abode with you*; and as the Centurion ſaid to Chriſt in the Goſpel, *I am not worthy that thou ſhouldſt come under my roof.* So acknowledge your unworthineſs of ſo rich and unparallel'd a grace, that God and Chriſt ſhould come in unto you, to abide with you

Secondly, *Wait upon God and Chriſt with all readineſs of minde, to obſerve every intimation of the will of God to you.* Stand alwayes ready, as Servants wait upon the hand of their Maſter, ſaying in your hearts, *Lord, what wilt thou have me*

to

to do? or, what wilt thou have me to suffer? It is the frame and posture which Christ commends to his Disciples, *Luke* 12. 35. *Let your loins be girded about, and your lights burning, to do his will, as it is done in heaven.*

Thirdly, *Take pleasure and delight in the company and society of God and Christ, above all the pleasures in the world.* Do nothing, without first calling God and Christ into the action. Remember this in these four cases especially.

First, *Pray God and Christ along with you into all your spiritual duties*, that you may be sure to perform them all according to the minde of God. None knows better what will please God than himself; don't enquire so much what others say, but what God appoints; 'tis not what this or that man sayes, how we must serve God, but what God sayes himself; as *Augustine* said to the *Manichee*, in another case, *Nec ego te, nec tu me, sed ambo audiamus Apostolum*; So hear what God and Christ sayes to us, *as to the performance of all our duties*: If we will entertain God and Christ, and have their company, we must set before them such savoury meat as they like, lest we be like them (*Matth.* 15. 9.) of whom *Christ* sayes, *In vain do they worship me*, &c. and our service be like theirs, of which the Lord said, *Who hath required these things at your hands?* O what was that great evil the people were guilty of, for which there comes that heavy judgement, *Psal.* 78. 60. *He forsook the Tabernacle of Shiloh, the Tent which he placed among them.* Sure it was some great guilt in the former verses we finde it to be their *Hypocrisie*, *Apostacy*, and *Idolatry*, any taint of this kinde, will make the jealous God forsake our solemn meetings.

Secondly, *Pray God and Christ into all your Civil affairs.* The Greeks σὺν θεῷ with God in their entrance upon every work, was a commendable practise. It is reported of *Publius Scipio* the *Roman*, that he would alwayes go first to the Capitol, and then to the Senate; so we should begin our Civil employments with spiritual duties: And do as *Abra-*

hams

hams ſervant, when he was to take a Wife for his Maſters Son, he took God along with him; and thus to abide with God, is to have God to abide with us. Therefore ſayes the Apoſtle, 1 *Cor.* 7. 20. *Let every man abide in the ſame calling wherein he was called*; and in the 24. verſe, *Brethren, let every man wherein he is called therein abide with God*, and God will abide with him,

Thirdly, Pray God and Chriſt to your Tables at your eating and drinking, for man doth not live by bread onely. If theſe be gueſts at your Tables, you muſt needs have cheer enough; there's more ſweetneſs in a morſel with them, then in all dainties without them; and then you may be ſure alſo your Tables ſhall not become a ſnare unto you. *Theophraſtus* repotts of the *Heathens*, that they did firſt θύειν and then ἀναλίσκειν, they did firſt *Sacrifice* and then *Kill*, lay on their meat, entertain and eat. And it is the Apoſtles rule, ſeeing all things come of God through Chriſt, That God and Chriſt ſhould not be unbidden Gueſts; but as in 1 *Cor.* 10. 31. *Whether ye eat or drink, or whatſoever ye do, do all to the Glory of God.*

Fourthly, Pray God and Chriſt along with you in the morning when you riſe, and at evening when you lie down; viſit him morning by morning, and evening by evening; this is the way to have a proſperous day, and a ſafe night; *David* took this courſe, *Pſal.* 4. 8. *I will both lay me down, and take my reſt, for thou Lord onely makeſt me dwell in ſafety*; and this gave *Jacob* ſuch a pleaſant dream, *Gen.* 28. that having God with him, he was all night within view of heaven.

Secondly, Love God and Chriſt above all, and then God and Chriſt will not depart from you; for *He ſhews mercy to thouſands of them that love him*, and hath made over himſelf, and heaven, and all, to them that love him. It is reported of *Ignatius*, that his love was ſuch to God and Chriſt, that he had the name of Chriſt, *Cordi ejus inſculptum*, graven upon his heart. It is ſuch a heart-love that he requires;

quires; for he is a jealous God, and will have all our love.

If we love any thing better,

Firſt, It will ſteal away our hearts from God; And

Secondly, It will take off the heart of *God* from us, ſo that God and Chriſt will ſet themſelves againſt us.

Thirdly, If we would have God and Chriſt to make their conſtant abode with us, delight in the ſociety and fellowſhip of the people of God, with whom they dwell; never be aſhamed to converſe with them, whom God and Chriſt do own for theirs. The Apoſtles argument why we ſhould entertain ſtrangers, in *Heb.* 13. 2. (*becauſe thereby ſome have entertained Angels unawares*) *is but mean and inconſiderable to this reaſon*, why we ſhould entertain and own the Saints of *God*: for thereby we are ſure to entertain Chriſt, as in *Mat.* 25. 40. For this cauſe the *Gibeonites* made a League with *Iſrael*, *For we have heard that God is with you.* And there is a promiſe in *Zech.* 8. 23. that *ten men out of all Languages ſhall take hold of the skirt of a Jew, ſaying, we will go with you, for we have heard that God is with you.* Malachy 3. 16. *They that feared the Lord ſpake often one to another, and the Lord hearkened and heard it*, &c. He was with them, and indeed, God dwells in the Tabernacles of the righteous.

Fourthly, If we would have the conſtant abode of *God* and Chriſt with us, let us keep our ſelves clean from ſin, our hearts pure, conſciences undefiled, and as the Apoſtle ſayes, *Void of offence towards God and towards men*; very careful not to ſin againſt God, and very circumſpect not to ſin againſt man; that this may be our comfort, that the world muſt needs ſay of us, as they did of *Daniel*, that *they could finde nothing againſt him, ſave in the Law of his God*, as in *Daniel* 6. 5. Whatever others do, beware of ſin. Say as *Joſhua*, *I and my houſe will ſerve the Lord.* Watch againſt ſinne, chuſe any ſuffering, rather then the leaſt ſin.

Conſider in that choice two particulars.

Firſt, Conſider in all your ſufferings, God will be with you,

but

but in any of your ſins, he will not abide with you; as in the example of *Iſrael*, *Exod.* 32. 23. *When the Calf was got into the Camp, God forſakes the Hoaſt of Iſrael*; When *Saul* forſook the Lord, the Spirit of the Lord forſook him. That was an excellent ſaying of *Azariah* the Son of *Obed*, in 2 *Chron.* 15. 2. And oh that all *England* could hear it! *Hear thou me Aſa, and all Judah, The Lord is with you, while you be with him; If you ſeek him, he will be found of you; but if ye forſake him, he will forſake you.*

Secondly, Conſider, 'tis an act of high preſumption, reflecting much upon the Purity and holineſs of God, for men to imagine that God will own and proſper them with his preſence while they go on to do wickedly, in their Whoredoms, Drunkenneſs, Blaſphemy, and all manner of Prophaneneſs, which God can no more own, then diſown himſelf. So they fooliſhly promiſed themſelves Peace, *Deut.* 29 19. *Though they walk in the imagination of their hearts, and adde Drunkenneſs to thirſt*; but the Lord will not ſpare, but his anger and jealouſie ſhall ſmoak againſt them, till he hath brought them down from their high mount of a ſinful and carnal confidence. Therefore the Prophet reproves that wicked people, *Micah* 3. 11. where the Judges, the Prieſts, and the Prophets were corrupted. Yet they ſay, *Is not the Lord among us, none evil can come upon us, Therefore ſhall Zion be plowed as a Field*, &c. as *Abner* ſaid to *Joab*, *This will prove an evil thing, and a bitter in the latter end*; as *Galen* ſayes of Meats, *Quæ dulcia ſunt facile in bilem & amaritudinem convertuntur*; ſweet meats generate Choller and corrupt matter; ſo ſin that is a ſweet morſel now, will be ſhame, death, and hell at laſt.

Fifthly, With an humble acknowledgement of former barrenneſs, under Gods gracious preſence with you, reſolve and endeavour to be more fruitful. God never left his Vineyard, and pull'd up the Hedge, and commanded the rain not to fall upon it, in *Iſa.* 5. *Till it became barren, or did bear corrupt*

rupt fruit. The exil'd Confessours in Queen *Maries* dayes, confessed that (as *Ursin* sayes in the Preface to his Catechisme) the cause of their present suffering, was their former barrenness and unprofitableness under the Gospel; and a sad example of this is *Jerusalem*, over whom Christ laments: *O Jerusalem, Jerusalem, thou*, &c. *if thou hadst known in this thy day*, &c. but now they *are hid from thine eyes*; and when once a people grow up to this heighth to reject the Gospel, then expect some fearful Judgement. Read the last Chapter of *Chronicles*, the second Book, and at the 16. *ver.* and then you will see, when the wrath of God is like to break out upon a people without a remedy.

Sixthly, If you would have the continual abode of God and Christ with you, Let God have all your thoughts, let him be your meditation; this is the way to have the best company when you be alone: *David* would meditate of him day and night, and professed *the meditation of him should be sweet to him.*

Here consider two particulars.

First, Consider that no place, state, or condition, can hinder the soul of this way of secret communion with God and Christ; this priviledge could not be denyed to a *benighted Jacob*, to an *imprisoned Jeremy*, to an *exil'd John* in *Patmos*; by this (sayes *Jerome*) *Solitudo fit Paradisus*, a man may turn a *Wilderness* into a *Paradise*; and therefore we read in *Cant.* 11. 12. how the Spouse invites Christ to go with her, as *Isaac* did into the Fields to meditate, *Come let's go into the Fields, and lodge in the Villages.*

Secondly, Consider in these secret silent visits of the Soul, God and Christ do take abundance of delight; our Night thoughts, our Field thoughts, our Closet thoughts, are very welcom to them; yea, when we can do no more but think of God, our very thoughts shall be an accepted service, *Cant.* 2. 13. *He loveth the Fig-tree that putteth forth her green Figs.* The ripe fruits is in the bud: so holy endeavours in

pure

pure breathings and desires, God accepts when our infirmity, or the iniquity of the times may be such, that we can do no more.

Seventhly, if we will have God and Christ to make their constant abode with us, then let us walk humbly with God. He that beholds the proud afar off, will be nigh to them that humble their souls under his mighty hand, *Isa.* 57. 15. *Thus sayes the high and lofty one, that inhabits eternity, whose Name is holy; I dwell in the high and holy place, with him also, that is of an humble and contrite spirit.*

God hath two heavens in which he dwells.

First, His Glory dwells in the high and holy place in Heaven above.

Secondly, His Grace dwells in the humble and lowly spirit. *Here will I dwell, sayes God.*

Eighthly, If you would have the constant abode of God and Christ with you, be sure to look to your hearts, that you walk in your uprightness; be true to the word of God, be true to your profession. There is not in the world a more lively representation and image of God, then the heart of the upright; therefore God loves so much, when he hath drawn his likeness upon them, to walk with them; therefore *David* resolves, *Psalm* 101. 2. *I will walk in the midst of mine house with a perfect heart: O when wilt thou come unto me?* This was the comfort of the Apostle, that in simplicity and godly sincerity, he had his conversation in the world; God will be with such, and such shall be with God, *Psalm* 37. 37. *Mark the perfect man, behold the upright, the end of that man is peace*: And thus God appointed *Abraham* to walk, that he might be with him a God in Covenant. *Gen.* 17. *Walk before me, be thou perfect*, and gives him this encouragement, *I am God all-sufficient*: Gods all-sufficiency being sufficient to keep the soul upright, being rightly improved.

There be two things which usually bias the soul away from God, and makes it warp from its holy principles.

1. The

First, the Frowns; secondly, the Flatteries of the world: Against both which, there is a sufficient remedy in the *All-sufficient God.*

First, that which often perverts the soul from the truth, is the *fear of troubles and wants*; If I keep my integrity (sayes the soul) I shall be undone, I shall lose my estate, embroyl my self in many *troubles*; perhaps a *Prison*, *Exile*, or *Death* comes next. But what force is there in this tentation? If we hear on the other hand God saying, if thou wilt be upright, fear no troubles, no wants, *I am a God all-sufficient*; as in *Job* 22. 25. to the end of the Chapter, *The Almighty shall be thy defence*, (then fear no force) *thou shalt have plenty of silver, thou shalt gather gold as dust, and the gold of Ophir as the stones of the brooks.* Then fear no wants.

Secondly, There is another thing in the world that hath a very great influence upon the spirit of a man, to pervert him, and turn him from his integrity, and that is *the hopes of preferment, and greatness of the world*: But this is but a poor bait, if we look upon the all-sufficiency of God: Doth the world promise thee *Riches*? God will out-bid the world, and give eternal riches. Will the world give *Pleasures*? God will give better; *with him is fulness of joy, and pleasures for evermore.* Will the world give *Gold*? God will give *Diamonds.* Will the world give all its glory? God will give thee the glory of a *better world*, rather then that shall be a snare unto thee.

Ninthly, Pray much, pray continually; God will be in the hearts and houses of his praying people; when he hath a Curse in store for *Prayerless Families*, in *Jer.* 10. 25.

And especially pray for these two things.

First, That God will abide with you and the Kingdom in his Gospel, and pure Ordinances: that you may dwell in *Beth-el*, and not in *Beth-aven*, a house of vanity and grief. Pray that God will not remove his *Candlestick* from you, nor utterly extinguish the light of the Kingdom.

Secondly, Pray, and I shall pray with you, that God will

give you a faithful Pastour after his own heart, not according to your hearts, that he may teach you by his Doctrine and his Life too; a faithful Teacher, to go in and out before you, to shew you the word of the Lord; one that may be among you, as it was said of *Athanasius*, that he was *Magnes & Adamas.*

1. *Magnes*, as a Load stone, to draw your Souls with a gentle hand, and melting heart from your sins *heaven-ward.*

2. *Adamas*, as an Adamant, of an invincible courage and zeal against all sin and prophaneness; one that will not spare sin, that he may save your souls.

Pray that God would give you a star, a star out of his right hand, not a churlish *Orion*, that brings a cold, barren, and cloudy Winter, but a benevolent and friendly *Pleiades*, that there may be many Sons brought into God, and your souls may finde a continual spring, and that you may be as trees of his own planting, *and may flourish in the Courts of the house of our God, and may bring forth more fruit in old age.*

1oly, and lastly, If you would have the constant abode of God and Christ with you, conform, conform universally and fully to the Gospel of Christ, consent and assent unfeignedly to all the Truths and Doctrines thereof, that you may walk worthy of God, and all that grace which hath been revealed to you; for Christ hath said, *If a man keep his word, the Father will love him*, and both Father and Son will come, *and make their abode with him.* Wherefore I shall conclude this Exhortation with that of the Apostle, *Philip.* 1. 27. *Onely let your conversation be such as becometh the Gospel of Christ, that whether I come and see you, or else be absent from you, I may hear of your affairs, that ye stand fast in one spirit, with one minde, striving together for the faith of the Gospel.*

And so shut up all with that in *Acts* 20 32.

And now Brethren, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them which are sanctified.

Mr. *Sclater's*

Preached August 17. 1662.

Mr. *Sclater*'s Sermon.

1 John 5. 1, & 21.

Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him. Little children, keep your selves from Idols.

THis general Doctrine I have already delivered unto you from this text, which indeed is the marrow and substance of the whole Chapter, that Gospel-believing is a duty, which they that really perform are highly priviledged by to their greatest advantage; I have spoken concerning Gospel-believing, and that it is a duty, and that they that do really perform it are highly dignified and priviledged by it, as hath been made to appear from the Chapter; that which remains to be done, and shall be, as God enables the work of this morning, is to make improvement of this Doctrine, which is one of the most material and momentous Doctrines that can be preached to us. Gospel believing it hath most precious priviledges entailed upon it; whosoever believeth that Jesus is the Christ, that Jesus is the Son of God, that Jesus is come in the Flesh, is born of God, knows God, and shall be eternally blessed of God, and with God; surely then the world runs upon a very great mistake. I have hinted something already to that purpose, but I have left the more full discussion and discovery of the matter untill now. VVhy, who is there among the generality of common Professours that is not very pregnant to hold forth this to be their Faith? if so be that it should be put to the question, Friend, what is your Faith? what Belief are you of? why not one in a thousand I think but will be apt to say, why truly, I will give you this

account, There is a Gospel which is preached among us, and in the world, and this Gospel doth hold forth this for true doctrine, that Jesus the Son of *Mary*, that was born at *Bethlehem*, is the Christ, is the Messiah which was promised by the Father, and which the world did live in expectation of so long; this Jesus I believe is the Son of God, this Jesus I verily believe is come in the flesh, and he is come to be the Saviour of the world: this is the belief, and that which is the common profession that is made by the generality of people. Why, but will you consider now this Text, and other Scriptures do speak fully to the purpose, Whosoever doth believe this, that Jesus is the Christ, the Son of God, and that he is come in the flesh, whosoever believes this, is of God, is born of God. And it doth clearly appear, and may be most convincingly made out, that many thousands that profess their belief concerning these things, yet notwithstanding are not born of God. Why, certainly there must needs be a great fallacy in the business: Gospel-faith and believing, it is not so common a thing as many take it to be, and therefore if this be Gospel-faith, and that which doth interest persons in such great and precious priviledges, truly it concerns us to look well to it, that we be not mistaken concerning this belief. Now this I would say, there is something in it to be considered with respect to the time wherein Christ appeared visibly to the world, and the after-times wherein the Apostles did hold forth these great doctrines of the Gospel concerning Christ. And this we are to say, that in such a time as that was, when this was the critical point as it were, the discriminating thing, in such a time for any to make his profession, and to hold forth this to be their Faith and Belief, that Jesus is the Christ, the Sonne of God, it was of high signification; and might very well, as to man, beget a comfortable confidence and hope concerning such persons, that certainly they were born of God, as to man, and according to rational Charity it might be very comfort-

able

able that ſuch perſons as did thus believe, and profeſs this to be their Faith and Belief, there were ſome bleſſed beam upon their Souls; for mark you, it hath been thus in the world, and among the people of it concerning matters of God and Godlineſſe, that there hath been ſuch and ſuch a Truth, that hath been the Critical truth, as I ſaid, that hath been, as I may ſo ſay, the *Shiboleth* whereby people are diſtinguiſhed one from another. I allude to that paſſage in the Book of *Judges*, concerning the *Gileadites*; they made a profeſſion of themſelves to be ſuch and ſuch, and they were put to it to pronounce *Shiboleth*; they that could not ſpeak out the word, and clearly pronounce it, they were not judged to be the perſons that they profeſſed themſelves to be; but they that could do it held their liberty; ſo ſometimes ſuch and ſuch a Doctrine is ordered out to be a diſtinguiſhing point, upon the account of the deſperate oppoſition that the world makes againſt it; and upon this account the Prieſts, and the Rulers, and the reſt of the world were deſperately bent againſt Jeſus; they called him Jeſus, but could not endure him to be called Chriſt the Sonne of God; it was an Act and Decree amongſt them, That whoſoever ſhould confeſs Jeſus to be the Chriſt, ſhould be put out of the Synagogue, ſhould be excommunicated. Now for perſons at ſuch time, wherein it was as much as their Liberty, it may be their Lives were worth, to own that Jeſus Chriſt was the Son of God, for perſons now at ſuch a time to own this Jeſus, that was in ſo mean a condition, to be the Chriſt, there is very much in it, infinitely more, then for perſons now to take up this profeſſion. Why? becauſe this Doctrine hath obtained in the world, and it is a Doctrine amongſt Papiſts as well as Proteſtants; there is no ſuch danger now for perſons to be of this belief. But ſhall I ſay this, that for all that to believe this really according to the right account, and true genuine interpretation of Goſpel-believing, the Caſe is the ſame with them

and with us at this day, ſetting aſide the conſideration of times and time; the danger then, and the encouragement now; the caſe is the ſame, Goſpel-believing of theſe truths according to a genuine interpretation of Goſpel believing, it is the ſame now as then, and then as now: And therefore we muſt conſider and look further.

I would put theſe few things to your Conſciences: You profeſs this to be your faith, you believe that Jeſus is the Chriſt, the Son of God, that he is come in the fleſh; theſe things you profeſs to believe, and if you do ſo indeed, you are highly priviledged people, bleſſed of God, and ſhall be to all eternity; but do you not miſtake? Do you believe this, that Jeſus is the Chriſt? How came you by this belief? What account can you give of it? How were you brought over to this belief? Did you not come to this Faith and Belief by common report? You were born to this Doctrine; you look upon it as that which is the benefit you have by your being born in a Nation, and among a people that profeſs the Name of Chriſt, and this hath been inſtilled into you by Education, and upon this account you take it: Did you ever buy this truth? It is a truth that Jeſus is the Chriſt, how came it to be yours? Did you ever buy this truth? Buy it, I ſay buy it? For the very truth is, we are never able to make out a good Title to any Goſpel-truth, until ſuch time as we can ſay we have bought it: How? why, by ſerious meditation, ſtudying the Scriptures, ſearching into them ſeriouſly, pondering and weighing of them, crying mightily to God, that he would manifeſt them to us, and encountering temptations from without, from within; being at a point willing to engage liberty and eſtate, and life, and all for this truths ſake: Can you ſay, we have pondered, and are ſo fully ſatisfied about it, as that if all the world ſhould come in a way of contradiction, and riſe up in oppoſition to us, and come with fire and ſword to beat us out of this truth, yet we are reſolved to ſtick to it? Can you give ſuch an account,

count of your selves, that you have not taken it up upon a common report, but are able to say there hath been an inward Revelation made of these things to your souls, that there hath been a sanctified work of the Spirit upon your understandings, that you come to see into the mystery of these Gospel-testimonies? Is there an habitual frame of Spirit wrought in you, whereby you are carried out to close with every truth of God, and to close with it upon this account, because of a divine authority stampt upon it? when we give assent to common truths, but not with a common spirit, but in the strength of an inward conviction, we assent to it upon the account of an unction that we have received from the holy one; and we assent to this and that truth upon the account of a divine authority which we see to be stampt upon it, and withal we finde that there are suitable workings of our heart in the loves, and desires, and delights of them to these truths (as there will be a kindely working of the heart where there is a right assent suitable to the truths assented to) as if there be a threatning, the soul assents to its and will tremble before God: If a promise be made, or a Gospel-revelation, it will be accompanied with a holy rejoycing in God, that ever he should make such a promise or revelation; and then there will be a holy resolution of Spirit, Come what will come, I will never part with this truth; I have bought the truth, that was my duty; and having bought it, I will never sell it, that is my duty too; can we give such an account as this? but then withall let me a little further improve that which I have already spoke from the Chapter.

You say this is your belief, that Jesus is the Christ, the Son of God; but can you give an account of those priviledges that are entailed upon this belief? for you must know that the priviledges which belong to such, will serve as evidences that they are such.

Now if you believe, it is your priviledge to be born of God; and this being born of God must be the evidence of

this belief. Can you give an account of your being born of God? If you are not born of God, you do not believe, That Jesus is the Christ. Can you give an account of your overcoming the world? Are you such as are enabled to stand out in opposition to the errors, and heresies, and corrupt doctrines and practices that are in the world? Can you beat up against the lust of the eye, the lust of the flesh, and the pride of life? If you are in slavery to the world, in bondage to the beggerly rudiments of the world, you are mistaken, That Jesus is the Christ: For he that believeth according to a true interpretation of Gospel-believing, That Jesus is the Christ, doth overcome the world, and by vertue of this belief he is enabled to get a conquest over the world, and over the corruptions that are in it through lust.

And then again, you profess to believe that Jesus is the Christ, the Son of God: Oh! but are you able to give an account that you have believed into this Jesus, and upon this Jesus? for that is it the Text holds forth; He that believes that Jesus is the Christ, doth believe on Jesus the Christ; are you by vertue of this believing which you profess, drawn out to a closing with Christ? do you roll your selves upon him? own him for Righteousness and Salvation, and are willing to yield your selves up in subjection to him? You believe Jesus to be the Christ; but do you believe on that Jesus whom you profess to be the Christ? Now this being thus laid down as a Foundation, I would infer thus, and so go on to a further branch of this Application; either you do really believe with a Gospel-believing these Truths and Doctrines concerning Christ, or you do not: Why, they that do profess they do, but in truth they do not, there is a clear and manifest contradiction which this profession meets withal, and that upon the accounts I have formerly given, as alas, this profession suffers contradiction generally; generally the professours of this Faith, that Jesus is the Christ, do clearly make a flat contradiction; and I am very

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confident that there are thousands, that if they should be put to the tryal, will you stick to this truth? If you do, it shall cost you the loss of your Liberty, and Estates: nay, your life shall go for it. Oh! I am very apt to think that you shall have thousands that will turn their backs upon this profession, renounce this profession. Now concerning such, this I would say.

First, that the condition of such persons as are not right in Gospel-believing is a most mournful and miserable condition; however it may be with them in other respects, yet it is sad to think what a condition they are in; for consider first of all, they that do not perform this great duty of Gospel-believing, according to the truth and reality of it, I will tell you what they do, they do give God the lye, they do by interpretation tell God to his face, that he is a very Lyar; and what higher blaspheming can there be then to give the lye to the God of Truth! every one will be apt to bless themselves and say, Oh far be it from me, God forbid that I would be charged with such a horrid impiety as this! Oh but Brethren, the very truth is, it is a very common thing by interpretation to give the lye to God: and all that do not believe according to that Gospel-believing that you have heard, do tell God to his face that he is a lyar. How doth that appear? why take a little help, such as I am able to give you; to profess that Jesus is the Christ, the Son of God, that he came to be the Saviour of the world, is ordered out to be our Righteousness, is sent of God to preach liberty to captives, to heal diseased souls, and to deliver poor creatures from the bondage of the Devil; these things people generally profess to believe; but mark you now, they never come to Christ, nor never set in with him upon this account, and to this purpose, O Lord thou art the Jesus, the Anointed of God; I come to thee for life, I am a poor dead creature, I am in a state of unrighteousness, and thou art given to be for righteousness; Lord I flye to thee for it, I

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am a poor diſeaſed creature; the Plague is upon my ſoul, and thou art appointed to heal the Soul of the Plague; I come to thee for healing. There is not one of thouſands that come thus to Chriſt. Will you now ſee how the lye is given to *God*? I profeſs for my part, ſaith one, I know no ſuch matter; Jeſus is the Chriſt, and I profeſs to believe ſo, and he is appointed of *God* for ſuch and ſuch things; he is ſent to preach liberty to the captives; I know not that there is any ſuch bondage. Chriſt came to ſave ſinners; alas I know no need of any ſuch ſalvation by him; he came to heal diſeaſed Souls; I am well enough, what need have I of Chriſt? what is this but to give the lye to *God*? He that receives not Chriſt, makes God a lyar; for he doth in effect ſay, Lord thou ſayeſt ſo and ſo concerning the world, I know nothing of all this; and ſo the lye is given to *God*: And is it nothing to give the lye to the great *God*, the *God* of Truth: And I tell you while you profeſs this Jeſus to be the Chriſt, the Son of *God*, and in the mean time flye not to him; you believe him to be the Son of *God*, and that all Authority is given unto him, and you will not ſubject to his Authority, why you give the lye to *God*, and is this nothing?

2. Conſider the ſad condition of ſuch as believe not according to a right *Goſpel* believing; they are ſuch as are lyable to the dreadfulleſt touches from the Devil that poſſibly can be; He that believeth is born of *God*, overcomes the world, and is enabled to keep himſelf, that the wicked one doth not touch him with a mortiferous touch: but I tell thee whatever thou art, that art under the power of unbelief, thou art in danger of a dreadful touch from the prince of darkneſs: and if thou liveſt and dieſt in a ſtate of unbelief, thou wilt fall under the power of condemnation. I remember what our Saviour ſpeaks, and conſider well of it, *You ſtand out in oppoſition to my Doctrine, but I tell you, Except you believe that I am he, you ſhall dye in your ſins*; a dreadful word, you

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shall dye in your sins, and what then, *be damned eternally*; this is the condition of all such as are in a state of unbelief: But then on the other hand, in case we be able to give a good account of our believing that Jesus is the Christ, the Son of God, and of our believing on him concerning whom these Testimonies are given, Oh what cause have all such to rejoyce in their condition! the condition of such persons is happy beyond all expression and comprehension, that have owned these Truths, owned that Jesus of whom the faithful Testimonies are given.

Now all the Chapter, according to the account I have given you, comes in to the purpose of comforting and rejoycing the hearts of such persons. Here is your comfort now, really believing according to a right interpretation of Gospel-believing, this is your priviledge, you are the persons that are born from above, you are the persons that shall be enabled to overcome the world, to bear up against all opposition that men and Devils can make against you; you are the persons that have the witness within you, and you shall be able to bear up against all the contradictions of sinners; you are the persons that have Christ, and have eternal life by him: you shall have it, nay you have it already; *He that believeth on the Son of God hath eternal life*; he hath it in the beginnings of it, and shall have it in the compleat state of it; being brought over to Gospel-believing, you may come with boldness to God in a way of prayer, with holy confidence that whatever else you ask believing, you shall have a good account of it; God doth not neglect any believing prayer of a believing soul: And all the priviledges of the Gospel are entailed upon you, and you are entitled unto them, and you shall have the benefit of them while you live, and when you dye, unto all eternity: well it may be said of such a person, Blessed is he and she that hath believed with a Gospel-believing Gospel-Truths and Testimonies concerning Christ, and on Christ, on whom those

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Teſtimonies are given, for there ſhall be a full and perfect accompliſhment of whatever God hath ſpoken with his mouth concerning ſuch.

And then laſtly, if the Grace of God hath brought us over to a cloſing with Chriſt, of whom theſe truths and teſtimonies are given; why the laſt branch of the application is but this, That you would but juſtifie your believing, and labour to manifeſt the reality of your believing, according to the Goſpel, by a ſuitable walking; this is that that ſhall be the cloſing up of this application.

Oh brethren, let us conſider well, our Saviour tells us in *Mat.* 11. *Wiſdom is juſtified of her children.* Why, if ever we mean to approve our ſelves to be Wiſdoms Children, our care muſt be for to give in our Juſtification of Wiſdoms ſayings, and for to carry it in a congruouſneſs and ſuitableneſs unto that Goſpel-believing which we profeſs to be by grace brought over to. Why, but what is that you will ſay? why conſider the Text, and ſee what remains of the Chapter. I ſhall make it out, give it up to you in this way.

Why firſt of all this one ſpecial duty that lies upon you, That you would ſtudy your mercy, and know what God hath been to you, and done for you, and how highly you are dignified, and not to be alwayes in a fluctuating ſtate; and upon the queſtioning and diſputing point; but to come to ſome well grounded confidence, that you may be able to ſay, We know that this and that is our condition, and this and that is our dignified priviledge that we are planted under.

Do but mark how the point in hand doth charge this upon us, in the 13. verſe of this Chapter, *Theſe things have I writ to you that believe on the Name of the Son of God, that you may know that you have eternal Life.* Here is your duty according to what the Text it ſelf doth charge upon you; if you be ſuch as by grace are brought over to a Goſpel-believing, the Apoſtle *John* that did write this Epiſtle, and I from it, preach unto you in the Name of the Lord, and by authority

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from him, that this is your duty, to know that you are persons that have eternal life, that you are such as Christ by his blood hath made a purchase of eternal life for; that he hath by his Blood once for all entred into the holy place, that is not made with hands, that he might prepare for you, and that you might have the possession of those blessed mansions that he hath made preparation of.

Eternal life it is yours, and you may be bold to claim it, and you are bound to hope and rejoyce in the expectation of the full enjoyment of it, and not to be alwayes upon the question, and disputing point, but to go on with a holy confidence towards God, according to what the Apostle expresses, 1 *Cor.* 2. *We know that when this earthly Tabernacle shall be dissolved, we shall have a house not made with hands, &c.*

But then, a second thing that I have to charge upon you is this, that you would acknowledge with all thankfulness and enlargedness of heart, to God the riches of his mercy, and grace to you, that hath been pleased to pull you out of an unbelieving world, and bring you over to the Gospel, and to the participations that are by Christ, according to the Gospel: Oh! this you should set your hearts upon, by admiring the riches of his grace; and say, Lord, Why should'st thou manifest thy self, and not to the world! That many thousands should live and dye in the total ignorance of Christ, and the Gospel-mysteries, or else live and dye in an empty profession; and yet that God should be pleased to pitch upon me! This is that the Text doth hint unto us in the 19. verse of this Chapter. Oh! saith he in a triumphing manner, *We know that we are of God, and that the whole world lies in wickedness:* Oh! our mercies and the riches of grace that hath appeared to us, while the whole world that lies in wickedness, is put into the malignant one, lies in the Devil, for he is the malignant evil one, while the whole world lyes in the Devil in malignity! Oh! It is a sad condition infinitely more sad then for a man to lie

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in the moſt noiſomeſt ſtinking ditch, or in the loathſomeſt kennel; why this is that that heightens the mercy to poor ſouls that are called by grace according to the purpoſe of God, that while the whole world lyes in wickedneſs, and ſo are like to lye; yea, and to lye in hell to all eternity, that God ſhould pleaſe to lay you in the boſom of his Son, and to take you into the arms of his mercy; this is that that ſhould heighten our thankfulneſs. I may make uſe of that expreſſion which we finde in *Acts* the 4. when *Paul* and *Barnabas* came unto a company of Heathens, and they ſaw what great things were done by them, and took notice of the gracious ſpirit that they diſcovered, ſure ſay they, *The gods are come among us in the likeneſs of men.* Conſidering the ſtate of times, and what a height of wickedneſs many at this day are grown up unto, the dreadful ſwearing, blaſpheming of God and his wayes: truly judge of it your ſelves, whether we may not ſay the devils are come among us in the likeneſs of men. Why now, oh! how ſhould we heighten our love and thankfulneſs to God, that ſhould pleaſe in free grace to bring us over to cloſe with Jeſus Chriſt!

But then fourthly, as many as are brought over to *Goſpel believing*, this is your duty to ſtudy, and endeavour what you can your advantages in faith; and ſo the Apoſtle gives it in charge here in the Chapter in *verſe* 13. *Theſe things have I writ to you that believe on the Name of the Son of God, that you may know that you have eternal life, and that you may believe on the Son of God.* This is that you ſhould ſet about. If God hath brought you over to a cloſing with Chriſt, and an embracing of the teſtimonies concerning him, believe more and more, labour for your advancement, and let it be your Prayer, *Good Lord encreaſe our Faith*: labour that you may be clear in your apprehenſions of Goſpel-myſteries, and that you may be more ſtrong in your adherence to Chriſt, of whom thoſe Goſpel-teſtimonies are given, and that

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you may not onely come to have an adhering faith, but to an assuring faith; that you may not be like waves tossed and tumbled up and down; but that you may come to be rooted and established, and grounded in your faith; that you may not come to be unsettled by Heresie, corrupt Doctrines, or the Apostacy of others, but that you may be stedfast and unmoveable.

Yet further fifthly, This is to be given in charge to such as do believe according to the Gospel, that they carry it suitably to a believing state, as in those particulars that I have insisted upon, so in a deportment congruous and suitable to the priviledges which belong to believing: You are born of God, carry it as men and women that are so indeed: What! born of God, the Sons and Daughters of God! What! and not live according to God? and not study conformity to God? I remember what he speaks there concerning *Amnon*, *How is it, that thou being the Kings Sonne, art lean from day to day?* How is it, that we that profess to be the Sons and Daughters of God, are lean and lank, not more improved? that we do not shew forth God, and expresse Christ? This lies in the beginning of the Chapter, *If you be born of God, remember that you be born of him that is the God of Love*; And therefore you are to manifest this birth, and your believing, and your being born of God, by loving God, and by loving them that are born of God; *He that believeth is born of God, and he that loveth him that begat, loveth him that is begotten of him.* The God of love doth beget a people of love, a loving God, a loving people; and this is that you should expresse your believing by, and your adoption by, by the love you bear to God, and the children of God.

A hateful spiteful spirit, where it doth discover it self, speaks those persons not to be born of God, but of the Devil; carry it as Believers, as persons of God, by studying a conformity to God, and by keeping his Commandments, subjecting your selves to his authority, not living according

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to your own lusts; but according to the Laws and Rules which God hath given you, saith the Apostle here, *This is the Love of God, that we keep his Commandments.*

It is not a love in word, and in Tongue, but in reality; a love discovering it self by a consciencious care to hold conformity to all the will of God; And if any should object, This is a hard saying, who can bear it? saith the Apostle. No such matter, there is never a believing soul will say the Commandments of Christ are grievous or burdensome: no, they are light to them that are brought over to the faith of the Gospel.

And the last thing I have to charge upon you, upon the account of your Gospel-believing, and being brought over to a closing with Christ, it is this, and so upon the matter I have given you an account of the substance of this precious Chapter, having reduced it to that general Doctrine I propounded before: I say the last thing is this, That you would walk suitable to a believing state, by being very careful concerning your Worships that you do perform, that they be according to God, and according to the Gospel; and this is that which the Apostle closes the chapter withal in the 21. verse, *Little Children, keep your selves from Idols, Amen.* As I take it, in the former Translation it was Babes, *Babes, keep your selves from Idols*; here it is *Little Children.* I observe in this Epistle the Apostle makes a distinction of Believers into three Ranks, as you shall finde in the second Chapter; *I write unto you little Children, I write unto you young men, and I write unto you Fathers*; in the close of the Epistle he concludes with this *charge* to *Little Children*; now whether he includes all the rest under this Title of *Little Children*, I forbear to dispute; but sure I am, it is a duty lies upon one and other, whether they be Babes or Young men, or Aged Fathers in Christ: Whatever our rank and condition be, I am sure of this, This is a great duty that lies upon all that will approve themselves in Godliness, and to be

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brought over to the faith of the Gospel; that they look to their Worships, and that they take heed of Idols; as if he should say, He that is born of God, he keeps himself that the wicked one doth not touch him. Oh *little Children*; shew forth that spiritual ability that by grace you are furnished withal, by being able to keep your selves from Idols.

It might be said, What is this to us? Are we in danger of Idols? True, well might the Apostle give in such a *Charge* to them in those times, when the greatest part of the World were in a state of Heathenisme, and in estrangement from Christ, and the mysteries of the Gospel: But this I say, it doth really concern Christians in Gospel-times, that have had the breakings out of the Gospel-light, and the knowledge of Gospel-mysteries, to be careful of this *Charge*, that they keep themselves from Idols: there were the Idols of the Heathens; grant it, and so still there are a generation of people that our souls should mourn over to consider their state, that are wrapt up in ignorance of God, know nothing of the true God, and of our Lord Jesus Christ, and it is the state and condition of the Jews at this day; and what a sad condition are they in! Grant it that they worship not Idols after the manner of the Heathens, yet they worship not the true God, because they worship not God in Christ; for saith the Apostle, *Whoever sins, and abideth not in the Doctrine of Christ, he hath not God: He that abides in the doctrine of Christ, he hath the Father and the Son*: And so the Jews at this day, they not abiding; not owning the Doctrine of Christ, they have not God, because they have not the Father and the Son; this is their condition: and thus I say, there were not onely the Idols of the Heathens; Oh! but sadly be it spoken, there are Idols among Persons pretending to Christ, and Gospel-faith, and the Doctrine concerning Grace by Jesus Christ.

How many Idols and Idolaters are there? I might tell the covetous person is an Idolater, the voluptuous person;

and the self-justitiary sets up his own Righteousness, and idolizeth that: But I say this, there are Idols among Christians; Papists hold forth the Name of Christ, but yet what woful Idolatry is there among them? There was the Dragon-worship in the time of the Heathens, and in the room of that, there is come up the Beast-worship, and of that Worship the generality of the world runs upon; and it concerns us to keep from Popish Idolatry, it being the grossest Idolatry that ever was, because there is the fairest pretence of worshipping JESUS, and yet they turn him into an Idol. What else means their worshipping and bowing to Images, their breaden gods, and the like? Oh therefore it concerns us to keep our selves from Idols; And there is a Scripture, if it were but well studied, would cause trembling of heart, and make all that have any care of their souls to look about them; that Scripture I refer you to, is in *Rev.* 13. compared with *Rev.* 20. In *Rev.* 13. 11. whereas before there was Dragon-worship, it is said here, *I beheld another Beast coming out of the Earth, and he had two Horns like a Lamb, and he spake as a Dragon, and he exerciseth all the power of the first Beast before him, and causeth the Earth, and them that dwell therein, to worship the first Beast, whose deadly wound was healed*: now look at verse 8. says he, *And all the dwellers upon the earth shall worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world.* Oh! it is a terrible word, and that that should make us to fear and tremble, lest in any kinde we should be drawn into the worship of the Beast; for as many as were not written in the book of Life of the Lamb, they were drawn in to the Worship of the Beast. This is that that should make us keep our selves from Idols, from whatsoever hath but so much as a tincture of Superstition and Idolatry, and the rather, considering that other Scripture *Rev.* 20. 15. *And whosoever was not found written in the book of life, was cast into the lake of fire*: All that are not written

written in the Lambs book of Life, are prevailed to perform the Worship with the Beast, and not being writ there, must be tumbled into the Lake for ever.

This therefore concerns us, to keep from Idolatry, from whatsoever hath a tendency that way, and that hath any tincture of Superstition upon it; and consider with your selves, that our Duty is in matters of Worship, and in things concerning the Worship of God, to see to it, that we keep a humble dependance upon God, that we walk not according to the will of men, but according to God; *You were bought with a price, be not servants of men.* We are to walk by a Line, by a Plummet, and what is not warranted by the word of God, or maintainable by Arguments drawn from it, we should not close with.

And for the closing up of all, do but consider how this Chapter, and the things that I have spoken to you, and preached from it, how they do all influence this Exhortation, *Little children, keep your selves from Idols*; see to it, that you approve your selves in holy worship to God, and the Lord Jesus. Do but argue thus; You profess to be Believers, and is it not your duty to answer to this profession? Your Faith is a pure Faith, and an obediential grace; it is a grace that will tutour you to hang upon Christ, and his Appointments and Institutions; and therefore being believers, study to keep your selves from Idols, and whatever is not consonant to the will of God concerning Worship.

You believe that Jesus is the Christ, the Son of God; keep your selves from Idols in this respect; for he is come into the world, and hath shewed the pattern of his House; and then you are born of God; carry it like a people that are born of God, that are high born, and credit your holy Profession, by keeping a dependance upon that God of whom you are born: And then being believers, you are born of God, and have overcome the world, and therefore shew forth your Heroick Spirit, by standing out in opposition

to Idols, and whatever is contrary to ſound Doctrine, and the power of godlineſs.

You have an Unction from the holy one, and this engages you to look to it, that you keep your ſelves from Idols: *And then we know* (ſaith he) *that the Son of God is come, and hath given us underſtanding that we may know him that is true; and we are in him that is true; even in his Son Jeſus Chriſt.* And thereupon he brings in this, *Little children, keep your ſelves from Idols:* as if he ſhould ſay, This is the true God, God in Chriſt, Jeſus Chriſt the Son of the Father, this is the true God, and he hath eternal life with him; other gods are falſe gods, and what benefit will you have by following them, and performing worſhip to them? Nothing but eternal death: falſe gods can beſtow no eternal life upon you, but this is the true God, and he can give you eternal life; And therefore, *Little children keep your ſelves from Idols.*

And now yet one word more. I would not occaſion any diſcompoſure of ſpirit that is not becoming you: But this I muſt ſay, for ought I know, you have the words of a Dying man, and we uſe to ſay, that the words of Dying men they are apt to take ſomewhat a deep impreſſion; I mean a Dying man, not in properneſs of ſpeech according to nature; and if it ſhould be ſo, I hope there would be cauſe of rejoycing on my part: but I ſpeak the words of a Dying man in reſpect of the Miniſterial Office.

I ſuppoſe you all know there is an Act come forth by Supream Authority, and it is not for us to quarrel at all, but to ſubmit to it, and hold correſpondency with it ſo far as we can, with a good Conſcience; and there being many Injunctions that many, beſides my ſelf, cannot comply withall, therefore we are willing to ſubmit to the Penalty inflicted.

This I ſay, you have for many years had the benefit of my poor Labours, I have fulfilled near up towards forty years, and

and have performed my service to God, Christ, and his People, and I bless his Name, not without acceptance and success. My Work, so far as I know, in this course, as in the weekly course, is now at an end; my desire is, that you whose hearts have been inclinable to wait upon God in the way of my Ministry, may be kept faithful to God, and that you may have the blessing of the everlasting Covenant coming upon your Souls, and that you may have the power of this Doctrine, held forth in this Sermon, put forth upon your hearts; that as you do believe that Jesus is the Christ, that Jesus is the Son of God, that as you profess these things, you may carry it suitably to your Profession, that you may walk in love to God, love to Christ, and love to one another; that you may labour to manifest a noble generous Spirit in overcoming the world in Errours, Corruptions, false Doctrines, and unwarrantable Worship; that you may in all things labour to approve your selves: *And little Children, keep your selves from Idols. Amen.*

Mr. *Calamy*'s Sermon, Preached *December* 28. 1662.

1 Sam. 4. 13.

And when he came, Loe, Eli sate upon a seat by the way side, waiting; for his heart trembled for the Ark of God.

THat you may the better understand these words, you must know, that whatsoever God threatened against old *Eli*, in the second and third Chapters, because he did not restrain his wicked Sons from their lewd courses, is here executed in this Chapter: therefore we read there were four thousand Israelites slain by the Philistines: And

the Elders of Iſrael met together to conſult how to repair this great loſs; they confeſs it was the Lord that had ſmitten them; for, ſay they, *Wherefore hath the Lord ſmitten us to day before the Philiſtines*: And they conclude, the way to repair this their loſs, it was, to fetch the Ark of the Covenant of the Lord from *Shiloh*, and carry it into the Battel; whereupon they appoint *Hophni* and *Phinehas* to fetch it, whereby they imagined that the preſence of the Ark would ſave them from ruine, but herein they were miſerably miſtaken; for this judgement befell them not becauſe the Ark was not in the Camp, but becauſe their ſinne was in the Camp: The Ark of the Covenant would not preſerve thoſe that had broken Covenant with God: And therefore there was a great ſlaughter of the Iſraelites, and were ſlain thirty thouſand men, and *Hophni* and *Phinehas* were ſlain, and the Ark it ſelf was taken priſoner. But what was old *Ely* doing? He was ninety and eight years old, and was not able to go to the Battle, but ſits upon a ſeat by the way ſide near the Battle; and there he ſits, thinking what ſhall become of the Ark: *And loe, Eli ſate upon a ſeat by the way ſide watching; for his heart trembled for the Ark of God*, for fear leſt the Ark ſhould be taken? He was not troubled, what ſhould become of his two ſons, or what ſhould become of the people of *Iſrael*, but what ſhould become of the Ark of God.

In the words are three parts.

Firſt, Old *Elies* ſollicitouſneſs for the Ark.

Secondly, Old *Elies* heart-trembling for fear of the Ark.

Thirdly, Old *Elies* preferring the ſafety of the Ark before the ſafety of his two ſons, wife, and children.

He ſate upon a ſeat by the way ſide watching, for his heart trembled for the Ark of God.

But what was the Ark of God? why ſhould old *Elies* heart tremble for fear of the Ark?

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I answer, This Ark was the holiest of all the things of God; it was so holy, that it made every place holy where it came, 2 Chron. 8. 11. *And Solomon brought up the daughter of Pharaoh, out of the City of David, into the house that he had built for her: for he said, my Wife shall not dwell in the House of David King of Israel, because the places are holy, whereunto the Ark of the Lord hath come.* This Ark was the dwelling-place of God, it was the habitation of God, *Psal.* 99. 1. *The Lord reigneth, he sitteth between the Cherubims.* Now these Cherubims were placed over the Ark; it was the speaking place of God, he met his people there, and there he gave an answer to them: Exodus 25. 21, 22. *And thou shalt put the mercy-seat above upon the Ark, and in the the Ark thou shalt put the testimony that I shall give thee: And there will I meet with thee, and I will commune with thee from above the Mercy-seat, from between the two Cherubims, which are upon the Ark of the Testimony of all things, I shall give thee in commandment unto the children of Israel.* This Ark was Gods Foot-stool, and all the people of God worship before the Foot-stool of God, *Psal.* 99. 5. *Exalt ye the Lord our God, and worship at his foot-stool, for he is holy.* The Ark, it was the glory and the strength of *Israel*, Psal. 78. 61. *and he delivered his strength into captivity, and his glory into his enemies hand; and it was the terrour of the enemies of God:* And therefore when the Ark came into the Battle, the *Philistines* were afraid, and said, *Woe unto us, for God is come down into the Camp.* And indeed this Ark was called *Jehovah*, Numb. 10. 35. *And it came to pass, when the Ark set forward, that Moses said, Rise up Lord, and let thine enemies be scattered; and when it rested, he said, Return O Lord, unto the many thousands of Israel.* In a word, the Ark was a pledge and a visible symptome of Gods gracious presence with his people; as long as the Ark was saved, they were saved; and when the Ark was with them, then Gods presence was with them: but when the Ark was gone, God

was gone, his comforting preſence, his protecting preſence, and his preſerving preſence: And therefore no wonder that this good old man ſate watching here for fear of the Ark. I call him good old man; many are of opinion that he was not good, becauſe he ſuffered his ſons to be ſo wicked: and indeed his fault was great, but ſurely he was a good man, and I have two Reaſons to prove it: Firſt, in that he took the puniſhment of his iniquity ſo patiently, *It is the Lord, let him do what ſeemeth him good.* And ſecondly, he was a good man, as appears by the Text, his ſolicitouſneſs for the Ark: *He ſate trembling for fear of the Ark.*

Now this Ark was a Type of three things.

Firſt, It was a Type of Jeſus Chriſt; for God ſpake from the Ark; ſo God ſpeaks to us by Chriſt.

Secondly, It was a Type of the Church of Chriſt; for as the Ark was the preſerver of the two Tables of the Law, ſo the Church of Chriſt is the preſervative of the Scriptures.

Thirdly, The Ark was a Type of the Ordinances of Chriſt; for as God did communicate himſelf by the Ark, ſo God by his Ordinances communicates his Counſels, Comforts, and Grace unto his people: The Ordinances of Chriſt they are the *Oraculum* by which he conveys himſelf unto his people. Thus I have ſhew'd you what the Ark was.

I ſhall gather two Obſervations from the words.

Firſt, That when the Ark of God is in danger of being loſt, the people of God have thoughtful heads and trembling hearts.

Secondly, That a true childe of God is more troubled, and more ſolicitous what ſhall become of the Ark, then what ſhall become of Wife and Children, or Eſtate.

I ſhall begin with the firſt.

Doctr. *That when the Ark of God is in danger of being loſt,*

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the people of God have thoughtful heads and trembling hearts.

Or if I may put this Doctrine into a Goſpel dreſs, take it thus.

That when the Goſpel is in danger of loſing, when Goſpel-Ordinances are in danger of being loſt, and Goſpel-Miniſters in danger of loſing, that then the people of God have trembling heads, and careful and ſolicitous hearts about it.

Mark what I ſay: I ſay not when the Ark is loſt; for that was death to old *Ely*, that broke his neck: and it coſt the life of *Ely's* Daughter-in-Law, when the Ark of God was taken ſhe took no comfort in her childe, though a man-childe ſhe regarded it not: *For the glory is departed from Iſrael, the Ark of God is taken.*

I ſay not when the Ark of God is loſt: but I ſay when it is in danger of loſing: when the Goſpel is in danger, the Miniſters of the Goſpel in danger, and the Ordinances in danger to be loſt, then the people of God have trembling hearts, and careful heads. When God threatned the *Iſraelites*, that he would not go with them, they were troubled for the loſs of Gods preſence, and would not put on their ornaments, *Exod.* 33. 3, 4. *I will not go up in the midſt of thee, for thou art a ſtiff-necked people, leſt I conſume thee in the way: And when the people heard theſe evil tydings, they mourned, and no man did put on his ornaments.* 1 Sam. 7. 2. *And it came to paſs while the Ark abode in* Kiriath-jearim, *that the time was long, for it was twenty years, and all the houſe of Iſrael lamented after the Lord:* That is, after the preſence of God, ſpeaking from the Ark, 2 *Sam.* 11. 10, 11. *David* would have had *Uriah* to have gone down to his houſe and made merry? *And Uriah ſaid unto David, The Ark, and Iſrael, and Judah abide in Tents, and my Lord Joab, and the Servants of my Lord are incamped in open fields: ſhall I then go into mine houſe to eat and to drink, and to lye with my Wife? as thou liveſt, and as thy ſoul liveth, I will not do this thing.* 1 King. 19. 10. *And Elijah ſaid, I have been very jealous for the Lord God of hoſts: for the children of*

Iſrael

Israel have forsaken thy Covenant, thrown down thy Altars, and slain thy Prophets with the sword, and I, even I onely am left, and they seek my life to take it away. Thus you see when the Ark is in danger, the people of God mourn & are sorrowful.

And there be four reasons, why the people of God are so much troubled when the Ark of God is in danger.

Reason 1. Because of the great love they bear to the Ark of God; *As God loveth the gates of Sion, more then all the dwellings of Jacob*, Psal. 87. 2. so the people of God loves the Ordinances of God, and the faithful Ministers of Christ, Ps. 26. 8. *Lord I have loved the habitation of thy house, and the place where thine honour dwelleth*, Ps. 27. 4. *One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to enquire in his Temple.* Now love stirreth up the affections, as young *Cresus*, though he were dumb, yet seeing his Father like to be killed, cryed out, *Do not kill my Father.* Such is the love of the Saints of God to the Ark, that they cannot be silent, they cannot but tremble when they see the Ark in danger: *and for Sions sake, they cannot hold their peace: and they cannot be silent until the Lord make the righteousness thereof go out like brightness, and the salvation thereof as a Lamp that burneth.*

2. The people of God are troubled at this, because of the interest they have in the Ark of God: Now interest stirreth up affections, as when another mans house is on fire: as you had a lamentable and sad providence this last week, and it is not to be forgotten, how suddenly in all our feastings, may God dash all our mirth. Now consider, how were they affected that had an interest in those that were burned: so the people of God have an interest in the Ark. God is the Haven of a childe of God, the portion and inheritance of a Childe of God; and when God begins to forsake them, they cannot but be afflicted and troubled: The Ordinances of God, are the Jewels of a Christian, and the

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Treasure of a Christian; and the loss of them cannot but trouble them: And Jesus Christ is the joy of a Christian, and therefore when Christ is departing, they cannot but be much afflicted at it.

3. The people of God are much troubled when the Ark is in danger, because of the mischiefs that comes upon a Nation when the Ark of God is lost: woe be to that Nation when the Ark is gone. The Heathens had the Image of *Apollo*, and they conceived, that as long as that Image was preserved amongst them, they could never be worsted, but be preserved; and the Romans had a Buckler, upon which they had a Tradition, that as long as that Buckler was preserved, *Rome* could not be taken. Shall I give a hint, and set it out a little in five particulars.

1. *When the Ark of God is taken, then the wayes of Sion mourn, and none come to the solemn Assemblies: It was the complaint of the Church*, Lam. 1. 4. *That is matter of sadness.*

2. *When the Ark of God is taken, then the Ministers of Christ are driven into corners: And that is matter of heart-trembling.*

3. *When the Ark of God is taken, then the souls of many are in danger: when the Gospel is gone, your souls are in hazard: There is cause of sadness.*

4. *Then do the enemies of God Blaspheme, and are ready to say*, Where is your God? *then do the enemies of God triumph*, Psal. 42. 10. As with a sword in my Bones mine enemies reproach me: while they say daily unto me, Where is thy God?

5. *Then is Jesus Christ trampled under foot, and the Ordinances of God defiled and trampled on, and then blasphemy and atheisme comes in like an armed man.*

4. The people of God must needs tremble when the Ark is in danger, because of their accessarinesse to the losing of the Ark; and this was that which made old *Ely* so much troubled, because he knew it was for his sinne that God suf-

ſuffered the Ark to be taken: He knew that his not puniſhing his two Sons, was one great cauſe of that great ſlaughter the people of Iſrael met withal, and that made him tremble. There is no perſon here in this Congregation, but his heart will tell him, he hath contributed ſomething towards the loſs of the Ark. None of us ſo holy but our conſciences muſt accuſe us; we have done ſomething that might cauſe God to take the Ark from us: And therefore Mr. *Bradford*, that bleſſed Martyr, ſaid in his Prayer, *Lord it was my unthankfulneſs for the Goſpel, that brought in Popery in Queen* Maries *dayes: and my unfruitfulneſs under the Goſpel, that was the cauſe of the untimely death of King* Edward *the Sixth: And thoſe that fled in Queen* Maries *dayes, ſadly complained that they were the cauſe of Gods taking away the Goſpel from* England. O beloved, it is for thy ſin and my ſin, that the Ark of God is in danger; and therefore the Lord give us trembling ſolicitous hearts, what ſhall become of the Ark.

I come now to Application.

Uſe 1. If this be the property of a true childe of God, to be ſolicitous when the Ark of God is in danger, and to have ſuch a trembling heart for fear of the Ark, then this is a certain ſign there are but few that are the children of God in truth. O where is the man, and where is the woman that like old *Ely* ſits watching and trembling for fear of the Ark! And that will appear by theſe reaſons.

Firſt, In reference to the many ſins in this Nation; for let me tell you, there is not one ſin for which God ever took away the Ark from any people, but it is to be found in *England*: Did the Church of *Epheſus* loſe the Candleſtick, becauſe they had loſt their firſt love? And have not we loſt our firſt love to the Goſpel, and to the Ordinances? And did the Church of *Laodicea* loſe the Candleſtick, becauſe of lukewarmneſs? and are not we lukewarm? Did the people of *Iſrael*, as here in the Text, loſe the Ark, becauſe they abhorred the offerings of God? and do not you do ſo? are

not

not the ſins of *Iſrael* amongſt us? the ſins of *Germany*, and the ſins of all other Nations about us? And can any man here before God this day, in this Congregation, that conſiders the great unthankfulneſs of this Nation, and the great prophaneneſs and wickedneſs of this Nation, but they may conclude the Ark is in danger, and God may juſtly take the Ark from us?

I might tell you of the drunkenneſs, adultery, covetouſneſs, injuſtice, and uncharitableneſs, *&c.* that doth abound amongſt us; and I might tell you of Sanctuary ſins, prophanation of Sabbaths and Sacraments, our unthankfulneſs, and unfruitfulneſs, and unworthy walking under the Goſpel: And you of this place, God may very well take the Ark even from you; and indeed it was the great intereſt I had in you, the which while I live I ſhall ever own; and that great affection and reſpect I had to you, that I would not ſend you home this day without a Sermon, and let you go without a Bleſſing. Now can any of you in this Pariſh, and this Congregation; can any of you ſay, God may not juſtly take the Goſpel from you.

Secondly, ſhall I adde, the diſcontents and diviſions in the Nation, as Chriſt ſaith, *A Nation divided againſt it ſelf cannot ſtand*; but I leave theſe things to your conſiderations: I do believe there is none here but will confeſs the Ark of God is in danger to be loſt. But now where are our old *Elies*, to ſit watching and trembling for fear of the Ark? Where is *Phinehas* his Wife, that would not be comforted, becauſe the Ark of God was taken? Where are our *Moſes's*? our *Elijahs*, our *Uriah's*? Where are they that lay to heart the dangers of the Ark? You complain of Taxes, and decay of Trading, of this civil burden, and that civil burden; but where is the man or the woman that complains of this miſery, the loſs of the Ark? Moſt of you are like *Gallio*, he cared not for theſe things; if it had been a Civil matter, then he would have meddled with it; but for Religion, he cared

cared not for that: every man is troubled about *meum* and *tuum*, about civil concernments; but who layes to heart? who regards what shall become of Religion? There is a strange kinde of indifferency and lukewarmness upon most peoples spirits; so they may have their Trading go on, and their civil burdens removed, they care not what becomes of the Ark. There is a Text of Scripture I shall not spend much time in opening it, but I would have you well consider it, *Hos.* 7. 9. *Strangers have devoured his strength, and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not.* Shall I say gray hairs are upon the Gospel? I come not hither to prophecy: I say not, the Gospel is dying, but I say it hath gray hairs: for you have had the Gospel a hundred years and above, and therefore it is in its old age: and I dare challenge any Scholler to shew me an example of any Nation that hath enjoyed the Gospel for a hundred years together. Now that gray hairs is to a hundred years, is no wonder: well, gray hairs are here and there, and yet no man layeth it to heart.

Now shall I spend time to shew you what a great sin it is not to be affected with the danger that the Ark of God is in: consider but three particulars.

First, it is a sign you do not love the Gospel: if you had any love to it, you would be troubled more for the danger of the Ark, then for any outward danger whatsoever.

Secondly, it is a sign you have no interest in the Gospel; for interest will stir up your affections: it is a sign you are not concerned in the Gospel, for if you were concerned in it, you would be affected with it, as those that were interested in those persons that were in that lamentable fire the last week, it is impossible but they should be affected: and so it is a sign you have no interest in God and Christ, if your hearts do not tremble for fear of the losse of the Ark.

But thirdly, there is a curse of God pronounced against

all

all those that do not lay to heart the afflictions of *Joseph*, Amos 6. 1, 2, 3, 4, 5, 6. *Woe be to them that are at ease in Sion, and trust in the mountain of Samaria: ye that put far away the evil day: that lie upon beds of Ivory, and stretch themselves upon their Couches: that eat the Lambs out of the flock, and the Calves out of the midst of the stall: that chant to the sound of the Viol, and invent to themselves instruments of Musick: that drink wine in bowls, and anoint themselves with the chief ointments: but they are not grieved for the afflictions of Joseph.* Woe be to you that enjoy your fulness of outward things, and make merry therewith, and never consider the afflictions of Gods people, and the danger of the Ark.

Use 2. For exhortation, to beseech you all, that God by a providence hath so unexspectedly brought this day to hear me, and there may be a good providence in it, possibly I may do good herein: I say, let me beseech you all to declare you are the people of God in deed and in truth, by following the example of old *Ely*, to be very solicitous of the Ark of God, and let me exhort you to five particulars.

First, let me perswade you to believe, that the Gospel is not entailed upon *England*; *England* hath no Letters Pattents of the Gospel; the Gospel is removeable: God took away the Ark and forsook *Shilo*, and he did not onely take away the Ark, but the Temple also: he unchurched the Jews, he unchurched the seven Churches of *Asia*, and we know not how soon he may unchurch us: I know no warrant we have to think that we shall have the Gospel another hundred years: God knows how to remove his Candlestick, but not to destroy it: God doth often remove the Church, but doth not destroy it: God removed his Church out of the East, as the Greek Churches were famous Churches, but God removed them, and now the Turk overspreads that Countrey.

Secondly, I would perswade you that *England's* Ark is in danger

danger to be loſt: were it onely for the ſins of *England*, thoſe prodigious iniquities amongſt us, and that ſtrange unheard of ingratitude that is in the Land: but I will ſay no more of that, becauſe I would ſpeak nothing but what becomes a ſober Miniſter of the Goſpel.

Thirdly, I would perſwade you, and O that I could raiſe you up to old *Ely's* practice: *He ſat watching, for his heart trembled for fear of the Ark*: He had a thoughtful head, and an aking heart, for the Ark of God that was in great danger: and that I might move you to this, conſider what a ſad condition we are in, if the Ark be taken: what will your Eſtate do you good? or what will all your concernmens do you good if the Goſpel be gone? wherein doth *England* exceed other places? there is more wealth in *Turky* then in *England*: And the Heathen Nations have more of the glory of the world, then any Chriſtian King hath: What is the glory of *England*? what is the glory of Chriſtianity but the Goſpel? if the Goſpel be gone, our glory is gone. Pray remember *Ely's* Daughter in Law, the Wife of *Phinehas* ſhe hearkened not though a man-childe was born, and would receive no comfort, but called his name *Ichabod*: for the glory is departed from *Iſrael*, the Ark of God is taken: O when the glory is gone, who would deſire to live. I am loath to tell you the ſtory of *Chryſoſtom*, he was but one man, yet when he was baniſhed *Conſtantinople*, the people all petitioned for him, and ſaid, *They could as well loſe the Sun out of the Firmament, as loſe* Chryſoſtom *from among them.*

Fourth'y, let me perſwade you not to mourn immoderately, neither be diſcouraged: I would willingly ſpeak ſomething to comfort you before I leave you, I know not by what ſtrange providence I came here this day, and the Lord knows when I ſhall ſpeak to you again: therefore I would not ſend you home comfortleſs: O therefore mourn not as without hope, for I have four Arguments to perſwade me, that the Ark of God will not be loſt, though it be in danger of loſing.

Firſt,

First, because God hath done great things already for this Nation; and I argue like *Manoahs* wife, surely if God had intended to destroy us, he would not have done that he hath done for us: He that hath done so much for us, will not now forsake us. And therefore, though our hearts tremble, yet let them not sink within us.

Secondly, I argue from the abundance of praying people that are in this Nation, there are many that night and day pray unto God, that the Ark may not be taken; and let me assure you, God did never forsake a praying and reforming people. When God intends to destroy a Nation, and take away the Ark, he takes away the Spirit of Prayer; but where God gives the Spirit of Prayer, there God will continue the Ark. You all know, that if there had been but ten good men in those five Cities, God would have spared them: We have many hundreds that fear God in this Nation, that do not give God rest, but night and day pray unto God for this Land: And who knows but for their sakes God will spare the Ark?

Thirdly, another ground of comfort is this, that God hath hitherto dealt with *England*, not by way of Rule, but by way of Prerogative; we have had un-churching sins all the Reign of Queen *Elizabeth*, and of King *James*, and the godly Ministers have been threatned ruine from year to year; but God hath hitherto saved *England* by way of Prerogative; God hath spared us, because he will spare us: according to that Text, *I will be gracious to whom I will be gracious*. God will not be tied to his own rule; and who knoweth but God will deliver us?

Fourthly, another ground of comfort is, that God is now pouring out his Viols upon Antichrist, and all this shall end in the ruine of Antichrist; God is pouring forth his Viols upon the Throne of the Beast, and all these transactions shall end in the ruine of Antichrist: though some drops of these Viols may light upon the Reformed Churches,

and they may ſmart for a while, and God may ſeverely puniſh them, yet it will be but for a little while, but the Viols ſhall be poured out upon Antichriſt: God may ſcourge all the reformed Churches before theſe Viols be poured out, and perſecutions may go through them all, the which I call drops of theſe Viols, but the Viols are intended for Antichriſt, and ſhall end in the ruine of Antichriſt: and whatſoever becomes of us, yet our children, and our childrens children ſhall ſee the iſſue of the Viols poured out upon the Whore of *Babylon*. This I ſpeak for your comfort.

Fifthly, I am to exhort you, that you would all of you contribute your utmoſt endeavour, to keep the Ark of God from being taken: and here I ſhall ſhew you,

1. *What the Magiſtrate ſhould do.*
2. *What the Miniſters ſhould do.*
3. *What the People ſhould do.*

Firſt, What the Migiſtrate ſhould do, I ſhall ſay but little of them, becauſe I am not now to ſpeak to them; they are to uſe their Authority for the ſettling of the Ark: for the Ark of the Covenant will be like the Ark of *Noah*, alwayes floating upon the waters, untill the Magiſtrates ſettle it. Thus *David*, 2 *Sam.* 6. 1, 2. he gathered together all the choſen men of Iſrael, thirty thouſand to fetch home the Ark. So *Solomon*, he aſſembled the Elders of Iſrael, and the heads of the Tribes, the Nobles, the chief of the Fathers of the children of Iſrael unto Jeruſalem, with a great deal of pomp, to bring up the Ark of the Covenant of the Lord into its place. O that God would encourage our Nobles and Magiſtrates, that they might be ſolicitous to ſettle the Ark: Magiſtrates muſt not be as the Philiſtines, they had the Ark, but what did they do with it? they ſet it up in the houſe of Dagon, but Dagon and the Ark could never agree: where falſe Religion comes in at one door, the true Religion goes out at the other; you muſt not put the Ark and Dagon together.

Secondly,

Secondly, What muſt the Miniſters do to keep the Ark from loſing? They muſt endeavour after holineſs, the Ark will never ſtand ſteddy, nor proſper upon the ſhoulders of *Hophni* and *Phinehas*. A wicked, prophane, drunken Miniſtry will never ſettle the Ark; it muſt be the ſober, pious, godly Miniſters that muſt do it: How holy muſt they be that draw nigh to the God of holineſs?

Thirdly, What muſt the people of God do, that the Ark may not be loſt? There be five things I ſhall commend you unto, and then commend you to God.

1. *You muſt not Idolize the Ark.*
2. *You muſt not undervalue the Ark.*
3. *You muſt not pry into the Ark.*
4. *You muſt not meddle with the Ark without a lawful Call.*
5. *You muſt keep the Covenant of the Ark.*

Firſt, *You muſt not Idolize the Ark*; that was the ſin of the people in the Text; they thought the very preſence of the Ark would excuſe them, and keep them ſafe, and therefore they carried the Ark into the Camp: though they reformed not, and repented not, yet they thought the Ark would ſave them,

So many there be that think the Ark will ſave them, though never ſo wicked: but nothing will ſecure a Nation but Repentance and Reformation.

Secondly, *Do not undervalue the Ark:* this was *Michals* ſin, 2 *Sam.* 6 14, 15, 16. *When David danced before the Ark, and Michal mocked him, and deſpiſed him in her heart:* but ſaith he, *It was before the Lord, and if this be vile, I will be more vile.* Some men begin to ſay, what need we any preaching, will not reading prayers ſerve? Others ſay, what needs ſo much preaching, will not once a day ſerve? Now this is to undervalue the Ark: therefore let us ſay as *David*, if to preach the word, if to faſt and pray for the Nation, *If this be vile, then I will be more vile.*

Thirdly, *We muſt not pry into the Ark:* this was the ſin

of the men of *Bethshemesh*, 1 *Sam.*6.19. *They looked into the Ark, and God smote them, and cut off fifty thousand and threescore men.* Be not too curious in searching where God hath not discovered or revealed: For example, there be great thoughts of heart, when God will deliver his people, and set his Churches at liberty; and many men talk much of the Year 1666. that shall be the year wherein Antichrist shall be destroyed: And there are strange impressions upon the hearts of many learned men, as to this Year; some go to the Year 1669. and others pitch upon other times; but truly if you will have my judgement, and I am glad of this opportunity to tell you, *This is to pry too much into the Ark*: Remember the Text, *Acts* 1. 17. *It is not for you to know the Times or the Seasons which the Father hath put in his own power.* And thus to conclude upon any particular time, if you finde you are deceived, it is the way to make you Atheists, and that afterwards you shall believe nothing: And those Ministers do no service, or rather ill service to the Church of God, that conclude of Times and Seasons.

A Popish Author saith, that in the Year One thousand, there was a general belief over the Christian World, that the day of Judgement should be that Year; but when they saw it hapned not, they fell to their old sinning again, and were worse then before, and believed nothing. Well, Gods time is the best, therefore let not us pry too much into the Ark.

Fourthly, you must not meddle with the Ark, unless you have a lawful Call to meddle with it: This was the sin of *Uzza*, 2 *Sam.* 6. 6, 7. the Ark was in danger of falling, and he good man, meaning no hurt to keep up the Ark, took hold of it; but for so doing, he destroyed himself, and made a breach, and hindred the carrying home of the Ark at that time.

We had a great deal of disorder heretofore; abundance of well-meaning people usurped upon the Ministerial Office; they

they were afraid the Ark was falling, and therefore they touched the Ark, they laid hold on the Ark; but their touching the Ark hath undone the Ark, and themselves too. O take heed of touching the Ark.

Fifthly, If ever you would preserve the Ark, then keep the Covenant of the Ark, keep the Law which the Ark preserves; the Ark was a place wherein the Law was kept, the two Tables: keep the Law, and God will keep the Ark; but if you break the Law, you will forfeit the Ark: The Ark was called the Ark of the Covenant; keep Covenant with God, and God will preserve the Ark: but if you break the Covenant of the Ark, the Covenant made in Baptisme, and that Covenant often renewed in the Sacrament: if you break Covenant, God will take away the Ark.

The PRAYERS of ſeverall of theſe Divines.

Mr. *Calamy*'s Prayer at *Aldermanbury*.

OH moſt Holy, thou ever bleſſed Lord God, thou filleſt Heaven and Earth with thy preſence, we pray thee fill all our hearts with the preſence of thy Grace, and let it appear that thou art in the midſt of us, with that powerful aſſiſtance of thy Spirit, that we may receive a token of love from thee at this time. It is a ſingular favour that the doors of thy Sanctuary are open to us, and that yet we may meet together in thy Name, we pray thee continue it to us, and ſanctifie it to us, that every Sabbath may adde to our ſtature in Jeſus Chriſt. We confeſs we have forfeited all our mercies, we have heard much of God and Chriſt, and Heaven with our ears, but there is little of God, Chriſt, and Heaven in our hearts.

We confeſs, many of us by hearing Sermons, are grown Sermon-proof, we know how to ſcoff and mock at Sermons, but we know not how to live Sermons.

It is a miracle of free grace, thou haſt not taken the Goſpel from us e're this time, but thou art a merciful God; and though we cannot pleaſe thee, yet mercy pleaſeth thee, and we have no argument to bring along with us to beg thy favour, but thy mercy in Jeſus Chriſt.

We pray thee, that thou wilt glorifie thy Sovereignty, in being gracious to us, and pardoning our many and great tranſgreſſions.

Thou makeſt uſe of the malice of men for thy glory, thou

thou killeſt *Goliah* with his own ſword, Oh help us to put our truſt in thee thou that canſt kill, and cure by killing,

Bleſs theſe Nations of *England*, *Scotland*, and *Ireland*, and finde out yet a way to ſave us: pour down thy bleſſings upon the head and heart of our Sovereign *Charles*, by thy Grace, King of Great Brittain, thou haſt done great things for him, let him do great things for thee; bleſs him in his Royal Conſort, in his Royal Relations, in his Councel: bleſs the Magiſtrates and Miniſters of this Realm: Lord forgive us, for we live as if we had been delivered to work wickedneſs, we cannot ſin at ſo cheap a rate as others do, we pray thee humble us under our great and grievous ſins, give us repentance unto ſalvation, and a lively faith in the blood of Jeſus Chriſt: Quicken our graces, forgive our ſins, make alive our ſouls, let us be ſuch as thou wouldeſt have us to be, make us Chriſtians, not onely by an outward profeſſion, but an inward converſation; that we may live in Heaven, while we are on Earth, and come to Heaven, when we ſhall leave the Earth. To that purpoſe, bleſs thy word unto us at this time, and give us all grace to make conſcience what we hear, and how we hear; and all for Jeſus Chriſt his ſake, to whom with thy bleſſed ſelf and Spirit be all glory and honour. *Amen.*

Mr. *Nalton's* Prayer, *July* 20. 1662. at *Foſter-Lane.*

ETernal, moſt Mighty, and moſt glorious Lord God. Thou art God alone, and beſides thee there is no Saviour or helper; our ſtrength ſtands in thy Name, who haſt made both heaven and earth: of our ſelves we are able to do nothing that is pleaſing in thy ſight: we can pollute thy name, but we cannot honour thy name: we can run away from thee, but we cannot run unto thee, unleſs thou doeſt powerfully draw us by thy Holy Spirit: we can grieve thy Spirit, but we cannot grieve for grieving of thy Spirit.

Oh let thy ſtrength be manifeſted in our weakneſs, look upon us with the favour thou beareſt to thy Children. Enter not into judgement with thy ſervants, for we cannot anſwer thee one of a thouſand, not one thought of a thouſand thoughts, not one word of a thouſand words.

Moſt of our actions have been reproveable, and the beſt of our ſervices have been unprofitable: our omiſſions, commiſſions, and preſumptions have been multiplied intollerably. Oh, how often have we taken thy name in vain, while we have been confeſſing our ſins? how often have we run from confeſſing our ſins, to the committing of ſin? and from committing ſins, to the confeſſing ſin again? as if we had but mocked thy ſacred Majeſty: though we know thy favour is better then life, we have parted with it upon eaſie terms. Oh! the pride and ſtubbornneſs that is in our hearts; All the mercies thou haſt beſtowed upon us, have not melted us into tears for our unkindneſs; and all thoſe blows that have fallen upon our backs, have not beat folly out of our hearts: we have been unprofitable all our dayes, ſome have done thee more ſervice in one year, then we in all our time; we have forgotten thee in the day of proſperity, and ſung a lullaby to our own ſouls: Oh that we could ſpeak theſe things with broken and bleeding hearts! But as in the time of our ignorance, we could ſin without reluctancy, ſo now we can ſin without repentance: Oh that thou wouldſt ſmite the rock, that there may flow out tears.

We can do nothing by way of expiation, if we could weep out our eyes, nothing but the blood of Chriſt can take away our guilt: O that there might be a ſpring of that blood upon our ſouls at this time! Oh that that blood may at this time bring a report of Love, and a meſſage of mercy to us.

Do we beg any more then thou haſt promiſed? Oh haſt not thou accepted of that ſatisfaction that Chriſt hath made in his own perſon? If we had ſuffered the torments of Hell, it could not have made that ſatisfaction that Chriſt has

has made: give us the witness of the Spirit and thy Love, and we will say we have enough; give us hearts of flesh, crush the head of the Serpent in our Souls. O Lord Christ, thou cameſt into the world to destroy the works of the Devil in our hearts, and to build up the Kingdom of the Spirit in us: Oh when shall we see the old man decay in us, and the new man to live more and more.

Oh be Wisdom to guide us, and Righteousness to cleanse us from guilt, and Redemption to deliver us from the wages of sin: let us be nothing in our selves, that we may be all in thee our Saviour: Oh honour us so far, that we may honour thee. We pray thee strengthen our weak faith, quiet our consciences, we would not live a day longer, then that we may honour thee; tread Satan under our feet, fit us for our places and employments, let not our conditions be so low, but that our hearts may be lower; we are posting to death, Oh let sin dye before we dye: let us know our names are written in the Book of Life, before thou take away our life.

Look upon thy servant our dread Sovereign, *Charles*, of *Great Brittain*, *France*, and *Ireland*, King: Oh enrich his Royal Heart with all those saving Graces of thy Spirit, in order to a wise and happy Government of these Kingdoms. Look upon his Royal Consort, his Royal Relations, the Lords of his Privy Council, and make them blessings to this Nation. Oh sanctifie thy good word, Oh give thy gracious assistance to us, both in speaking and hearing; let us hear it as that word by which we must be judged, that we may be convinced by it, and say it is the power of God to salvation to every soul of us. Let our meeting be for the better to all of us, that we may be built up in the most holy Faith: and let us know we have not sought thy face in vain, for Jesus Christ his sake, our dear Saviour; for whom be bless thy Majesty; to whom with thee and the Spirit, be praise for ever. *Amen.*

Mr. *Jen-*

Mr. *Jenkin's* Prayer at *Christ-Church, July* 13. 1662.

MOst blessed and holy Lord God, thou art infinitely beyond our apprehensions, who wast infinitely happy before the world was made, and wantest none of thy creatures, nor their services to make thee more excellent, then thou art in thy self, we daily want thee, thou never wantest us; thou art pleased to make use of Ordinances, Ministers, Sabbaths, as thy Institutions to accomplish and bring about the great work of thy Glory, and mans Salvation; yet Lord thou dost not need them, thy Spirit is not made efficacious by these things, but it is that that makes these things efficacious; though thou art pleased to tye us to them, when we may have them and duly enjoy them, yet thou dost not tye thy self to them: we desire in these our addresses to eye the happiness of Saints that depends upon him that depends upon none. We are here in thy presence by thy goodness and grace? Oh whither should we go but to thee, and how should we come but by thee, Oh strengthen our faith, kill our corruptions, inflame our love, give us assurance of thy love to our souls: Oh that God would teach us how to pray, that we may taste and see how good the Lord is this day, that our souls may be filled as with marrow, that we may by our own experience be able to say, *It is good for us to draw nigh to God, and that a day in thy house, is better then a thousand elsewhere*: that there may be a communion between us and God, let there be a disunion between us and sin: we confess we brought sin enough into the world with us, to cause thee to withdraw thy blessed self from us, and to cast such unprofitable servants as we are in utter darkness, we have been a long time in thy school, and yet how dull are we? we might have been teachers of others, but we need our selves be taught which are the first Principles of the Oracles of God, we love less then we know, and we do less then we love, we have neither done that

good

good nor received that good which we ſhould, or might have done and received: we have been trees that have cumbred the ground in thy Orchard, but we have brought forth no fruit. Woe unto us that we have not known the day of our viſitation; many of us have one foot in the grave, and yet we have lived without God in the world, we are wiſe in every thing, but in our own ſalvation; we live as if Hell were a priviledge: thoſe of us that have ſome knowledge of thee, have great cauſe to repent that we have walked ſo unworthily of God: which of us pray continually, and fervently, or live the life of Faith: we confeſs we neither take our afflictions humbly, nor our mercies thankfully, nor want our comforts contentedly, nor fill up our relations fruitfully: we live as if Hell were a ſcarre-crow, as if all the threatnings of thy word were an empty noiſe, as if there were neither ſweetneſs in Heaven, nor bitterneſſe in Hell. When we come into thy preſence, where are our hearts? what earthly diſpoſitions do we bring along with us? the ſins of our Prayers cry lowder then the ſupplications of our Prayers, what hypocriſie and formality cleaves unto us; if thou doſt not look upon the iniquities of our holy things with an eye of pitty, what will become of us? O Lord be pleaſed to ſmell a ſweet ſavour of reſt and peace through thy dear Son. O Lord, it is onely his precious Blood that can ſprinkle our hearts, and quiet our conſciences, and no other thing: we do renounce all our own works, and we cry out in our ſelves, undone, undone,

It is through thy beloved Son that we are accepted, and therefore to that end bring us to him by a ſaving operation on thy part, and by our lively truſt through the Covenant of thy Grace on our part: let there be ſuch a unity between Chriſt and us, that all the power of Hell may not be able to ſeparate us from thee: ſpeak peace to our hearts, ſtill our conſciences, ſay I have received a ſacrifice for you, I ſhall befriend you: I will be juſt and faithful to forgive your ſins,

my

my law is fully fulfilled by another, though broken by you: my justice is fully satisfied by another, though provoked by you, my wrath is ceased by the means of another, though incensed by you.

Oh Lord, what a cordial would this be! canst not thou amongst this great multitude of people espy some that through the Spirit of thy Son would worship thee in thine own way: speak peace to every such soul. Is there any soul before thee O Lord, to whom thou hast given the grace of desire, O Lord give them grace according to their desire: and thou which didst regard us when we were running from thee, do not reject us now we are drawing near thee: and thou which bidst us believe by the command of thy Word, help us to believe by the operation of thy Spirit, draw us that we may be able to follow thee: thy loving kindness is better then life.

Some do say, *Who will shew us any good?* but Lord, lift thou up the light of thy countenance upon us, and that will glad our hearts more then in the time when Corn, or Wine, or Oyl increaseth. Let it be fair above head when it is dirty below, let us see one contrary in another, let us confute an eye of sense with an eye of faith; and when we come to see nothing here that can gratifie our senses, let us have something to quiet our souls.

We would fain be at war with sin that we may be at peace with thee: though we cannot return as much as we have received, yet help us to return as much as we can: give us repentance unto life, repentance from dead works: a mourning far greater for the remembrance of sin, then we had pleasure in the committing of sin; those secret distempers in our souls that no eye sees but thine, let us cry out, *wretched men that we are, who shall deliver us from this body of sin?* And as the fear of condemnation doth decrease, so let the fear of transgression increase: and because O Lord that thou hast not made us to bleed with thy greatness, O Lord make us to

blush

bluſh with thy goodneſs; let us as truly deſire that heaven would enter into us in the way of holineſs here, as we deſire to enter into heaven in the way of happineſs hereafter.

Let us ſee that our kindneſs to ſin is cruelty to our Saviour, let not that live quietly one minute with us that would not let Chriſt live: let us ſee there is nothing ſmall, by which the great God is offended and an immortal Soul is damned: we are to be in the world but for a while, to take a turn or two and be gone: Oh that we might make it the buſineſs of our life, to get into Chriſt, though it be the ſcorn of men and burdenſome to nature; yet this is that which will bring us peace at laſt: let us be what we profeſs our ſelves to be, let us love Chriſt, and evangellically keep his Commandments, let us live by faith, let us keep thy Commandments, let us be above the world in the world, above the love of life, and above the fear of death, let not the ſmiles of the world allure us, nor the frowns thereof affright us from thee, but in all theſe things let us be more then conquerours through Jeſus Chriſt. Let us love him much whom we cannot love too much: help us to be above the power of Hell, let us ever ſay, *My ſoul it is good for me to draw nigh to God.* Let us be willing rather to be ſaved with a few then go to hell in a crowd; let us live as if eternity were long, and life but ſhort: let us thrive in holineſs, and be brought nearer to thy ſelf by every diſpenſation; let us in this our day know the things that concern our peace, before they be hid from our eyes, and know the time of our viſitation: and though God ſuffer long, he will ſtrike at laſt. Oh Lord, bow the Heavens and come down among us at this time, and be with the unworthieſt of thy ſervants, and give unto him a door of utterance, and to this great people a door of entrance, and let them be all taught of God, and let them more truly finde that the great God is teaching to the heart, when that a weak worm is ſpeaking to the ear; let all the work be done by thee, and let all the praiſe redound

unto

unto thee, and let him that is with us, be greater then he that is in the world; behold us in the Son of thy love, smell a sweet savour of rest on these our poor prayers, speak peace to our consciences, rebuke the tempter, tread him under our feet shortly; raise us up to newness of life, let us remember when that which is perfect is come, that which is imperfect shall be done away: hear us, and help us, through our dear Redeemer: let us live for him here, and with him hereafter, and all for his sake, whom not seeing we love, in whom believing we rejoyce with joy unspeakable, and full of glory: to whom with thee, and thy Spirit, be glory and honour, now and for ever, *Amen.*

Mr. Cradocott's *Prayer at Saint* Sepulchres, *August*, 10. 1662.

MOst glorious, and most gracious Lord God, who art God, and Father of our Lord Jesus Christ, who hast put thine own name and stamp upon this day, wilt thou be pleased to appear now and prepare and dispose our unprepared, and indisposed souls, for holy observation of this thine own holy day: will the Lord vouchsafe us the incomes of his Spirit, and influences of his Grace, whereby we may be inabled to offer up spiritual sacrifices, which may be acceptable to Jesus Christ. Lord, thou requirest praying hearts, but thou hast not commanded us to use Prayer-Books, and if thou wilt give us the Spirit of Prayer, we shall not need them. Lord give us praying hearts at this time, let us finde by experience that thy Sabbath is a day of souls opportunity, that thine Ordinances are full of marrow, that thou hast not said unto thy Children, the seed of *Jacob* seek my face in vain.

We acknowledge we are unworthy to lift up our eyes to Heaven, we have cause enough to cry out, God be merciful to us sinners, undeserving, ill-deserving men and women, we ac-

acknowledge our natures are blots of all wickednesses, we are by nature enemies to thy Majesty, heirs of death, children of darkness, slaves to sin, captives to lust, dead to sins and trespasses, how are our understandings darkened and our hearts hardened: what are our hearts but a store-house of malicious thoughts? a brothel-house of Adultery? a Palace of Pride? we are by nature wholly flesh, totally opposite to the holy Laws of thy Majesty; and were it not for thy renewing or restraining Grace, we should break forth into as vile abominations as the vilest of men. Our lives have been a continual piece of rebellion against God, who didst make us, and dost feed and cloath us, all thy paths have been paths of mercy to us, but we have requited thee evil for thy good, and hatred for thy love: O fooliſh men and women that we have been, we acknowledge our Gospel-sins are of a deep dye; thou hast not been a Wilderness, or a Land of darkness to us, we have been exalted to Heaven in the means of salvation: but Oh how short do we come of knowledge to the time and means we have enjoyed, and our obedience comes short of our knowledge: we have not walked up to that light which thou hast given us.

We desire to lay our selves low before thee, Oh do thou open our eyes, and present us to our selves, shew us the vileness of our lives: Blessed be thy Name that thou hast laid help upon one that is mighty to save all that come to thy Majesty by him? and thou hast promised all that believe on him shall not perish, but have everlasting life. Oh help us to receive him in all his Offices in our hearts, help us to give him the keyes of our hearts; and help us to live and dye to him that dyed for us; and let our souls be united to thee by him, that his death may be ours, and his life ours, and his intercession ours! Oh let our unity to Christ be demonstrated to us by our communion with him, and conformity to him in grace and holiness.

And we pray thee, deareſt Lord, pardon our sins in the

Court

Court of Heaven, and in the Court of our own Consciences, besprinkle our Consciences in the Blood of Christ, and say to all before thee at this time, that desire to fear thee more, and serve thee better: Sons and Daughters be of good cheer, your sins are forgiven you.

And do not onely justifie us, but sanctifie us, purge our Consciences from dead works, inform our understandings, conform our wills to thy holy will, let our hearts and lives be conformed to the Image of thy Son, that beholding thereof, we may be changed from glory to glory, and let us have more knowledge of thy will, that we may do thy will, and suffer thy will with more patience, and be filled with the fruits of righteousnes, which are to the glory of God. Let us not be empty vines that bring forth fruit to themselves, but let us bring forth fruit to God, whereby thou mayest be glorified, oh plant that great grace of self-denial in our souls, and let us take the Cross of Jesus Christ, and follow him whersoever he goes.

Remember all thine, extend thy favour to those thou hast cast on beds of sickness, and let there be a saving change wrought in them, before that change by death shall come; And they that are drawing nigh their time of Travel, let the arms of the All-sufficient God be under them, and be better to them then their Faith or our Prayers. And look graciously upon poor Children, entitle them to an inheritance that fadeth not away, make them a blessing in themselves, and a blessing to their parents. And those that desire the conversion of Relations that walk in wayes of perdition, do not let them finde peace in any way against thy Majesty, and let them know that sin will be bitter in the latter end.

Look upon us that are before thee at this time, before we go hence, and shall be here no more, make thy face to shine upon us; let our coming together be for the better and not for the worse to any of us; let thy poor Servant be able to deliver thy message plainly and powerfully, and give

thy

thy people hearing ears and obedient hearts, and let us rejoyce that we did wait upon thee in thy worship this day, and all for Christ his sake, in whose Name and Words we call upon thee.

Our Father, &c.

Doctor Manton's *Prayer, at* Covent-Garden.

O Lord God, all that we can do, is nothing of our selves, we can do nothing, oh let us have the gracious assistance of thy Spirit at this time, let thy love constrain us, say unto us, *thou art our salvation*; Do not say that we *shall fill up the measure of our iniquities, and there shall be no hope for us.* O Lord, we are ashamed that we have waited so long in thine Ordinances, and have got no more profit to our poor souls; but we have given up our hearts to the pleasures & vanities of this world that are but for a season: even those that thou hast drawn out after thee, do not walk worthy of thee; (answerable to that blessed hope of future happiness) in the midst of a crooked and perverse generation. Jesus Christ is to many of us become a stumbling block, and a rock of offence, while our hearts are carried out after the world with such strong affections. Oh when shall we carry our selves so, as those that profess themselves to be seekers of a better life? we come into thy presence now for strength, do thou manifest thy self to us; thou hast promised to pour out thy Spirit upon all flesh, oh let it be unto us according to thy promise.

Oh Lord, our hearts naturally are averse to thee, so that of our selves we shall never be able to do any thing that may be well pleasing to thee: but do thou regulate us by thy blessed Spirit, that we may observe thy Statutes and do them, and that thy Commands may not be grievous to us, that it may not be burdensome for us to do the work of God; O Lord when shall our hearts be made sound in thy Statutes? we wait upon thee in the use of thine Ordinances, that we may have a new supply from thee, that at length we may come

to see that thou art at work with us to save our souls; O help us to be followers of them, who with faith and patience do follow thee, and to do nothing unbecoming our holy call: suffer us not to swerve from thy Commandments, but let us have a constant and earnest desire after thee.

Let the choicest of thy mercies come down upon our Soveraign *Charles*, King of *England*, *Scotland*, *France* and *Ireland*, let his heart be guided by thee, and let him always set thee before his eyes, that under the shadow of his Government, we may have peace in all godliness and honesty. Bless him in his Relations, in his Councels, teach our Senatours wisdome, be with all thy faithful Magistrates and Ministers, let them be a terrour to evil doers, and an encouragement to them that do well. Be with us in the way of thy worship, we are here met together to hear and handle thy holy Word, oh do thou command it to light upon all our hearts, let it come in the evidence and demonstration of thy Spirit: and all for Christ his sake, for whom we bless thee, to him, with thee and thy holy Spirit, be praise and glory for evermore.

Dr. *Annesley's Prayer at* Giles-*Cripplegate.*

HOly and great God of heaven and earth, such is the condescention of thy grace, that thou art pleased to manifest thy special presence to thy poor creatures, though thou hatest sin with a perfect hatred, yet thou lovest sinners with an infinite love, though thou art of purer eys than to behold iniquity, yet thou art pleased to manifest thy love to sinners that approach to thy service. O Lord, when shall we admire enough thy grace and love, how thou art pleased to communicate thy self to a poor man. Dear Father, raise and fix our hearts, help us to mind the business that we come about, and to deal very faithfully with our own souls, in the matters of eternal moment. O that we could pray, so that our prayers through grace might be returned upon us with a blessing. O that we could wait upon thee to hear thy

Word

Word as the Oracles of God, let us hear what Christ will discover to us for our spiritual benefit: Lord grant that our souls may know what it is to be in the spirit upon the Lords day, dear Father, thou canst deal with such hearts as ours for the curing of them, we pray thee do it; we must needs acknowledge, hadst not thou laid help upon one that is mighty, that is able to save to the uttermost, we must have perished to all eternity, for we do not know any upon the earth more vile than our selves. The very aggravations of our sins, do render us monstrously abominable, the means of grace we have afforded us, the stirrings of thy Spirit in us, the patience and goodness of God towards us, makes it a wonder that our hearts do remain so blockish. But dear Lord, we do find by experience, that our immortal souls are much debased, all the faculties of our souls are out of tune, our understandings are so dark, our conceptions of God are so low, our consciences are so benummed, that the stirrings of them are scarce discerned or perceived; our affections are spent upon the creature, that we cannot gather them up again, our wills are perverse, our memories are apt to retain the dross, and let out all that is good, we pray thee for Christs sake make an experiment upon our souls, what thou canst do, what sinners Christ can save, what corruptions the spirit of God can subdue in our souls, teach all our hearts, do not stand behind the wall, and look through the lattice, do so much as may leave us without excuse, but good Lord, put in thy hand in at the hole of the door, and let thy fingers drop honey upon the handle of the Lock. And, oh set open these everlasting Doors, that the King of Glory may enter in, subdue us intirely to thy selfe, do not ask our wils whether we be willing or no, but make us willing: do not ask us what we would have, but give us what thou knowest is good for us. Dear Lord, we pray thee deliver us from sin, according to thy hatred of it: and pour out thy grace upon us, according to thy love of grace, that our souls may be refreshed;

that we may find thy thoughts are above ours, as high as heaven is above the earth. Dear Father, it is thy promise, that those that wait upon thee, shall renew their strengths: we have no might; the Devil baffles us, our own hearts are treacherous to us. The world intices us to sin against God: Oh! deliver us from all these enemies, and especially from the plagues of our own hearts, that we may perfect holiness in the fear of God; give us spiritual blessings, whatsoever thou giveſt us, or whatsoever thou denieſt us: thou knoweſt thou art rather willing to give us spiritual blessings, then any other mercies, and we want spiritual mercies most, oh give us spiritual mercies, that we may say, *This is the way of God in his Sanctuary.* Where Grace is not wrought, work it, where it is begun, increase it. Dear Father, convince those that are not yet convinced: make thy word a quickning word, an ingrafted word, to the saving of our souls, help us to hear, as for our lives, and as those that long after God, Hear Prayers for the King, bless him in his Royal Relations, and grant under him we may live a quiet life in all godliness and honesty. Bless the Magistrates, and help them to remember, that causes one day must be heard over again, help thy Ministers to keep close to thee in ways that are well pleasing. Be with us at this time, Lord assist the meaneſt of thy servants, let our souls now find, that thou doſt magnifie thy Word above all thy Name: do us good, receive us, quicken us, that we may live in Heaven upon earth, that we may know what it is to be filled with the fulness of God, and know the heighth, breadth, depth, and length of thy love, that passeth knowledge.

Communicate thy self to us, as thou useſt to do to thy people; let us feel thy presence, let us not think of any thing, but the business we are about, let us with singleness of heart, set our selves to mind the concernments of our immortal souls: and all we beg for Christ his sake, who has taught us thus to pray, *Our Father, &c.*

Dr.

Dr. Bates *his Prayer, at* Dunstans *in the West.*

OH Lord, thou art a most holy high God, the glorious Angels when they stand before thee, cover their faces, yet they did never violate thy laws, and if they, how much more need have we to do it.

We are sinful dust and ashes, our solemn services are sin: *we desire to approach thy presence, and to have an eye to thy glory in all our services and addresses.*

We beseech thee give us a serious and a deep sense of our own hearts, and vile affections, that we may cast our selves down at thy feet with all humility.

We have infinite reason to be abased in our selves, our God help us.

We came into the world with sin, and as soon as we did breath in the air, we infected it: There is an infection and pollution in all our faculties; what coldness is there in our affections, and what unbelief in our faith, and our wills do stand opposite against thy holy nature.

We confess we have had ten thousand experiences of those corruptions that are within us,; for our whole lives are full of provocations against God.

How many vain thoughts, and how many rebellious actions! Blessed Father, we confess we are out of measure sinful. we have sinned against the cleareſt convictions of thy Word, and the tender compassions of thy Gospel, against the most severe promises we have made of our service to God, against the checks of our own consciences; we confess, the sins of the heathens who live without God in the world are small in comparison of ours, and we fear therefore a greater degree of wrath will fall upon us.

Oh Lord, how many ways hast thou used to reclaim us? what Arts hath thy blessed Spirit used? how many times hast thou approached to our souls, and shewed us something of thy glory, and the glory of Heaven, and the terrours of Hell! the one to allure us, and the other to scare us.

But oh, how many times have we grieved thy blessed Spirit who came to seal us, and despised thy Son who came from Heaven to earth, and liv'd a sorrowful life, and died a shameful death! how often hath he offered us grace & glory, if we would bow to his Scepter! but we have preferr'd a base lust before that excellency that he hath purchased us: oh how often hast thou condescended so far, as to intreat us to be reconciled! how easie hast thou been to forgive us, and how hard have we been to be forgiven. We confess thou mightest pass an eternal doom upon us: for we are sensible of the dishonor that we have brought upon thy name.

Do thou at this time strike upon all these rocks that are in thy presence at this time: give us hearts of flesh, let our repentance prepare us for conversion, let there be such a through conviction that thy grace and mercy may be admirable in our eyes.

We intreat thee hear us, pardon all our iniquities, let us be monuments of thy grace and favour: speak speace to our consciences, convey those clear evidences of thy love unto us, that may inable us to scarter all our fears, that we may rejoyce in God, and have hope of glory.

Let the Image of thy Son be ingraven in all our hearts, and let our souls be made subject to him, while we are in the world, preserve us from the evil of it.

If thou giveſt us outward happiness, give us withall inward holiness: and if we do suffer, help us with patience to bear all, knowing we are in our journey, and our passage to a better life: and let our whole time be spent in a serious preparation to appear before thy Tribunal, and let us consider the unchangeableness of that state hereafter.

Remember thy whole Church, make the name of Christ glorious in the world, shed abroad thy light and thy truth, heal our backslidings and love us freely: Let thine Ordinances continue among us, and let thy blessing descend upon

out Soveraign Lord the King of *England*, *Scotland*, *France* and *Ireland*, Defender of the Faith. Incline his heart to thy law, make him an instrument of publick good, protect his person, and give him prosperous affairs.

Bless his Royal Consort, his Relations, his privy Councel, let them promote solid piety, and real godliness.

Bless the Ministers of thy Word and Sacraments. Let their labours be precious in thy sight, and remember all afflicted ones: revive thy mourners, and let thy grace answer all their fears. Let thy presence be in the midst of us, and help us to hear as our last, and let us be raised nearer Heaven, and make thy word powerful and effectual to all our souls, and let thy Word subdue our lusts, and all we beg for the sake of Jesus Christ, in whose name and words we sum up our imperfect prayers,

Our Father which art in Heaven, &c.

Doctor Jacomb's *Prayer, Aug.* 10. 1662. *at* Martins Ludgate.

BLessed God, thou art a God blessed for ever: thou givest mercy to all returning and repenting sinners, thou art worthy to be praised by all that draw nigh unto thee.

Thou hast vouchsafed to us one Sabbath more, oh that we might all of us be in the spirit upon the Lords day, that whatever we do, we may do it in the strength of God, that we may offer spiritual sacrifices to God this day, through our Mediator the Lord Jesus.

It is a very great condescention, that thou shouldest suffer such as we are to come unto thee; O Lord, we are unclean, we are unclean, from the crown of the head to the sole of the foot; we are overspread with the leprosie of sin, all the faculties of our souls are defiled, our understandings are darkened, our wills are corrupted: we have affections but they are carnal, we have hearts but they are impure, we have consciences, but they are seared. And as our inward

m n, ſo our lives are unholy, as the fountain is, ſo is the ſtream, beſides that our general guilt that we brought into the world, we are guilty of innumerable of actual tranſgreſſions againſt thy holy law. We think, oh Lord, there are not greater ſinners in the world than we; our ſins are attended with many aggravations.

We have ſinned againſt prayers, againſt vows and promiſes; we have had as much light ſhining before us, as any in the world have had; great is our unbelief. Oh that we could lay theſe things to our hearts! We do refuſe to come to Chriſt, we go about to eſtabliſh a righteouſneſs of our own, and neglect the righteouſneſs of God by faith in Jeſus Chriſt, how are our hearts glewed to the preſent things of this world! oh what do we do for thy glory! how unconformed are we under all the ways of God, that he has taken to make us a holy people! give us a ſight of our ſins, O Lord; we confeſs ſometimes we do make ſome formal confeſſion, but we do not find our hearts melted for ſin as they ſhould.

Oh take away from every one of us this heart of ſtone, and give a heart of fleſh, give us tender hearts, make us ſenſible of all our departing from thee.

Oh let us look upon him whom we have pierced, and let us mourn, that the water of penitential ſorrow may flow from us, we are ſtrangers to our ſelves, we do not ſee what a hell there is in our nature: oh how ſhould we put our mouths in the duſt, and loath our ſelves, if ſo be there might be hope!

Oh Lord, convince us of ſin, give us ſuch a ſight of ſin as may make us flie to thee, give us ſuch a ſight of our own guilt, that may prepare us for the grace of God; now we are ſtung with the fiery ſerpents, help us to come to Jeſus Chriſt our brazen ſerpent, give us the holy Spirit to bring us out of the ſtate of nature, to let that God that made us creatures, make us new creatures. Oh Lord we are

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thine own work, but we are dead in treſpaſſes and ſins, give us grace, and ſpeak a word to them that are dead, put out thine almighty power, and draw ſome ſinner to Chriſt this day; and thoſe that have any breathings after thee, Oh thou that gaveſt them that deſire, carry on thine own work in them, where thou haſt begun a good work, carry it on, let ſin as the houſe of *Saul* grow weaker and weaker, and grace as the houſe of *David* grow ſtronger and ſtronger: oh increaſe our faith; oh Lord, in this time we do not only ſtand in need of grace, but of a great meaſure of grace, oh help us by faith to relie upon God, that thou mayſt help us at laſt: bleſs with us all thine, remember thy people from one end of the world unto the other, thy people are very low, this is a time of *Jacob's* troubles, the buſh is burning every day, oh thou the hope of *Iſrael* and the Saviour thereof, ſhew thy ſelf in mercy to theſe Nations. We bleſs thee for all thy mercies, that thy judgements do not ſeize upon us every day, that thou doſt not ſweep us away, that thou doſt not rain fire and brimſtone on *England*, as thou didſt on *Sodome*: our ſins cry aloud to Heaven for vengeance; God is greatly provoked every day, and it is a miracle of patience that yet thou haſt not deſtroyed us. God can pardon the ſins of the Nation at once, but we are not fit for pardon, we do not humble our ſelves. Oh Lord humble us, give repentance to *England* from the higheſt to the loweſt, that we may return unto thee.

We deſire to bleſs thee, that our enemies have not had their wills over us: they ſaid they would purſue and overtake, and ſatisfie their luſts, but God did blow upon them, and they did ſink in the mighty water, and thou haſt yet preſerved thy Church; we pray thee do not leave us, nor remove thy Goſpel, whatſoever thou doſt. Pour down the choiceſt of thy bleſſings upon our Soveraign *Charles* by thy Grace, of *England*, *Scotland*, *France* & *Ireland*, King: bleſs him with the bleſſing of Heaven and Earth: make

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him a bleſſing to all of us; bleſs him in all his relations; the Lords of the privy Council, look on them that have deſired an intereſt in our prayers. Known to thee are all of them, know their ſouls in this time of adverſity; make their beds in their ſickneſs: give faith to them that complain of unbelief; give the ſpirit of prayer to thoſe that complain they cannot pray. Be a Counſellor to thoſe that want counſel in their affairs either by ſea or land, let thy bleſſing go with them where ever they go, ſpare the lives of children if it be thy will.

Prepare us for thy good and holy Word, let it be a ſavour of life unto life, and let it come with power unto us. Oh let us hear it as thy Word, not as the word of a poor man, but as the Word of God; and all for the Lord Chriſt his ſake, for whom we bleſs thee, to whom with thee and the Spirit of Grace, be given Glory and Honour for evermore.

Mr. Watſon's *Prayer in* Walbrook, July 8. 1662.

O Lord God, all our ſprings are in thee. It is good for us to draw nigh to thee through Jeſus Chriſt; Thou art all fulneſs, the quinteſſence of all ſweetneſs, the center of all bleſſedneſs, thou art the Father of our Lord Jeſus Chriſt, and in him our Father, thou art our light, thou giveſt us theſe bleſſed opportunities of enjoying communion with thy ſelf. God bleſſed for ever.

Theſe mercies are forfeited mercies, we have abuſed the bleſſings of thy houſe, we have grieved thy bleſſed Spirit; therefore it is juſt with thee to deprive us of theſe comforts, and to make us know the worth of theſe mercies by the want of them.

Lord, we deſire to judge our ſelves, that we may not be condemned with the world, righteous art thou, O Lord, and juſt in all thy judgements, we confeſs we are unworthy to have any converſe with ſo holy a God; we are polluted duſt and aſhes, not worthy to tread thy Courts, and

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it is of thy mercy that we are not consumed how often have we pluckt fruit from the forbidden tree? we have sinned presumptuously against the clearest light, and the dearest love, always have we sinned, thy footsteps have dropt fatness, thou hast shewn mercy to us, but the better thou hast been to us, the worse we have been to thee; thou hast loaded us with thy mercies, and we have wearied thee with our sins, when we look into our selves, oh the poison of our natures, what ever the Leper did touch, was unclean. Thus do we by our spiritual leprosie infect our holy things, our prayers had need have pardon, and our tears had need have the bloud of sprinkling to wash them: how vain are our vows? how sensual are our affections! we confess we are untuned and unstrung for every holy action, we are never out of tune to sin, but always out of tune to pray: we give the world our male affections, and our strong desires, we should use this world as if we used it not, and always we pray as if we prayed not, and serve thee as if we served thee not, there is not that reverence, nor that devotion, nor that activeness of faith that there should be, Lord if thou wouldst say that thou wouldst pardon all our sins to this time, only judge us for this prayer, woe unto us! what breathings of unbelief and hypocrisie is there now, when we approach unto thee? we pray thee pardon us for Christs sake, who can tell how oft he doth offend? we can as well reckon the drops of the ocean, as number our sins, we have filled the number of the Nations sins, but we have not filled thy bottle with our tears. This is that that doth exceedingly aggravate our sins, that we cannot mourn for sin, we can grieve for our losses, but we cannot mourn for our unkindnesses, we have crucified the Lord of life, sin has not onely defiled us, but hardened us, nothing can melt us but the love of Christ, nothing can soften us but the blood of Christ, oh with-hold not thy mercies from us, oh help us to eat the Passover with bitter herbs,

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let us look on Christ, and weep over him; let us look on a broken Christ, with broken hearts: and on a bleeding Christ, with bleeding hearts: let us mourn for our dis-ingenuitie, that we should grieve that God that is always doing us good. Oh, humble us for our unkindness, and for Christs sake blot out our transgressions; they are more than we can number, not more then God can pardon.

Though we have lost the duty of Children, thou hast not lost the goodness of a Father; let us be held forth as patterns of mercy, so shall we trumpet forth thy praise to all eternitie, what ever afflictions thou laiest upon our bodies, let not our sins be unpardoned, let not sin and affliction be together upon us; let there be peace in heaven, and peace in the Court of Conscience, we have found this part of thy Word true, *In the world we shall have trouble*; let us finde the other part true, *In Jesus Christ we shall have peace*. Oh let peace and holiness go together; make us new Creatures, that we may be glorious creatures; without Faith, Christ will not profit us; when we can call nothing in the world ours, let us call Christ ours. Lord, draw thine Image every day more lively upon us: a more lively hope, and a more inflamed love to Christ. Let us have a spirit of courage and resolution; keep us from the fallacies of our own hearts, keep us from the defilements of the times, make us pure in heart, that we may see God, that we may have Gospel spirits, humble spirits, meek spirits; as Christ did take our flesh, let us partake of his Spirit. Why dost thou imbitter the breast of the Creature to us, but that we should finde the sweetness of the Promises? There is as much in the Promises as ever; let us live upon God, let us cast ancor in Heaven, and we shall never sink.

Shower down thy Blessings (even the choicest of them) upon the head and heart of our dread Sovereign, *Charles*, by thy appointment of *England*, *Scotland*, *France*, and *Ireland*, King, Defender of the Faith; let him see wherein his chief-

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eſt intereſt lies; let him count thoſe his beſt ſubjects, that are Chriſts ſubjects: Bleſs him in his Royal Conſort, in his Royal Relations; the Lords of his Privy Councel, let them be a terror to evil doers, and encouragers of thoſe that do well.

Bleſs all thine Ordinances to us, make them to be ſavour of life to every one before thee: we are come this day to partake of them, oh pour in wine and oyl into our ſouls; let us be a watred garden; let this bleſſed Sacrament be a poyſon to our Luſt, and nouriſhment for our Grace. Hear us; be our God, follow us with mercie, crown us with acceptance, and all for Chriſt his ſake, whom not ſeeing we love, in whom believing we rejoyce; to Chriſt, with thee, and the holy Spirit, be glory, honour, and praiſe, now and for ever, *Amen.*

Mr. Lye's *Prayer*, July 20. 1662. *at* All-Hallows Lombard-Street.

O Lord our great God, thou canſt do all things, for thou doſt diſpoſe and govern all the waies, and works, and words of thy Creature to thine own praiſe; We thy poor Creatures, the workmanſhip of thy hands, the price and purchaſe of thy Sons blood, do deſire this morning to fall down and humble our ſelves at the throne of thy grace; we deſire to lift up an eye of Faith to thee, that thou maieſt dart an eye of love to us: ſince thou haſt commanded us to come unto thee, O bleſs us now we come. Let it not be in vain for any of us, from the higheſt to the loweſt, from the richeſt to the pooreſt, that we have ſought thy face this morning. Bleſſed Father, pour down a ſpirit of Prayer, a ſpirt of Preaching, a ſpirit of rejoycing, a ſpirit of Practiſing in the midſt of us: let us not onely be enabled to know what to do, but to do what we know. Thou that didſt cure the eyes of the blind with clay and ſpittle, Oh heal

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that natural dimness that is in the best of us: Thy rod in the hand of *Moses*, brought water out of the rock, Oh do thou strike upon these rocky hearts, that our Adamantine hearts being softned, may gush out into Rivers of tears. O drown our sins in the red sea of our Saviours blood; help us to smite upon our thigh, and to ask our selves what we have been, and what we have done, and humble us under the omission of any commanded duty, and the commission of any forbidden sin; sins of thoughts, words, and deeds; sins against the Law, against the Gospel, of youth, manhood, and old age; sins before, under, and since Conversion; sins against prayers, vows, promises, covenants, and oaths. Oh Lord, if thou didst pleet thy Bill against us, we could not stand, if we were weighed in the ballance of the Sanctuary, we should be found too light; but holy Father, remember not against us our former sins, but rather have mercy upon us according to thy loving kindness; cross and blot out our iniquities, blot them out so fully and wholly, that it may be to us as to *Judah* in the promise, that the sins of *Judah should be sought for and not found.*

Oh bathe our souls in that fountain that was set open for *Judah* and *Jerusalem*, though our sins have been as Scarlet, let them be as white as Snow; though they be red like crimson, let them be like wool.

We have read that a flood of sin, brought down a deluge of water, that they covered the tops of the Mountains. Oh let thy deluge of mercy cover the tops of the mountains of our sins.

It is the glory of a God to pardon great sins; we desire to turn unto thee with our whole hearts; do thou subdue our iniquities; let us be not onely cleansed, but let us have the efficacie of the Spirit of Christ to wash us from the guilt of sin, because we boast we are not under the Law, but under Grace.

Be gracious to our Soveraign Lord *Charles*, King of *England*,

land, *Scotland*, *France*, and *Ireland*: It is thy promise that Kings shall be Nursing Fathers to thy children; grant that under the shadow of his Majestie thy people may be protected, that we may live a quiet and peaceable life, in all godlines and honesty; Oh let thy people possess the Land, from *Dan* to *Bersheba*; Oh give us Scripture-Magistrates, and Gospel-Ministers, as long as the Sun and Moon indures.

Let thy word be sanctified to us; let it not be onely as water to get out our spots, but as a refiners fire to purge our dross, and take away our sin.

And holy Father, where thou hast begun a good work, do thou go on and bring it to perfection; let not the light that is in us, be like the glimmering light of the evening, but as the light of the morning that shineth more and more to the day. Let our best wine be kept to the last; let the end of our lives, be the end of sinning. Thou hast cast our lot in the midst of temptations of all sorts, thou hast brought many of us *through the red Sea*; but we are *in the wilderness with* Zeba *and* Salmunna, and those that dwell at *Tyre*, the children of *Ammon*, *Moab*, and mount *Seir*, and all the forces that hell can make against us; Oh put upon us all the whole armour of God. Now in these daies of Error, gird us with the girdle of Truth; Oh now in these daies of falsity, give us a helmet of hope.

Now the devil darts at us, give us the shield of Faith; oh give us the sword of the Spirit, of the word of God, that it may enable us to confute the gainsaying of foolish men.

Oh help us to pray with all manner of prayer, constantly, fervenly, faithfully, feelingly, that we stand and not fall, and and that not in our strength, but in Gods.

To this end be with us, upon this thine own day, our *Manna* falls every day, and it is doubled upon the Lords Day; Oh let us be as thy servant *John*, in the spirit upon thine own day; let God by his Spirit come into our spirits, understandings, consciences, wills, memories, and affecti-

ons,

one, that all our converſations without, and affections within, may be obedient to thy word.

Enable thy ſervant to deliver thy word faithfully; God forbid thy ſervant ſhould ſtand upon ſo ſandy a foundation, as the wiſdom of man; one *Iota* of thy word has more wiſdom in it, then all men and Angels have.

Good Father, give thy people a hearing ear; it is too much they have played by the light of the candle, ſlighted thy *Manna* ſo long; Oh now therefore to day give us to hear, and know, and believe, and do the things that concern our everlaſting peace: Hear us for Chriſt his ſake, to whom with thy bleſſed ſelf and Spirit, be glory now and for ever.

The Prayer of Mr. Catyl, *at* Magnus *Bridge-foot.*

OH, our Father, what a priviledge is this that we may draw near to thee! all our freſh ſpringe are in thee: the creature is but a dry heap, a barren wilderneſs, 'tis but a ciſtern, and a broken ciſtern, it has no water of its own, nor can it hold that which is poured into it: Oh that our hearts were taken off, and diſ-engaged from all things on this ſide thy ſelf, that we could ſay with thy ſervant, *Whom have we in heaven but thee? and on earth, there is none that we deſire in compariſon of thee*, then though our fleſh and hearts fail us, yet God would be our portion for ever.

We pray thee, manifeſt thy grace to us at all times, and eſpecially at this time, that we may come before God in this publick worſhip as we ſhould: let us ſee thy goings out in thy Sanctuary, and let us be ſatisfied with the fatneſs of thy houſe, and drink of thoſe pleaſures that are for evermore.

Lord we have given thee cauſe to withdraw from us; for we have not laboured to be fruitful under fruitful means, & therefore thou in judgement mighteſt make them hereafter to be fruitleſs unto us: and becauſe we have taken no pains to get good by them, thou mighteſt juſtly ſay they ſhall do you no good: we have heard much of thee, but we know

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thee but little; we acknowledge thou mightest judge us because we know so little, and thou mightest punish us, because we do so little of what we know, according as that faithless servant was punished, which *knew his masters will, and did it not.* Oh, where be those manifestations of God that we have had? have we not had the light of the knowledge of God shining to us in the face of Jesus Christ? but we have not rejoyced in this light, but have compassed our selves about with sparks of our own kindling, and therefore it is just we should lye down in sorrow. And yet thou lengthenest out thy patience to us, and yet we have one opportunity more to come unto thee; Oh, we pray thee, let us understand the things belonging to our peace, before they be hid from our eyes: let our souls be bound in the bundle of life with Christ Jesus; we pray thee that that spirit of thine may strengthen us, that that spirit may guide us, and lead us into all truth: leave us not to our own strength, nor to our own counsel, but shew us the secrets of thy words and works: thou hast promised, *thy secret shall be with them that fear thee, and thou wilt shew them thy Covenant:* and as thou dost give us thy Sabbaths, so give us to thrive by them, and help us to grow as the herb, and send forth our fruit as *Lebanon.* Let thy word come with power on every one of us, that it may not be as the beating of the air, but let it fit us for duty, that we may honour our God in the midst of these changes, until we come to that place where there is no change, and all for the sake of our dear Lord Jesus, to whom with thee, and the blessed Spirit, be glory and honour now and for ever.

Mr. Venning's *Prayer at* Olaves, *before Sermon.*

O H Lord God, thou art the fountain of life, yea thou givest to all life. It is necessity draws us now unto thee, and we acknowledge it is a very great favour that thou wilt admit us to come into thy presence. Indeed the services we do are not worthy thy acceptance, thou getteſt nothing by

them, but the gain of godlineſs is to our ſelves: but wo unto us, what a loſs, and what a curſe will it be to us, to have a form of godlineſs, and yet be ungodly; Oh Lord, how ſhould this indear thee, and thy word, and thy ſervice, that thou wouldſt have us do good for our own ſakes! thou turneſt our obedience into priviledges; thou haſt made the means of our happineſs a part of it: If there were no other glory but to glorifie thee, O what a glory would it be to be found doing thy will! there is a ſweetneſs to be found in it more than in the *honey, or the honey-combe*. It is a great happineſs to be conformable to God, to be loving to God, to be like to God, is the greateſt happineſs that we can be capable of; if we were now in heaven, we could not have other happineſs but this in a greater degree. Oh Lord, how ſhould our ſouls be drawn forth to acknowledge thee! may we not cry out in admiration, Lord! *what is man! and among the ſons of men, what are we that thou art ſo mindfull of us?* Thou mighteſt have diſplayed thy word to many thouſands in the world, and we left ignorant: but bleſſed be thy Name, thou art pleaſed to admit even us alſo thereunto. Oh let it not be a ſmall thing to us, ſeeing we may not live to ſerve God. Oh Lord, in Chriſt it will be worth our while to live, and in him 'twill be worth our while to die; Oh that we may minde the end of living, and the end of dying, that whether we live or die, we may be the Lords. Indeed it were not worth our while to live and ſpend ſo much time in the world, if it were onely to have pleaſure and honour, and gratifie our ſelves to eat and drink, and to be merry; this is not worth our while: what would it be, O Lord, to die in our ſin, and be eaſed of the miſeries of this world, and be ſent to the place of torment! but ſeeing thou haſt provided for our living & our dying well, give us to improve theſe means, and that we may live and die well, let not our affections, though our body be upon the earth! though we converſe with fleſh, yet let not our converſation be after the fleſh, but let us be like

them which have ſent their hearts up to Heaven, and do but tarry here to finiſh their Maſters buſineſs, and then we ſhal go where our hearts are, and where our dear Lord Jeſus Chriſt is.

Indeed Lord we have cauſe to complain of our hearts: how we mind this world as if it never would have an end; and the world to come, as if it would never have any beginning; as if we had no ſouls to mind, or had no mind to look to our ſouls.

We live as if all thoſe glorious reports thou haſt made, were but as a tale that is told; we have cauſe to be aſhamed that we have the means and the name of Chriſtians, and have not lived anſwerable to the diſcovery of the Lord Jeſus Chriſt. Indeed we have cauſe to bear our ſhame: and yet how few of us know what it is to be aſhamed, to ſigh over our ſins, and groan over our iniquities! how few out of tenderneſs do mourn for ſin, but as if it were indifferent to us, whether we have our ſins pardoned, or the grace that we beg to be granted. And if we do beg to be pardoned, where are the ſouls that deſire to be purged! if thou ſhouldſt let us have our wills, O then we ſhould think thou were a good God: whereas it is thy great love that thou doſt deny us our wills; we poor wretches, we are up and down as the things of this world do come into us, and go from us. If God give us great things, then we think our ſelves in Paradiſe; and if God take from us, then we fall out with God himſelf. Oh how ill do we take it at thy hands, if thou doſt not give us what we would, or take from us what we would! The doctrine of ſelf-denyal is a meer riddle to us; we would fain ſpend the ſtrength of our youth in following the luſt of the eye, and gratifie our ſenſual affections. And when we come to die, it may be we would have a Lord have mercy upon us in our mouths, and think it ſtrange if God ſhould not give us what we ask; oh Lord convince us now, that we may be willing to be crucified to the world, and to die to ſin; Lord, we

may flatter with our selves; but our hearts do but abuse us, while we think there is such contentment in the enjoying of this world; what is this when we come to die? Alas if we were not besotted, content is sooner gained by self-denial, than by pleasing our selves. Can we think we shall be at ease till we come to God? is it like to be well with us while our ways are contrary to the ways of God? are not thy ways the ways of peace: oh how can we be at rest when our ways are contrary to thine? oh un-lust us; we had better part from our idols here, than that they should part us from God hereafter. Lord if there were no other hell, this is damnation to be a sinner, for this is the nature of sin, to separate us from God; oh help us to account the reproaches of Christ, better than the honours of the Cross of Christ, better than the Crown of the world. Oh shew us the sinfulness of sin, & the emptiness of the world, that we may take thy counsel and mind thy glory, and be ruled by thy will; oh how happy would it be with us, if our souls were brought into such a frame! We are Lord as yet great strangers to the life of God; oh let us know what it is to live for thee, and to thee, and with thee, that we may say, for us to live is Christ, and to die is gain, and that we may say, Whom have we in Heaven but thee, O Lord? we depend upon thee: let thy goodness be seen. do not put us off with the means of grace; but give us grace it self. And seeing thou art pleased to make use of such a poor thing as the preaching of the Gospel is, and seeing this is the means to bring our souls to eternal life; oh let it be so to us, that we may repent from sin, and believe in the righteousness of the Gospel; oh Lord thou knowest all our frailties, and all our necessities; find out them that are dead in sins, and quicken them: find out the hard hearts, and soften them: find out the proud hearts and humble them: find out the formalists, and bring them to the power of godliness, and pour in wine and oyl into the wounds of the wounded in spirit; and let the administration of the Gospel, be in the demonstration of the spirit: that as the truth is delivered to us, we may be delivered to the truth, that while we touch the hem of thy garment, vertue may come out from thee; thou hast said that mercy pleaseth thee, we are sure it will pleasure us; oh let us not lose our time; but do thou teach us to profit, and supply our wants, for the sake of our dear Lord, to whom with thee, and the Spirit, be given more glory, from now unto eternity.

A Poem upon the Impriſonment of Mr. *Calamy* in Newgate.

By *Robert Wild*, D. D. Author of the late *Iter Boreale*.

THis Page I ſend you, Sir, your *Newgate* Fate
Not to condole, but to congratulate.
I envy not our Mitred men, their Places,
Their rich preferments, nor their richer *Faces*;
To ſee them Steeple upon Steeple ſet,
As if they meant that way to Heaven to get,
I can behold them take into their Gills
A doſe of Churches, as men ſwallow Pills,
And never grieve at it: Let them ſwim in Wine
While others drown in tears, I'll not repine;
But my heart truly grudges (I confeſs)
That you thus loaded are with happineſs;
For ſo it is: And you more bleſſed are
In *Peters* Chain, than if you ſet in's Chair.
One Sermon hath preferr'd you ſo much Honour,
A man could ſcarce have had from Biſhop *Bonner*;
Whilſt we (your Brethren) poor Erraticks be,
You are a glorious fixed Star we ſee.
Hundreds of us turn out of Houſe and Home,
To a ſafe Habitation your come.

What

What though it be a Gaol? Shame and Disgrace
Rise only from the Crime, not from the place.
Who thinks reproach or injury is done
By an Eclipse to the unspotted *Sun*?
He only by that black upon his brow,
Allures spectators more; and so do you.
Let me find Honey, though upon a Rod,
And prize the Prison, where my Keeper's God:
Newgate or *Hell* were *Heaven* if Christ were there,
He made the Stable so, and Sepulchre.
Indeed the place did for your presence call;
Prisons do want perfuming most of all.
Thanks to the Bishop, and his good Lord Mayor,
Who turn'd the Den of Thieves into a House of Prayer:
And may some Thief by you converted be,
Like him who suffer'd in Christs company.
Now would I had sight of your Mittimus;
Fain would I know why you are dealt with thus.
Jaylor, set forth your Prisoner at the Bar,
Sir, you shall hear what your offences are.
First, It is prov'd that you being dead in Law
(As if you car'd not for that death a straw)
D'd walk and haunt your Church, as if you'ld scare
Away the Reader and his Common-Prayer.
Nay 'twill be prov'd you did only walk,
But like a *Puritan*, your *Ghost* did talk.
Dead, and yet Preach! those *Presbyterian* slaves
Will not give over Preaching in their Graves.
Item, You playd the Thief, and if't be so,
Good reason (Sir) to *Newgate* you should go:
And now you're there, some dar to swear you are
The greatest Pick-pocket that e'r came there:
Your Wife too little better then your self you make,
She is the Receiver of each Purse you take.

But your great Theft, you act it in your Church,
(I do not mean you did your Sermon lurch,
That's crime *Canonical*) but you did pray
And preach, so that you stole mens hearts away.
So that good man to whom your place doth fall,
Will find they have no heart for him at all:
This Felony deserv'd Imprisonment;
What can't you *Nonconformists* be content
Sermons to make, except you preach them too;
They that your places have, this work can do.
Thirdly, 'Tis prov'd when you pray most devout
For all good men, you leave the Bishops out:
This makes Seer *Sheldon* by his powerful spel
Conjure and lay you safe in *Newgate*-hell:
Would I were there too, I should like it well.
I would you durst swaft punishment with me;
Pain makes me fitter for the company
Of roaring boys; and you may lie a bed
Now your Name's up; pray do it in my stead,
And if it be deny'd us to change places,
Let us for sympathy compare our cases;
For if in suffering we both agree,
Sir, I may challenge you to pity me;
I am the older Gaol-bird; my hard fate
Hath kept me twenty years in *Cripple-gate*;
Old *Bishop Gout*, that Lordly proud disease,
Took my fat body for his Dioces,
Where he keeps Court, there visits every limb,
And makes them (*Levite*-like) conform to him,
Severely he doth Article each joint,
And makes enquiry into every point:
A bitter enemy to preaching; he
Hath half a year sometimes suspended me:
And if he find me painful in my station,
Down I am sure to go next Visitation:

He

He binds up, looseth; sets up and pulls down;
Pretends he draws ill humours from the Crown:
But I am sure he maketh such ado,
His humours trouble Head and members too:
He hath me now in hand, and ere he goes,
I fear for *Hereticks* he'll burn my toes.
O I I would give all I am worth, a fee,
That from his jurisdiction I were free.

Now Sir, you find our sufferings do agree,
One Bishop clapt up you, another me:
But oh! the difference too is very great,
You are allow'd to walk, to drink, to eat,
I want them all, and never a penny get.
And though you be debarr'd your liberty,
Yet all your Visitors I hope are free,
Good men, good women, and good Angels come,
And make your Prison better then your home.
Now may it be so, till your foes repent
They gave you such a rich Imprisonment.
May for the greater comfort of your lives,
Your lying in be better then your Wives.
May you a thousand friendly papers see,
And none prove empty except this from me.
And if you stay, may I come keep your door,
Then farewel Parsonage, I shall ne'r be poor.

FINIS.

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